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CHRISTIAN MONITOR

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NEW YEAR

We are standing on the threshold,
we are in the opened door,
We are treading on the border land
we have never trod before.
Another year is opening, another
year is gone,
We have passed the darkness of the
night, we're in the early morn.
We have left the fields behind us
o'er which we scattered seed,
We have passed into the future
which none of us can read.
Then hasten to fresh labor—to
thrash and reap and sow,
Then bid the new year welcome
and let the old year go.

—*Anonymous.*

SELECT READING

THE NEW YEAR

Ring out, wild bells, to the wild sky
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out the old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of praise.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Alfred Tennyson.

THE YOUNG MAN AND HIS FRIENDSHIP

The commonest advice given to the young on this subject is to choose their friends well. But do we really choose our friends? Friendship, like love, may take effect at first sight. In the first hour of seeing someone the conviction may flash into you: This is the man for me, this is the friend who will become the other half of my soul. Such appears to have been the commencement of the famous friendship between David and Jonathan. On the very day when David slew Goliath, it is said, "the soul of Jonathan was knit with the soul of David; and David loved him as his own soul." If this be the way in which friendship is formed, what we need is not so much to choose well as to pray God that the person who thus takes our heart by storm may be a friend of the right sort. "My friends," says Emerson, "have come to me unsought. The great God gave them to me."

Even when friendship is not commenced in this magnetic manner, there is not usually much choice. People drift into friendships they can hardly tell how; and the connection is formed before they are distinctly aware of the fact. They chance to be together in the same place; they have the opportunity of seeing each other often; and points of affinity disclose themselves by which they are attracted and bound together. There can hardly be a moment in life more solemn than that in which we first see the person who is to be our most intimate friend; but no bell rings in the sky to announce that the hour of testing has come and we are unaware of our own good fortune.

It is sound advice, howeve, to frequent those places where good friends are likely to be met with. There are many places where you have a very good chance, if you frequent them, to pick up friends of the right sort. In the church and especially in connection with the work of the church, friendships are initiated under favorable auspices and are far more likely to prove a blessing than those formed in places where the young meet merely by chance or for less worthy objects.

Even if, however, in its initial stages, friendship is more a piece of good fortune than a matter of choice, yet it requires culture at subsequent stages; and there are crises at which it must receive assiduous attention, if it is not to fall into decay. If a man wishes to retain his friend, he must show himself friendly; that is, he must discharge the duties which belong to the relationship. It may be imperiled by the forming of new ties, such as matrimony; but when a man marries he ought not to drop his friends, if they are good ones, for the life of a home is enriched by the visits of wise friends. It may be imperiled by great changes of fortune, as when one of two friends becomes either much richer or much poorer than he has been. In crises like these the attentions and expressions of friendship should be redoubled, so that the time of trial may be safely weathered.

What should be done if one is unhappy enough to have contracted a friendship which is injurious? There are such friendships. A bad man may exercise a strong fascination because he may have wit and brilliance; and under the spell of these qualities a young mind may unawares fall. It is no easy matter to break loose from such an entanglement, but at all hazards the connection has to be broken off if the soul is not to sustain hopeless damage. Surely it is a horrible profanation of the name of friend when it is borne by one whose influence is undermining the character and blasting the prospects of the person whose affection he has won.—D. James Stalker, in Lutheran Observer.

SMILING AS A BUSINESS ASSET

Keep smiling. These words which greet the eye from many desks and office-walls, are a good reminder that a smiling face and a bright appearance are essential to business success. Neither the salesman nor the buyer can afford to be a grumbler, because buyers are averse to salesmen who tell their troubles and talk hard times, and salesmen give the grum buyer a wide berth.

Many men have come into publicity through their courteous manners. The two representatives of the Russian government who came to this country to inspect our locomotive-works were paid scant attention by the large manufacturers. Ross Winans, however, whose plant was small, but whose manners were large, received them cordially and explained how his plant was run. His guests were captivated by the graciousness and in a year or two the Czar invited him to transfer his labors to Russia. He did so and in a short time his income reached one hundred thousand dollars a year.

Cheerfulness is a valuable acquisition. A young salesman in a jobbing-house who never mentioned other than bright things and was always happy and good-natured, was surprised one day to hear one of the firm's best customers ask for Mr. Easy Times. When he was called a moment later to wait on the customer he was still more surprised to learn that the name had been applied to him. The value of this appellation was made manifest when he was made head of the sales department and given an interest in the business.

If you have troubles and annoyances go off quietly and talk them over with yourself, but when you go out on the street and meet people, smile. They all have their troubles, and will appreciate your cheerful greeting. To help yourself and to help others, keep smiling.—Selected.

When the worries and cares of the day fret you and begin to wear on you, and you chafe under the friction—be calm. Stop, rest for a moment, and let calmness and peace assert themselves. If you let these irritating outside influences get the better of you, you are confessing your inferiority to them by permitting them to dominate you. Study the disturbing elements, each by itself, bring all the will power of your nature to bear upon them, and you will find that they will, one by one, melt into nothingness, like vapors fading before the sun. The glow of calmness that will then pervade your mind, the tingling sensation of an inflow of new strength, may be to you the beginning of the revelation of the supreme calmness that is possible for you. —William George Jordan.

NEAR

By H. T. Miller.

Shall I not welcome Thee, who art so near?
The morning calls me with its buoyant cheer.
Do I not need thee in my hour of pain?
Oh, great Revealer! Shew Thyself again.
I come, I come, Thy grace hath set me free.
I rest, I dwell forevermore with Thee!

Vineland, Ont.

A good word to one in trouble is worth much."

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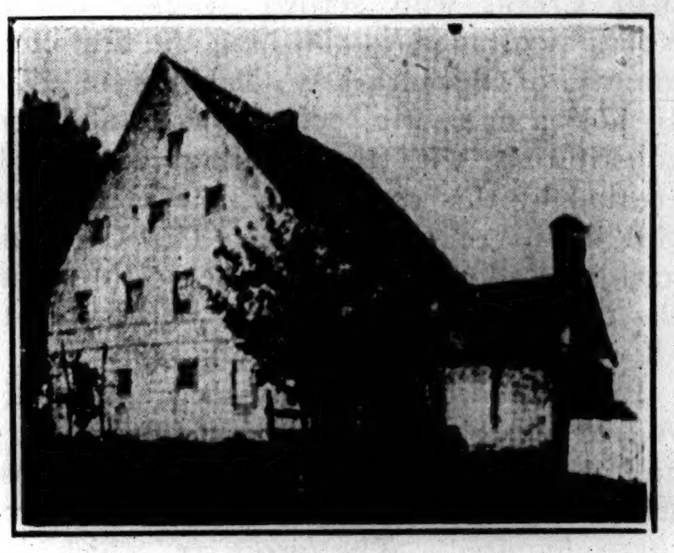
THE EPHRATA CLOISTER AND BUILDINGS

About twenty miles southwest from the city of Reading, Pa., just about half way along the old highway between that city and Lancaster, Pa., clustering within the area of a sweeping bend of the Cocalico creek and the northern slope of the wooded Ephrata Mountain, are the comfortable houses, shaded streets, and varied industries of the modern Ephrata. Out West Main Street, on the "old Horse-shoe pike," and on the opposite bank of the creek, is the old colonial Ephrata, made up of two or three farmhouses and numerous little one and a half story cottages, with huge chimneys, promiscuously scattered about the large and prominent cloister buildings. To reach the premises, you cross the creek on "the old stone bridge," or, if romantically inclined, you turn to the left and go down shaded "Lover's Lane" until you reach a narrow foot-bridge. This is perhaps the best approach, as it affords an unobstructed view of the quaint, outlandish buildings. The high gables and numerous small windows of the Brother House, the Sister House, and the Saal (chapel), which joins the latter, make a strange picture; and one rubs his eyes and wonders whether he has not been carried into some remote nook of the Old World. Time has left its mark, and signs of decay and ruin are plainly seen everywhere. Only the Sister House and Saal are considered safe for visitors to enter. To gain entrance, one lifts the ancient knocker on the door and raps; and, if fortunate enough to find the old caretaker at home, will be admitted. Thousands of visitors from all over the world, annually, find themselves repaid by what they see and feel as they climb steep, winding stairs, walk down the narrow corridors, and look into the numerous small cells. I believe there are fifty or sixty of them in each of the buildings. In some of them there are rude comfortless beds, with wooden slats; others have no beds but narrow benches along the walls, with blocks of wood for pillows. Everywhere one is impressed with evidence of the stern discipline to which these enthusiasts of a strange sect of long ago subjected themselves. The primitive period in which they flourished is indicated by the many articles made of wood—latches, hinges, knives, forks, spoons, dishes, and



The Saal

even shoes were made of wood. Some vessels are carved out of sandstone; others of crockery ware, and some woven of straw. Several huge water-carrying vessels are shown, made of the latter material. There are many evidences of the great industry which characterized these people. Learning was encouraged.

Magnificent specimens of their handiwork with the pen still adorn the walls of the Saal. Schools were early maintained; and almost forty years before Robert Raikes founded his "ragged school" in Gloucester, Ludwig Hocker, the school teacher of the cloister, started a school on Sabbath for the religious instruction of the young.

Some of the earliest printing, and much of the best printing in America at that time came from the Ephrata Press. The Martyr Book (Der Blutige Schaupltaz) translated from the Dutch for the Mennonites and printed here in 1748, is a large folio of 1512 pages, and is pronounced by ex-Governor Pennypacker, a noted book-lover, "the noblest specimen of American colonial bibliography." They owned and operated a paper mill, a grist mill, a saw mill, a fulling mill, a woolen mill, an oil mill, and a tannery. Their grant of land contained about 140 acres. The present extent is about eighty acres.

The buildings are log structures, partly weather-boarded and partly rough cast plastering. Just exactly when they were built cannot be told; but it is known that "The Order of the Solitary" was organized about 1732, by Conrad Beissell, and that in 1740 there were thirty-six brothers and thirty-five sisters who had taken the vows of celibacy; and it is likely that about this time the buildings were erected. At that time, including the above, the sect numbered about three hundred souls.

Beissel was a native of Germany, and came to America in 1720, settling at Mill Creek, Pennsylvania. There he was baptized and became a member of the Dunkard Church. Afterward he became an advocate of a Seventh-day Sabbath and published a pamphlet setting forth his views. He also advocated celibacy as a higher order of Christian life. This created much disturbance, and he withdrew from his church and sought the life of a recluse in the wilderness on the banks of the Cocalico. The search for a new place to live, and the motive back of it, gives us the clue to the reason for adopting Ephrata as the name of the new

View of the Saal and Sister House **The Brother House**

community. Distressed because of the moral and spiritual condition of the church, as he viewed it, he cut loose from all human ties and set his face toward the untracked wilderness to "find out a place for the Lord, and habitation for the mighty God of Jacob, and lo, we heard of it at Ephrata, we found it in the fields of the wood." Here kindred spirits soon gathered about him. He assumed the name of "Friedsam Gottrecht," and adopted the garb of the Capuchin for his celibates, who also became known by monastic names. Perhaps the most noted of all his followers was Peter Miller a former German Reformed minister, who, having been pastor of Bethany Church, near Ephrata, fell under the influence of this strange man and joined the movement. After the death of Beissel he became its head. He was a man of great learning and earnest piety. The following story is told:

A person by the name of Michael Widman, a staunch member of the Reformed Church, had conceived a spiteful feeling against Miller (Beissel's successor in the leadership) because he had renounced the Reformed faith to join the Ephrata brotherhood. When abusive language failed to ruffle Miller's temper, Widman went so far as to spit in his face without provoking the saintly prior. It is said that he acted as spy to the British, an offense that, when he fell into the hands of the Americans, brought him under sentence of death. When Peter Miller heard that the life of the former assailant was in jeopardy, he went to General Washington for a remittance of the death penalty. The general remarked that the state of public affairs demanded the severest measures against spies and traitors, "otherwise," he added, "I should cheerfully release your friend." "Friend," replied Miller, "he is the only enemy I have," and thereupon related the indignities he had suffered from the man for whose life he was pleading. So shining an instance of forgiveness made a deep impression on Washington, and the pardon was granted. Miller, with several of his brethren, arrived upon the ground where the gallows was erected just in time to announce the general's act of grace, and to save the wretched Widman from an ignominous death.

During the Revolution, after the battle of Brandywine, in 1777, the wounded soldiers were brought to the cloister, the buildings affording splendid hospital facilities. General Washington visited them here, and the chair he used is cherished as a precious momento of his visit. On Mt. Zion, a short distance west of the buildings, lie buried the bodies of two hundred soldiers who died from their wounds; and the State of Pennsylvania, some years ago, erected a beautiful granite shaft over their nameless graves.

With the passing of these historic buildings, are also fast going the adherents of this faith. All of the brothers and sisters, with their cap and gown, have lain many years in the silent God's acre, just under the shadow of the Saal, and of the other followers there remain only a very few, who gather on the ancient Sabbath to worship. Their zeal and devotion were commendable, and even if we do not accept their tenets, still we honor them for their fidelity, and for the uprightness of their lives.

Ephrata is a beautiful borough in Lancaster county, Pennsylvania, and was inaugurated in 1891. It is situated on the Reading and Columbia Railroad, thirty-eight miles east of Harrisburg, and has a thrifty population of about three thousand souls. Its chief distinction is of a historic nature, it being the seat of the Mystic Order of the Solitary, a semi-monastic community, containing both men and women of the Seventh-Day Dunkers, which was founded by Conrad Beissel, a noted German religionist, born at Eberback in the Palatinate in 1690. He was educated for the ministry at Halle. In 1725 when he was a member of the Dunker society at Mill Creek, Lancaster county, Pennsylvania, he published a tract to prove that the seventh day, and not the first day, was established by Jehovah forever as the Sabbath. This created much disturbance in the society, and he retired to a hermitage on the banks of the Cocalico. He was discovered and joined by many of the society at Mill Creek, who settled around him in isolated cottages, establishing the first community of Seventh-Day Dunkers in 1728. In 1733 a monastic society was established, constituting, with the buildings afterwards erected by this community, the regular enclosed village of Ephrata. The Capuchin garb was adopted by both the brethren and the sisters. Monastic names were given to all who entered the cloister.

In 1740 there were thirty-six single brethren in the cloister, and thirty-five sisters, and at one time the society, including those who lived in the neighborhood, numbered three hundred. The property which belonged to the society by donation, and the labor of the single brethren and sisters, were common stock; but none were obliged to throw in their own property or give up any of their possessions. Celibacy was considered a great virtue, but they did not require it, nor did they take any vows respecting it. In the earlier days of the society the idea of a universal restoration prevailed among them, but it was not taught as an article of faith. A branch of the society was established at Bermudian Creek, York county, Pennsylvania, in 1758, and another at Bedford, Pennsylvania, in 1763. Their principal settlement now is located in Franklin county, but even there the number of members is just a mere fraction above nothing. Many of the original members, as well as those who joined later, were educated. They had one of the finest equipped printing establishments in America at that time, and did some very fine printing. They printed books in English, German, and Latin. Rev. Christopher Grosch, one of the United Brethren pioneer ministers, had his Confession of Faith, which he prepared and offered to the Conference in 1812, printed at the Ephrata Press in 1830. It is a leather-bound book of twenty-seven pages, a copy of which Rev. Z. A. Weidler, of Royalton, Pennsylvania, just presented to the Historical Society of the Church.—C. E. Boughter in Religious Telescope.

THE MORAL PROBLEM OF THE FARM

Rapid advances in land values have rendered the American farmer, for the present at least, financially independent. But numerous paragraphs in the best farm papers relative to the boy on the farm and kindred subjects hint that the greatest problem confronting the farmer in the Middle West is not an economic problem but a moral problem. If the President's Commission can do anything toward bringing farmers to realize that first of all they are husbands and fathers, and that the moral, mental, and physical well-being of the families dependent upon them is a matter of more vital import than the raising of bumper crops, then the Commission will justify itself.

The writer was born and raised in a farming community of a Middle West State. The farmers in this community were mainly of English descent. They were not well-to-do, but they were industrious. Their poverty was "an act of God." They had their country church, which must have been an influence for good, despite the quarrels that often arose within it. Race suicide had not been heard of, and the lumber wagons and "Democrat" wagons that drew up in front of the rickety church steps on Sunday afternoons, usually carried their quota of healthy boys and girls. As the writer recalls the boys who were his mates in the district school, he is ashamed of the fact that many of them are now little more than saloon loafers.

In less important respects the neighborhood has prospered. Good crops have not only brought good returns, but they have also caused farm land to double and treble in value. Farms are smaller, and many of them are run by new settlers from Eastern States. The preacher lives in a spick-and-span "manse"—and the church quarrels are possibly a trifle more bitter than in the days when one man's poverty was as good as another's. Rural mail service brings the daily paper. The rural telephone saves the farmer money when he markets stock or grain, and also offers him and his womenfolks temptations toward friendly gossip.

The farmer's life is an independent life. The very conditions which make it independent make him lord of his little domain. Often, despite many shining exceptions, he is too narrow to appreciate his privileges and his limitations. The writer does not believe that it is necessarily the farmer's duty to give his boys a farm each, or send his children away to college. He does believe that in this Middle West the number of farmers who are able to do these things is greater than the number of those who can conscientionsly say that they have by precept and example done what they could to develop their boys and girls into honest, self-respecting men and women. Honesty with himself must force many a man to admit that he has been, before all things else, a farmer and that in the press of other work he has surrendered to his hired men the privilege of counseling his boys on ques-

EDITORIAL PAGE

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DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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We wish all our readers a happy and prosperous New Year.

The discourse by Paul E. Whitmer on "Ambassadors of Christ," found on the next page, is good for New Year reading and meditation. It contains many helpful thoughts with which to begin and order your life during the new year.

CHANGE OF EDITORS.—We announce a change in our Editorial Staff. Bro. J. D. Charles, formerly editor of the Y. P. B. M. Department, resigned because his duties as instructor in the Hesston Academy and Bible School do not permit him to devote the time to this work that he felt justice demanded. Bro. Charles rendered faithful service during the past year. We wish him the highest success and God's blessing in his new field of labor, and trust that we may have an occasional contribution from his pen for this paper.

We are glad to welcome our new editor, Bro. J. R. Shank, of Carver, Mo., who has kindly consented to take charge of this department. We believe Bro. Shank is well qualified to take up this work. He is a close Bible student and has had a number of years of practical experience in Church work. We wish him divine blessing and wisdom as he engages in this work fraught with so great responsibilities. We would solicit a hearty support from our readers to help make this department as helpful and practical as possible.

BETTER ORGANIZATION NEEDED.—The Mennonite Church at present, seemingly is in the organization period. While the majority of the various Church interests are enjoying a degree of organization never experienced before, there is a consciousness that some of them are not as efficient as they should be to most successfully do the work, and that consequently there is a need of improving and perfecting them. While some of the work lacks any semblance of organized effort and is making progress as best it can.

The Ohio Mennonite Sunday School Conference at the annual meeting for 1909 recognized the urgent need of a better organization for a neglected phase of work, when they passed a resolution urging that each congregation having a Young People's Bible Meeting take steps toward a better organization of the same. It is the opinion of many that our Y. P. B. M work has about reached the limit of its possibilities under the present system of conducting the work, and in order to enlarge the work, to realize the larger possibilities, and to safeguard the future interests of the Church, a more efficient organization is essential.

The influence of this work in the present development of the Church, which is such a potent factor in determining her future, cannot be emphasized too strongly here. Many of those in responsible positions of the Church are there largely because of the influence of the Y. P. B. M. It was while in this work that they conceived high and noble ideals of Christian service, that they were brought face to face with the problems of the Church and received their inspiration and call to lend themselves to the Lord for active, consecrated service. Today these meetings are playing no small part in bringing about a similar transformation in the lives of young men and women who will be the future bulwarks of the Church. In order that the young people of today may have even better advantages in this work so that they may receive a more thorough preparation in the various lines of activity, become familiar with the best methods, be trained to systematic work, a larger and better organized work is highly important. Our young people want the very best along this line, and it should not be withheld from them.

The essential factor in all successful Christian effort is the presence of the Holy Spirit. A perfected organization without the Spirit will be a failure. Perfect organization is not an end in itself. It is only a means whereby the end may the more readily and easily be attained. It only becomes of real service when it is vitalized by the Spirit through the instrumentality of man. The Spirit manifested through man is to the organization what power is to a machine; the more nearly perfect the machine the greater the work that can be accomplished with a given power, because there is a minimum of waste. Many enterprises, perfectly organized, have failed, because the wrong man was back of it. It will not be questioned but that the more nearly perfect the organization through which the Spirit is to work, the more effectively can He work and the more fruitful will be the results. It is this better organization that is needed more than anything else at the present, to make our Y. P. B. M. work a greater power for good.

We believe the plan suggested in the symposium on page 411 to be a good one. We unhesitatingly urge its adoption wherever possible. The success of this plan, however, is primarily dependent upon the selection of the proper persons to bear these responsibilities.

Better organization is needed in the individual meeting and also in general. The more effective our organization of this work, the safer is the future of the Church.

CHRISTIAN LIFE

AMBASSADORS OF CHRIST

By Paul E. Whitmer.

We are ambassadors on behalf of Christ. —II Cor 5:20.

Introduction.—In view of the magnificant service that the apostle rendered as an ambassador of the Lord Jesus, he is eminently qualified to speak with conviction and authority on the significance and worthfulness of such an ambassadorship. It is said that after the great apostle to the Gentiles became fully identified with the Christian faith and life, he had a vision of but three things—a matchless Savior, a sin-cursed world, and a great salvation whereby a sinning, bleeding world might be redeemed through the Christ. With this vision, with this message, and with these convictions he went forth to win men from sin to righteouness. He knew by experience what it is to be an ambassador on behalf of Christ, for he had served in this capacity at Damascus and in Arabia, at Jerusalem and Tarsus and Antioch; in Galatia, Macedonia, and Rome —before the bond and the free, the Jews and the Gentiles, the noisy populace and the Roman authorities. Out of this full experience he speaks, when he assures the Corinthian brotherhood that they with him are the official representatives of the kingdom of the Christ among men

Sin still persists in the lives of men. And Christ is yet the matchless Savior. Men of God are as much needed as ever for ambassadors of Christ. The world's need and Christ's sufficiency to meet that need makes it incumbent upon us as Christian men to be ambassadors even as Paul was. But we would not thoughtlessly assume such responsibilities. May we first determine whether we are to do this work and what the resources are at our disposal? Are we commissioned to do this service? What message have we to bring, and what may we hope to accomplish?

1. **Our commission.**—As to our commission, there can be no doubt, for we, by Christ Himself were called friends and not servants, because He has made known unto us in all things that He has heard from the Father. He has admitted us into that intimacy of brotherhood which shares with us His life and His interests. This makes us brothers of Christ. But we are also called sons of God, for "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Sonship with God and brotherhood with Christ makes us workers together with Him. We are commissioned to represent Christ in the world because His interests and ours are the same. Ours is a common cause and a common hope. These special privileges of sonship and brotherhood impose upon us special obligations for service. By nature we are also brothers of our fellowmen and consequently owe them this service. A common brotherhood and a common cause bind us alike to earth and heaven as ambassadors with a message of hope.

Not only are we called into this service by implications and conditions, but we are directly called to this mission, for when the Holy Spirit is come upon us, we shall be endued with power and shall be witnesses unto Him both in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. We are commissioned to go into all nations, teaching them to observe all things whatsoever He has commanded us. In doing this we shall save both ourselves and those that hear us. We have our commission; the work lies before us.

It is said that a number of years ago when Frances Willard lived with her parents in her humble home at Oberlin, Ohio, one Sunday morning on account of the illness of her father she was prevented from attending the morning service. As she sat by the bed of her father, she turned over the pages of her Hymnal, humming some of the tunes, repeating some of the hymns, finally she came to the familiar words.

"To serve the present age,
My calling to fulfill—
Oh, may it all my powers engage,
To do my Master's will!"

She pondered these words a moment and then closed the book and went out of the room, feeling that the Spirit of God was upon her and that she then and there received her commission to be an ambassador on behalf of Christ. Her sensitive Christian spirit quickly responded to this call to service. Her magnificent work in later life was the direct result of this call and her noble response to it. We also have such calls and have them repeatedly, but what message are **we** commissioned to deliver.

2. **Our message.**—Our message is the goods news of salvation, of release and deliverance from that spirit and that course in life that makes men selfish, unsympathetic, and cruelly self-centered and narrow in their interests, motives, hopes, and ambitions. That there are two worlds of motive and conduct all earnest people recognize. In the one the love and service of self predominates; in the other the Lordship of our Heavenly Father and the brotherhood of our fellowmen are recognized and respected. These two attitudes have their determinitive centers in diametrically opposite poles. The one in the narrower self, the other in the Eternal Goodness.

Some years ago, two travelers—the one an artist and the other a ranch man—visited in the same party, the Grand Canyon of the Colorado River. As they stood on an eminence, surveying the valley with its unsurpassed mountain scenery, the artist unconsciously exclaimed—how beautiful, how grand, how magnificant. At the same time, in the presence of the same wonderful handiwork of God, the ranchman was heard to say, what a pity that so much good cattle land should be ruined by this ugly gorge. These two men existed on the same earth, but lived in different worlds of thought, of feeling, of the worth and the significance of life. So do men exist in the presence of the same moral and spiritual facts of life, and still live in widely different moral and spiritual worlds. We have a message for such as these that will exalt and ennoble life. That will put ideal values into the commonplace and routine toils of life. No man is mean who thinks and lives nobly.

Many of those to whom we are called to bring our message, are unlettered and ignorant. Have we a message for them? Are they able to receive it? Longfellow in his song of Hiawatha says,—

Ye whose hearts are fresh and simple,
Who have faith in God and nature,
Who believe, that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not,
That the feeble hands and helpless
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened,—

Not only are these to feel the touch of God, but our message offers them the sonship of God and the brotherhood of Christ. Such a relationship with the divine when actively accepted will surely transform men from the promise of higher things into the realization of a character like that of God our Father and Christ our elder brother.

The world in a rather subconscious way seeks to know God. Her seeking may be faulty and unintelligent, but it is nevertheless earnest and sincere. Such soul seeking after God is found in all literature, ancient and modern. The present revival of Bible study is but another indication of it. The student, the business man, and the laboring man every where finds a great fascination and deep interest in the life and teaching of Christ. This is certain evidence that Christ has a message for all classes and conditions of men. Our problem then is to appreciate and understand this message and to interpret it to the men to whom we are sent as ambassadors on behalf of Christ. Our message, when properly understood, properly interpreted, and properly applied, will become a new philosophy of life to those whom we persuade to accept it.

Our Gospel stated in its barest outlines is a declaration of hope and deliverance in the boundless goodness of an Almighty Father, and that this salvation is for all men, weak and sinful though they be. It is our privilege to show to the world:

(a) The righteousness of God to sinful man,

(b The sinfulness of sin to sinful man,

(c) And that God, even under these conditions, goes the whole length of sympathy, love, and sacrifice for man, sinful as he is, Acts 2.37. In the bringing of our message to different conditions of men, we may in some cases succeed best by showing that God is our Father and that we in very truth are His children. In other conditions, men may find their most direct way to God through an appreciation of the Lordship of Christ. While others again may be best won into the Kingdom by the noble lives of God's people. Where the emphasis may fall in individual cases is a matter of only practical value as it affects those particular persons, but the Gospel of God's sacrificial love for the world—whatever phase is emphasized for practical purposes—remains at its heart the same. This is our message, this is our Gospel, this is our good news with which we are sent forth as ambassadors of Christ to bring sweetness and light to all men.

The efficacy of our message is very largely dependent upon the form into which we put it: whether we put it in an intelligible, reasonable, practical form, whether it corresponds with Christian experience and is true to the facts of the origin and development of the normal Christian life. The best message may lose practically all its vitality and real worth when we have a very inadequate comprehension and understanding of it. For this reason we must know our message by experience to qualify ourselves to present its precious teachings to others. It is doubtful whether the knowledge of the theory of any subject ever qualifies one to teach it to others. This is especially true of religion which is a matter of personal experience between each individual and God. No man can deliver the message of the long-suffering Christ, as could the late Samuel Hadley and those, who like he, experienced Him. Our message to be ours as well as Christ's must be ours by personal experience with God. In this way Christ brought His good-news to the world; in this way we must also bring the Gospel to men that we can preach with enthusiasm and power. We and our message must be one; we must be our message, for we are to be living witnesses to the things that we teach. If we are not our messages, what we are, will speak so loudly that people cannot understand what we say. The disciples were irresistible witnesses to the death and resurrection of their Lord, because they lived through those trying times; they saw and knew the things to which they bore testimony. Our Gospel then, is the sacrificial love of God for the world as set forth in the teaching, life, and death of Jesus. This was true in the religious experience of thousands of the most trustworthy men and women in the last sixty generations. This is true in our experience today. We have our commission, our message, and a needy world to which to minister. We are in very truth the ambassadors of Christ.

But when we look at our message in the light of its past two thousand years' history in practical life, we realize that our Gospel has a social as well as an individual teaching. And this social teaching is of a very optimistic tone. The Gospel, the good news, the glad tidings are names that in themselves characterize the tone of its teaching. But when we see what these good tidings have accomplished in the world's history, we need not wonder that Christianity is optimistic All former civilizations have been essentially pessimistic. The great heathen relgions are pessimistic and they reflect their tone in their devotees. The civilization of the brotherly man is alone essentially optimistic, for it overcomes sin by righteousness, evil by good, wrong by right. When the reason for the world's suffering and evil has been or is being overcome, an optimistic hope has a right to spring up in the hearts of men. Our message is one of hope, because it is a message of deliverance from the power of evil. This thought is one of the burdens of Isaiah when he said: "Hast thou not known? Hast thou not heard, that the ever-lasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint: and to them that have no might he increases strength. Even the youths shall faint and be weary, and young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." Our message promises a golden age into which we are entering. We may realize a part of it here and now. For the civilization of the brotherly man is with us and in us, but a part of this new life is reserved for the great future, when we shall see face to face and shall know even as we are known.

When we realize our commission and become conscious of possessing a message for the world, our task has just begun. It is then that our mission really begins.

3. Our Mission.—The great problem of an ambassador is the presentation of his mission in such a way as to receive a ready and favorable response from those with whom he treats. To accomplish this end he gives long and patient study to every phase of his message that he may present it in simple clear and forceful fashion. He also is equally careful to acquaint himself with every circumstance in the life, habits, and peculiar situations of the ones with whom he negotiates. For by means of this knowledge he is able to shape his message so as to commend it to the kind consideration of those for whom it is intended, and to meet the needs of the situation. The successful diplomat is a master of his message; understands the situation, and knows the men with whom he deals. Quite frequently do we hear the criticism that ministers probably understand their Bibles, but do not know men. I have in mind a congregation that nearly died out during the ministry of one of the most effective preachers of the denomination and he was an honest, conscientious Christian man too. That same church doubled its membership, paid its debts, and built a new church home under the leadership of his successor, who was generally regarded a rather ordinary preacher. The explanation that was given was simply that the first minister could preach, but could not lead men. His successor got men interested in the church and church work and did the best he could in the pulpit. Large multitudes of people need nothing so much as spiritual leadership. Here is the great opportunity of the wise, sympathetic Christian leader. For there are many who welcome such leadership and stand ready to respond to it.

But we would not be understood to say that all men, nor that the great majority of men are ready to respond to religious leadership. There are many who are not, but who can be persuaded to join us as ambassadors of Christ. Then too there are large multitudes of men who are bound in spiritual shallows and miseries who can be set free and be transformed into men after God's own heart by seeing a vision of the Christ. There is a Chinese legend that says that the founders of the three established religions of the Celestial Empire held a consulation in heaven in reference to the decline of religion on the earth. They decided to return to the earth to find some one to effect a revival of religion. They soon found a philosopher who seemed to know more about virtue than they did. They proposed that he become the propagandist that they were seeking, but he replied: "It is only the upper part of me that is of flesh and blood; the lower part is of stone, I can talk about virtue, but I cannot practice it. I approve, I admire, but I can do nothing."

To read some of Seneca's speculative writings on conduct one might almost mistake him for a preacher of Chistian virtue and Christian righteousness, but his life was quite as notorious for its profligacy as he is noted for his classic writings on virtue and conduct. Much as the world may need high ideals, great moral and religious interests, and deep ethical convictions, we are convinced by the religious history of the world and the experience of men today, that there is no moral dynamic equal to the great task of regenerating the race, except alone the enthusiasm for righteousness that a living faith in and a close personal friendship with the Christ furnishes. Such a faith and such a friendship has produced these great results in the past and is producing them today.

Our mission then is to interpret Christ to the world; to make Him a real living personality in the lives of men. He who is interested in us—who lived, and taught, and served, and died for us. Our problem is to make Him such a personal force in the lives of men that they in truth live, move, and have their very being in Him. When our Jesus—this friend of all men—is formed in

(Continued on page 398.)

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS
IX

By J. A. Ressler.

India is a land of most remarkable contrasts. There is a wonderful variety of life always at hand. Take Bombay as a sample. There are over a score of Christian Protestant Missionary organizations in the city besides the Greek and Roman Catholics. Then of non-Christians there is a representation of almost every religion under the sun. Mohammedans of several sects, Parsis, Jews orthodox and otherwise, Hindus of every caste, Jains, Chinese and Japanese Christian and non-Christian, Singalese Buddhists, Merchants and traders from every land of Europe. Classified along the line of occupation as great a variety could be named. India is rapidly learning to become a manufacturing country. Cotton mills have sprung up in the cotton raising sections and give good employment to many people.

Railway employes are as clannish in India as they are in America. Igatpuri is a railway town. It is at the top of the steep slope of the Western Ghauts and all trains whether mail, passenger or goods trains change crews and engines at Igatpuri. Special engines of powerful build for hill climbing are used on the ten miles of incline between Igatpuri and Kasara. At one place for nearly five miles the incline is one in thirty-seven or about 142 feet to the mile. To become a driver or engineer on one of those Ghaut engines is the highest ambition of the Indian railway man, for the very best of picked men are in that service and the pay is good. God wants picked men in His service and His pay is sure. Satan is great in promises, but his pay is everlasting death.

Among the railway men who were in Igatpuri when we first went there was a brilliant man in intellect whom we shall call S. in this story although that was not the first or last letter of either of his names. He was out on the road the first night we were there and I slept my first sleep in Igatpuri in his bed.

S. was of Irish parentage, well educated and familiar with every phase of Indian life. He was warm-hearted and impressionable. The mission we stayed with for a few days had found him in sin and had reached out to him the ever ready hand of the Savior's welcome. Weary of sin he accepted. When we came he had been for some time living a professed Christian life.

Then came the dark hour of trial to S. when his companions came to him and begged him to take "just one drink for old times' sake," and S. yielded. And then the down track was very steep and rapid for poor S. One night about midnight a call awoke us and word came that S. was down at the mission home with delirium tremens and wanted Dr. Page to come with his hyperdermic outfit. The doctor asked me to go with him. Poor S. was suffering agonies. He realized where he was and the awful danger he was in. He wanted rest. The doctor quickly prepared the dose and administered it and then we had prayer. S. soon fell asleep.

Very early next morning a messenger called asking us to come down to the mission at once. We found the doors barricaded and when we were carefully admitted we found the missionaries in terror. An hour or two before S. had waked from his stupor, had threatened the lives of some of the missionaries, and had behaved very badly generally. As he was armed the danger was serious enough. Later in the day some of his railway comrades came and took him away.

The last that I heard of S. was that he was doing well as a school teacher in a large Indian city.

Oh, the power of Satan in a land like India! Well does Paul warn us concerning the kind of warfare we are engaged in. We found many a case of drunkenness after this, but never one that came so close home or made such an impression as this.

Smithville, O.

PHARIYARAO

By M. C. Lapp.

You will please go with me about one mile south of Balodgahan, to a lonely hillside in the thick forest, where at midday the tropical sun beats on the rocks with such force that we will not want to remain there long without umbrellas, and should we visit the place at night we would find it so quiet that we would scarcely be able to meditate on any other subject than that of our own condition before God. Our minds might be disturbed with an occasional cry from a wild peacock in the distance, or the soft footsteps of a panther or tiger, or the clattering of the hoofs over the rocks on the hillside of some deer wending its way through the thickets into the open fields, where it will feed during the night and return again in the early morning.

At this lonely place under a tree whose leaves remain green during the entire year, we will find a place of worship called "Phariyarao." It is said that many years ago, no one knows how long, a priest of the people called "Gonds" who made the forest his home, very frequently came to this place and worshiped under this particular tree. This priest was supposed to have the power of protection over the villages in the forest, and after his death this place was made a regular place of worship, and is frequented by many of the people in the surrounding villages. The spirit of the old priest is supposed to live in the shrine which was under this tree, and is honored as a god. People come to this shrine to enquire of this god when anything takes place they cannot understand.

A few days ago the writer, with a number of men of the village went to this shrine to witness what they called, "enquiring of this god." The people in the village of Balodgahan have thought for some time that there was a witch in the village, and a few nights ago the witch doctor claimed that he had a vision and that it had been plainly shown to him that there was a witch living here who had taken a vow that she would not be satisfied till she had taken the one corner of the village, that is to say, that she was going to take the lives of all the people who lived in the one part of the village. Now at this time the witch doctor was going to enquire of the god "Phariyarao" who this witch was, and the god would answer him so all could understand.

The witch doctor first cleaned the ground in front of the shrine, then offered some rice, placing it in seven small heaps in front of the shrine, then took up all the small images from the shrine and washed them in milk, placed them again in their proper places and sprinkled some liquor on the ground in front of the shrine.

Now he was ready to enquire of the god. He seated himself in front of the shrine with his elbows on his knees, hands clenched and all his muscles contracted. He sat in that position until he began shaking from head to feet, then one of the heathen men who sat near asked him what the god was telling him. The witch doctor replied, that "for some years past I have been troubled by two women, a mother and her daughter, but you have not come to enquire of me so what could I do, but since you have come at this time I shall have mercy," then he named the women. Several other heathen men also asked him what the god had told him about their troubles, but he did not answer them satisfactory. After shaking and speaking for some time he was given a drink of liquor, after which he relaxed.

Oh what deception there is outside of Christ, and how easy it is for people to be mislead, and follow the powers that will ultimately land them into everlasting darkness.

Let us follow Jesus the light of the world.

Dhamtari, C. P., India.

Missions Among Foreigners

The Italian Baptist Mission in Hartford, Conn., organized seven years ago among the Italians of that place, has grown very rapidly. Two of its converts Antonio Granone and Antonio Gianetta have established the Bisaccia Mission in Italy. Both these institutions have received fierce opposition from the Church of Rome, but the leaders have remained steadfast in their faith and purpose, and are bringing the light of the Gospel to their fellowmen.

MWANGI WA MUCARIA

By Alma E. Doering.

Another martyr of heathen ignorance! The grief stricken parents afraid to contemplate the mysterious future, wonder what awaits their babe in the spirit world. Well they anticipate the fate of the little corpse which has been committed to the mercies of the "bush," but beyond that what? To dabble in such mysteries is ominous to their bewildering minds. So they leave them alone and go on "without hope in this world."

Little humanity has been feeling keenly the vicissitudes of the weather this last hot season. The very cold nights make the blaze of the sun seem all the hotter. These sudden changes of temperature multiply the ailments among children, usually aggravated during the tropical rains. As the little ones emerge from their low dark and overheated huts into the damp air of the evening unclad, heavy colds are inevitable. Many become hardened, but probably as many die whose lives might have been saved if properly protected and cared for. The mothers ascribing all sickness to the unfortunate mood of some spirit who wishes to be appeased by a gift of meat, do not suspect the real cause of illness and hence do nothing to prevent it. Neither are they to blame, for had they been taught otherwise by those who know better and who have in hand the great commission of the Master to go into all the world and to teach all nations, such conditions would not exist.

Baby Mwangi, the son of a chief, was not exempt from the poverty all native babies are heir to. His only cradle was his mother's back, where he was rocked to sleep by the movements of her body as she bent over to cultivate her gardens. The day's toil in the gardens done, the baby makes place for a large load of wood, on her back, while the former nestling against her body, held there by the garment of goat skins she tightens about her waist, contents himself with the pursuit of liquid joy. When a little older he assumes a more dignified position on the top of the wood, with his feet dangling over her shoulders and his wee hands clutching her woolly head. No other bed but a few hard, roughly hewn boards welcome mother and babe to their needed rest at night. The morning bath, the tedious dressing and undressing processes, the waiting time while the milk is being heated, all these blessings of civilization never worry this child of nature. In fact the mother who cannot nurse her babe must face the alternative of seeing it carried into the jungle alive, there to await its tragic fate. Since we have snatched several babies from the horrors of the bush, since they have thrived under our care, their once emaciated forms now well rounded out, the nursing bottle has lost its terrors. But a year ago it was an easy matter to startle a woman or silence some annoying beggar by displaying a feeding bottle. But to resume. Baby Mwangi left us in the garment he emigrated to us in; nevertheless his going left the same painful void on the affections of the mother her more favored sisters in Christian lands have felt in the hour of bereavement.

In his illness all the sacrifices of sheep the witch doctor offered up amid weird incantations and mysterious performances did not seem to satisfy the occult power supposed to be troubling the little patient. The demons, it appears, refused to make their escape through the hot iron punctures in the abdomen and chest which were to serve as exits for the disease. In utter dispair mother love triumphed over the fear of the white man's interference and ere long the little gasping form was resting on a real bed watched over every moment lest the strain of one of his violent coughing spells should snatch him from us unawares. No sacrifice would seem too great and no night vigil too wearing to keep us from doing our utmost to save another little life, and through it to unlock those hidden recesses of mother hearts.

As we showed the mothers the importance of relieving the child of the tenacious discharge, they expressed their utter disgust, as though such a procedure were ominous. To our dismay the mother was afraid to leave her darling with us during the night and as had been expected, she returned the next morning with her baby completely stripped of the flannels we had provided him with. Yet God rewarded careful nursing and faith in Him. The second day baby Mwangi crowned our efforts by beginning to take an interest in his new and wonderful surroundings, his big black eyes looking into ours with that mute eloquence which said to us, "Oh how delightful to be cared for like this." As the breathing grew easier, the response to a little playfulness more hearty, the smiles a little more defined we realized just what the coveted facilities to take in sick babies might do for many others, were we but able to open a little nursery.

But alas for the innumerable discouragements in medical work here. Unless we can keep the patient with us night and day, the natives will invariably frustrate our efforts. One morning we waited for mother and babe in vain. The next morning we missed them still more. A visit to the village disclosed to us the awful fact that the witch doctor had again been consulted. He needs must hasten the recovery now well under way if all is to end well. The hot irons had again done their ugly work; fresh but unbandaged incisions and punctures were being infested by swarms of flies; dirty hands were wiping away the oozing blood or water as the blisters were being broken; an innocent babe tortured beyond its power of endurance and the end of it all another victim of gross superstition! He was only a black baby. Only one of the thousands of little ones who suffer more than seems creditable to those who do not need to witness such scenes. Mingled with our deep pain, there is a note of gratitude for Mwangi's sudden death at midnight, which prevented them from committing him to the appetites of the hyenas alive, as was done with former baby patients not under our constant care. We appeal to Christian mothers for prayer, that the barriers which keep mothers from entrusting the afflicted children to us entirely may soon be removed. And we are convinced that the success we have had with our present little family of babies has opened the way into many hearts. Will you not join us in asking God to enable us to rescue many suffering babes and having saved them from an untimely death, be enabled to house them until they are strong enough to endure the exposures to filth and colds village life subjects them to?

No little baby clothes will ever remind the mother of her babe. No grave marks his last resting place. Out of the uncanny solitude of the bush, where we frequently see human bones, a few scattered baby bones speak louder than any epitaph could. As we quietly linger over the scene they seem to say, "Oh why must mother love give way to that fear which compels them to substitute tender care and even luxuries enjoyed by their white cousins for the galling hot irons? How long shall this misery continue?" Even until professed followers of the compassionate Christ will recognize in these sad conditions the grand opportunity to minister to Him. as we relieve the agonies of these oppressed fellowmen. Matt. 9:23. "Inasmuch as ye did it NOT unto one of the least of these ye did it NOT unto ME."

If Mwangi's story, voicing as it does, the deep need of many tribes still untouched by missionary effort, and who are strangers to the tenderness of Divine love, will help to diffuse the light where darkness still reigns, he will not have suffered in vain. Matt. 28: 19; Isa. 58:6, 7,

Kiambu-Mombasa, B. E. Africa, Nov. 1, 1909.

STUDENTS AND MISSIONS

By Samuel Burkhard.

One of the encouraging features of the present time is the way in which the missionary cause is taking hold of the students of North America. The following facts will have the greater meaning when we consider the fact that it is easier to secure a government position to some foreign country than it is for one to meet the requirements of many of our mission boards. "It is a mistake to suppose that any nice and apparently pious youth can become a foreign missionary." The government commissions all the graduates of our military schools, but the mission boards take only picked men.

During the year 1907, two hundred and seventy-five students of North America sailed for the foreign mission fields. The reports show that they are connected with forty-three missionary agencies. By countries they are distributed as follows: Africa, twenty-eight; China, seventy-five; India and Burma, thirty-six; Japan, twenty-five; Korea, twenty-three; South America, twenty-one; Turkey, eight; Alaska, three;

Phillipines and West Indies, twenty-eight; Mexico, eleven; other countries sixteen.

During the year 1908 the number reached three hundred and twenty-six, showing an increase of 51 over the previous year. These were distributed as follows: Africa, thirty-eight; China, one hundred and twenty-four; India and Burma, fifty-three; Korea, twenty-nine; South America, nineteen; Turkey, twelve; Alaska, six; Phillipines and West Indies, twenty-seven; Mexico, twelve; other countries, twenty-one. These are connected with forty-seven missionary agencies.

Perhaps the most significant fact of the year 1909 is the student missionary convention that is to convene in Rochester, N. Y., from Dec.29, 1909, to Jan. 2, 1910. Seven hundred colleges and universities of North America will have student representatives at this gathering. Members of mission boards, returned missionaries and prominent student leaders will be the speakers at this gathering of several thousand students.

What these significant forces will accomplish in making Christ known in the uttermost parts of the earth we are not able to predict. It is for us to rejoice that we are living in a time of such great missionary enthusiasm; an age in which men of power and might are giving their services for the cause of missions. In order that we may accomplish the most for Christ's kingdom in our generation we must put our shoulders to the wheel, and with a common purpose strive to make Christ known and establish His principles in the lives of men.

Goshen, Ind.

THE MISSIONARY A CIVILIZING AGENT

By J. W. Shank.

The missionary has been called "the advance agent in civilization." As the product of centuries of Christian civilization with all its customs and ideals, he appears in a rude village in some foreign field. He opposes slavery, polygamy, cannibalism and infanticide. He teaches the boys to be honest, sober and thrifty; the girls to be pure, intelligent and industrious. He induces the natives to cover their nakedness, to build houses, to till the soil. His own home and his treatment of his wife and daughters are object lessons in a community which had always treated woman as a slave. It is hard to overthrow the long-established heathenism, but slowly it yields to the new power and the beginning of civilized society gradually appears. In every country where mission work has been done we find that the first lasting changes for a higher social order began through missionary effort. Converted men of these lands tell with pleasure the better things that have made their lives happier. Not only do they mention the spiritual, and also the moral, social and industrial changes. The British officials of India have been outspoken in their praise of the civilizing influence of missionaries in that country. Similar notes of praise have come from Africa, South America, Australia and other places.

Goshen, Ind.

"THE LONG LOST WORD"

I have just returned from a two weeks' jungle trip among the Toungthus to the north and west of Taunggyi, Burma. It is not my first acquaintance with the Toungthus, for they have been on my heart since I was in Loikaw, where I saw them in the bazar.

Interest in the gospel has surpassed all expectations. Two days' march brought us to a little village where a few Christians lived who received us with great joy, gave us the best they had and then sent for their friends and relatives in neighboring villages to come and hear the gospel. At half-past seven that evening the small hut we occupied was crowded with eager listeners, all old and middle-aged men and women. We opened our Bibles and began to read to them. Their eyes and ears and hearts were at once open to the words we read. It was the long lost word of the one true God which had returned to them and they were drinking it in as the thirsty land drinks the first rains after a long drought. They, like the Karens, have been looking for the return of the one God and also the return of God's book, which their forefathers lost. There was no need of our preaching. They wanted to hear what God had to say to them and wanted us to read on and on.

At half-past nine we told them we would be there for two days and would see them again in the morning, but no one left the room. At half-past ten we made the same announcement, but with as little effect. It was nearing the hour of twelve when we left them to talk over what they had heard.

The next morning at eight we had another meeting which lasted until twelve, and in the evening another meeting. The next day was Sunday when we held meeting all day long with short rests in between, and then the people would talk about the things they had heard. My Bible woman said to me, "I never heard anything like this before. These people talk about God all the time and they don't want to hear about anything else." Would to God that all His children were like minded.

Time forbids me to write all we saw and heard, but the Christians became so anxious that their heathen relatives and friends should also know this new found hope that they begged us to go to distant villages to visit them. Five of the Christians went with us of their own accord and with earnestness talked to their people of their faith in Christ. We could not but see how they yearned to see the truth find a place in other hearts as well as their own.

On this trip we saw a wife who had opposed her husband when he wanted to become a Christian bow before God and seek pardon. A wife who had been driven from her home when she became a Christian was recalled and her husband became a respectful listener. Fathers and mothers pleaded with their children, sisters with their brothers, and all this the work of the Holy Spirit.

But God has something for His children to do in this work? When God opened the door of the Shan States, He bade us enter in and take possession of all these tribes for Him and we did not do it. Now He has opened the hearts of these people and prepared our way to reach them. Are we going to enter in or shall we let the opportunity pass again? They are asking for a teacher in this field. They want to be taught and they need to be taught, and shall we refuse them?

How I wish all the Christians in America could have seen what we saw the other day —gray-haired men and women listening to the Gospel with upturned faces, mouths open, eyes all aglow, their hands on their knees, reaching forward as if it were a question of life and death that was being decided, which indeed it was. If they could see these things there would be no more lack of funds and workers for missions.—Miss Thora Thompson, Taunggyi, Baptist Missionary Magazine.

NOTES

A New Departure

Dr. Henry C. Mabie of the Baptist church has been employed by "The Faculties Union" for the purpose of visiting colleges and give lectures on the subject of missions. He has been home secretary of the American Baptist Union for eighteen years and has studied his subject on the field and as an officer in the church.

Mr. Mabie is to remain from two to three weeks at each place, deliver public lectures and give such private counsel as may be desired. This is somewhat of a new departure, but we trust that our own denomination might see the need of using such men, that have studied the situation at home and abroad.

From the following topics, selections will be made at the various points, as needs seem to require:

1. Christianity the World-Religion.
2. Missions Organic to Christianity.
3. The Fortunes of Missions from the Apostles to Carey.
4. The Missionary Achievements of the Last Century.
5. The New World Consciousness and the Kingdom.
6. Present-day Forms and Factors of the Missionary Enterprise.
7. The Regulative Principle in the Missionary Consciousness.
8. Providence in its Influence on Policies.
9. The Language Element in the Cosmic Plan.
10. Christianity as Related to Ethnic Systems.
11. The Missionary's Personality, Call and Message.
12. The Distinctive Functions of Missions—Home and Foreign.
13. The Place and Service of Missionary Organizations.
14. The Pastor and the Making of a Missionary Church.
15. America as the Propagating Bed for World-Missions.
16. The Task Worth While and Missionary Competency for it.

The Turkish Investigation

The recent court-martial censured the governor and other local officials, hung fifteen of the assassins, and reported 95,800 as deserving punishment—800 of whom deserve death, 15,000 penal life servitude, and the rest minor penalties.

One of the Turkish deputies, who was on the commission investigating the Adana massacre, when asked whether, as many people had asserted, the Armenians were the cause of the outbreak, answered: "By means of the documents which I have in my possesion it will be proved that this supposition is absolutely wrong." In regard to the terror of the affair, he said: "As to what I saw, I can say to you briefly that the details of the events in Adana published in the European papers are not exaggerated, but are even short of the truth." According to the official figures, the number killed in all parts of the province was 20,000, 620 of them Moslems and the remaining 19,400 non-Moslems. Of the non-Moslems killed, 418 were Old Chaldeans, 210 Armenian Catholics, 655 Protestants, 99 Greeks and the remainder Gregorian Armenians. These figures show that the movement was not directed against the Armenians only. Two-thirds of the entire wealth of the province, and one out of every six buildings, were either burned or destroyed. The deputy refused to ascribe the massacre directly to Abdul Hamid or Izzet Pasha. "A tendency toward reaction," he said, "already existed in Adana." After the declaration of a constitution a year ago, "the big men of the city, those who preyed on the country, saw that only by the reestablishment of tyranny could they continue to secure their unlawful gains. In order to attain their end, they stirred up the ignorant people and appealed to their religious feelings, thus using them to suit their own purposes."—Missionary Review.

Hindus Alarmed and Astir

Hinduism is awakening to the fact that if the great sub-strata of Hindu Society known as the deprest classes be raised by Christianity, the whole structure of Hinduism is threatened with overthrow. This awakening is being followed by efforts in various parts for the improvement of these poor people. The latest is a movement in Ahmedabad. In that city, on August 29th, a meeting was held at which the attendance of the deprest classes was encouraged and in which they were allowed to sit beside caste people. Resolutions were passed for the formation of a Central Hindu Association, which should have for its objects the raising of the deprest classes and their readmission into Hinduism after being converts to foreign faiths. As to the means to be adopted for realizing these objects, the following suggestions were made: (a) Starting schools, clubs and associations; (b) establishing preaching missions; (c) publishing papers, periodicals, magazines and leaflets; (d) performing the Prayaschit ceremony; (e) adopting such other means as may be conducive of the above objects.—Sel.

Condition of Membership in Korea

In Korea the church membership has clearly caught the vision of each person's personal responsibility to bring other souls to Christ, and the members measure their efficiency as Christians by their success in winning their neighbors to the Master.

This results in a most interesting condition of affairs in the Methodist class leaders' meeting. At this meeting all probationers ready for full membership in the Church are required to appear in order to be examined as to their fitness for the higher responsibilities of church membership. The examination is of a searching character, their knowledge of Christian faith and their life being closely reviewed. The final question is always this: "Have you led some soul to Jesus Christ? Can you point out among those in attendance upon the church some one who has been led there by you?" If the candidate is able to answer in the affirmative he or she is immediately approved; but if not, they are asked to wait until their Christianity has borne some visible fruit.

So it has become the universal rule in Korea that the ticket of admission to membership in the Christian Church is another soul won to Jesus Christ.—Rev. George Heber Jones.

Roman Catholicism in New England

According to the latest United States census reports the majority of the church-members in every State in New England is Roman Catholic. More than sixty-nine per cent of those enrolled as connected with Christian churches in Massachusetts belong to that body. In Rhode Island the per cent is seventy-four. No more notable change than this has taken place in the religious history of the United States. In the early years of the Republic the West and Southwest territory, which had belonged to Spain and was ceded to France, was under Roman Catholic control. In the southern part of that territory it was contrary to the law of the land for Protestants to hold public worship. In the "Natchez Country" persons were arrested for maintaining such worship. In what was then West Florida the Roman Catholic was declared to be the only religion permitted, and Protestant Bibles and other books were seized and burned. Early settlers in St. Louis were not allowed to have a Protestant meeting-house. At that time in New England there was hardly more toleration of Catholics than of Protestants in the Southwest.—Congregationalist.

The Place One Church Gives to Missions

S. E. Gilbert writes from Philadelphia to the Baptist Missionary Magazine:

The Gethsemane Baptist Bible School is thoroughly missionary. Commencing with the little beginners they are taught missions, and make a yearly offering, as do also the children in the primary department. The junior and intermediate departments make their offering weekly. For the remainder of the school we have a missionary union, under whose auspices special services are held the third Sunday in the month, at which time an offering is made for missions. About 30 classes are corresponding with missionaries in different fields, and the letters as they are received and edited are presented to the school each month. Some of our classes are supporting beds in missionary hospitals. Our pastor conducts a weekly mission study class consisting of at least 50 members. This is made up largely from the school. He also gives a missionary lecture once a month for the young people.

Our Hebrew Fellow Citizens

It is said that the total number of Jews in the United States is now not less than 1,600,000, and may reach a total of 2,000,000. There are about 1,000,000 Jews in New York City, 180,000 in Chicago, and 100,000 in Philadelphia. Several other American cities contain from 30,000 to 80,000 Jews. Throughout the South in the largest towns the Jews are coming to exercise no mean influence as factors in the business world, and the positions of influence occupied by many of the people gives the race a power far beyond what might be indicated by its numbers. It is said that there are about 3,000 Jewish lawyers and 1,000 Jewish physicians in New York City. Jews own some of the greatest daily papers in the country, such as the Philadelphia Public Ledger, The New York Times, World, and Press, The St. Louis Post-Dispatch, and the Chattanooga Times.—Missionary Review.

Losing a Soul in China

In the small hours of this morning, I heard a man calling out loudly; the voice gradually got fainter as the crier moved farther off. It seemed to be some one's name that he was calling, and I wondered what it could be. It was the sixteenth day of the Chinese month, so there was moonlight. Today I said to the watchman: "Watchman, what was that voice that I heard calling out at a quarter to three this morning?" He answered: "It was a man going round the streets looking for his child's soul." The child, it seems, was at home, crying and frightened, and the father thought that its soul had slipped out, so he was going about carrying a lighted, fragrant taper to induce the idols to help him. At the same time he was calling out the boy's name to try and get the soul back into his child.—Mercy of Truth.

Mohammedanism

233,000,000 out of 1,650,000,000, of all the world. 170,000,000 in Asia; 59,000,000, in Africa; 4,000,000, in Europe.

Of all the Mohammedans 161,000,000, under Christian rule; 34,000,000, under pagan rule; 38,000,000, under Moslem rule. Great Britain rules, 82,000,000; France, 29,000,000; Holland, 29,000,000; Russia, 16,000,000.

The rest are scattered in other parts of the world. In India 95 percent of the Mohammedan men and 99.7 percent of the women are not able to read.

Bible Study

Conducted by S. F. Coffman.

THE WORK OF THIS DEPARTMENT

During the past year, in arranging the work of the Bible Study Department some of the needs of the young people have been kept in mind. The general interest that has been manifested in the study of the Bible in recent years has claimed the attention of a large number of our young men and women, and, in order to assist them in their work this department was suggested and arranged. How well it has fulfilled its mission remains to be learned.

The two lines of study conducted during the last year were arranged with the idea of presenting two different methods of study as well as two different studies in the scriptures. The study in Genesis was a simple outline study of the book by subjects and chapters. The study in the book of John was a chapter study, with the object of gathering all of the best spiritual thoughts from the study of the various chapters.

These studies, as arranged, were also prepared for Bible study classes. It is impossible to know just how many such classes have been formed or how successful they have been. There is a great need of more efficient methods in studying the Word, and, as in other Christian work, the united efforts of those interested is one of the most efficient methods. While this is recognized to be true there are, however, many things which are apt to interfere with such united efforts generally. In every neighborhood where the Church is actively at work, there are usually a number of meetings conducted during the week. The Young People's meeting, and the Sunday school teachers' meeting and various forms of devotional meetings are usually held. The time for other regular services is limited however urgent or essential they may be. This is especially true in country districts or in communities that are widely scattered.

With all that may be said as to why more classes for Bible study are not formed, we can not overlook the need of them. There is no department of our Church work that is supplying the needed instruction which our Christian workers are needing in the line of Bible study, outside of the Church schools, and only a limited number can attend them. The Sunday school has not met the requirements. The courses as outlined require seven years to complete one series of studies through the Bible. The inefficiency of the Sunday school course is manifested in the desire which yet remains in the Sunday school worker's heart to be better equipped for the work of teaching the Sunday school lessons. Recent efforts have been made to strengthen the faith of the believer and give the Church a better insight into the teachings of the Word by conducting special periods of study or instruction called Bible conferences. While these are helpful and inspiring in many ways, they but emphasize the fact that the Christian people in general want more knowledge of the Word of God. The desire for this knowledge is stimulated by every efficient presentation of the truth. No nobler impulse could be aroused than the desire for such study and no more helpful effort could be made than to gratify that desire. "The entrance of thy word giveth light." "The sword of the spirit is the word of God."

The work of the Bible conferences should not be undervalued. They have done much good and will continue to occupy a sphere in church work which nothing else can replace. Yet as a factor in the needed Bible study, the periods are too brief and the subject matter too general and too limited in scope for the study of each subject. The appeal still goes forth from many an interested worker for some means to supply to the Church in general a better system of Bible study.

The individual study of the Word has been the method followed by most Bible scholars. This is undoubtedly the best way. Every one must apply himself to the task of studying and mastering the scriptures whether in class, conference, or home. The society and counsel of others lends help and inspiration to the work, but each student must supply heart and head for himself; others may offer to show how to use them to the best advantage by applying some method to the work.

We have noted three points on this subsubject of Bible study. First, there should be and is, a desire for it; second, there should be an opportunity for it; and third, there should be some method in it. It is evident that if the most favorable opportunities do not present themselves, one who has the desire and some method may confine his opportunities to a few moments daily, or less frequently, at home in quiet study and the benefits be incalculable. The desire coupled with opportunity, but having no regular method will result in much good. But there must be a desire for the Word, and this is found with many of our young people. If in these columns we may stimulate that desire for the devoted and thorough study of the Bible, we have helped the great cause in our way. If we shall be able to keep before the minds of our readers the need of supplying the rising generations with the best opportunities for systematical study of the Bible we shall have attained another one of our objects. If it will be possible to suggest some practical methods by which to guide the mind in the search for Bible truths and enable some souls to get a better insight into the meaning of the scriptures and thus be able to serve the Master better, we shall have accomplished to a great degree the object of this department of our paper.

Christian literature should have as an object, the helping of others. These columns are devoted to that cause. Only that which has proven helpful could be fairly offered to others. In the multitude of counsellors there is safety. We gather up the experiences of others in our life time and pass it on to others. The experience and success of one is more valuable than the theories of many. In our efforts to help others we invite the assistance of our friends and helpers in this cause of Bible study.

During the coming year we shall endeavor to make these columns helpful to the Bible student and to every Christian who is interested in the Word. We can not hope to make this department so complete that it will meet the needs of all, but trust that it may prove to be a blessing to many.

ISRAEL'S DELIVERANCE

A Study in Exodus

From the moment that Joseph passes from the scene of his activity in the affairs of Egypt to be laid in his sepulchre in Egypt, awaiting the time when he would be laid with his fathers in the cave of Machpelah, the storm cloud began to arise over the land of Goshen. For a period of from two or three hundred years the threatenings became darker and the terrors increased until Israel cried out mightily to God for deliverance. The fierce anger of the Lord burst forth from this same cloud as it hung over the land of Goshen, and smote the whole valley of the Nile, passing over Israel, who were saved, in peace and soon were able to rest under the cloud of His protecting grace in the peninsula of Sinai.

Israel must pass through the "smoking furnace" of Abraham's vision. Seventy descendants of Jacob had gone with him into the land of Egypt. Joseph was already there, his family was included in the seventy souls. Gen. 46:26, 27.

In enumerating the sons of Jacob, no particular or regular order seems to be followed. According to the record of their birth, the children of Leah are first, then the children of Bilhah, and Zilpah, Leah's daughter, and Rachel's two sons. While Leah's sons are always mentioned first, the order of birth is not followed in the records with the rest of the children. In this enumeration the children of the concubines are mentioned last. Since these four sons are always grouped together seems to indicate that the Israelites attached some importance to the fact that Leah and Rachel were the recognized wives of their ancestor Jacob, and polygamy was not so deeply rooted in them as it may sometimes appear.

As long as Joseph lived, his brethren enjoyed the privilege of being guests in the land of Egypt. Gen. 47:12. They held

possessions in the land of Goshen and prospered in every way. Even after the death of Joseph his brethren continued to enjoy the peace and prosperity of their new home. It was not until the first generation was gone that the oppression of the race began. During the years of Joseph's life as a ruler of Egypt he had seen his father's family increase greatly, having seen the third generation of his son's family. With the special blessing of the Lord as promised to all of the families of Israel the nation had already become a mighty power before the first generation had passed away.

Many causes have been advanced for the change in the attitude of the Egyptian Monarchs toward the people of Israel, The general opinion seems to be that there was a change in the family of the rulers of the nation. For 280 years (Wilson) the "Shepherd kings" or Hyksos dynasty, who were of Semetic origin and had subdued the Egyptians, ruled over the land. The favors bestowed upon the Israelites marked them as especially friendly while to the Egyptians proper their profession of herdmen was an abomination. The common origin and common occupation of Israel and the kings in their former days would form a tie of friendship and bind Israel to them as a strong ally against the constantly threatened uprisings of the Egyptians on the upper Nile.

It was the case with this dynasty as with many others in the world; prosperity, luxury and consequent profligacy and debility so weakened the energy and ability of these kings that they were overthrown by their enemies, the Egyptians and forced to return to their Eastern land. The last of the Shepherd kings was Apepi. The first of the Egyptian dynasty, Ashmes. The primary cause of the conflict was the attempt which Apepi made to force the Egyptians to worship only a god of his designating and that one was distasteful to them in the extreme.

This was the king which knew not Joseph, and one who cared nothing for the kingdom and government of his predecessor. It is said that upon the Hyksos entering the land of Egypt they destroyed much of the property and laid waste the land, obliterating records and overthrowing monuments, etc. The latent hatred of these cruelties against their people and land would find no better opportunity for retaliation than to completely subdue their adversaries and their allies, the Hebrews.

The Egyptians were not a strong nation. They had been confined to the southern districts of the land and had no doubt been oppressed while the Israelites were aided and prospered in every way.

Israel was the strongest and became the object of suspicion. How soon the land might again be taken by some aspiring king could not be told. The efforts of the new king were directed toward the safety of his throne from any possible attacks.

Another precaution on the part of the king was that of keeping the Israelites in Egypt. The kindness of the king who received them was rewarded as Potiphar had been rewarded by receiving Joseph. Isreal had made the land to prosper. They were desirable citizens for God was with them.

While the people of Israel had hitherto been honored with the liberties of the land and their own fortunes were prospered, the Egptian king began using them as slaves. They were the slaves of the government. Their work, consisting principally of erecting public buildings and cities. The question which suggests itself so frequently is, "Did the children of Israel help to build the great pyramids of Egypt?" There is of course difference of opinion as to the date of the building of these great monuments. The greatest of them, the pyramid of Ghizeh, is supposed by some authorities to have been erected before the time of Joseph, and to be the latest of the pyramids since its general structure shows the least deterioration by age. The general opinion is that this pyramid must have been built 2000 or 2400 B. C. (Burnfield.) The greatest and most lasting structures of this ancient kingdom were built of massive stones quarried from the rock beds of the upper Nile. The work done by the people of Israel was of brick.

The state of the people of Egypt was that of servitude. The result of the famine was that the people had become the servants of the king. Their cattle, land and themselves had been sold to Pharaoh for bread. To this day a large part of Egypt's population is but little better than slaves. Upon the accession to the throne of a king who had thrown off the yoke of the Shepherd kings what would be more natural than that he would place the allies of those kings in bondage? But since he reckoned without God his purposes were not attained. If God had brought Israel into Egypt to preserve their lives (Gen. 45:7) it was not in the power of Pharaoh to destroy them. Whatever may have been the natural means of the strength and vigor of the Israelites we must credit their prosperity to the especial providences of God. They were under His especial protection.

The harder the task, the heavier the burden, the more laborious the service, there were the children of Israel made to serve. Twice is the term "rigour" used. It implies severity of suffering the pain and tortures of continuous strain, the paralyzing pains of physical suffering. Their lives were made "bitter." There was no rest—their Sabbaths were taken away. There was no relaxation, the making of mortar and brick must go on continually. The labor of tilling, draining, irrigating, cropping the soil must go on without ceasing. Life was made bitter with labor. This was the first expedient of the Egyptians to dissipate the strength and waste the vitality of the people of Israel and thus destroy their race.

The second stage of Israel's oppression was that of destroying the lives of their male children. In this matter the Lord's hand was again manifested. The sympathies of the midwives overruled the mandate of the king. And, it may be possible and altogether probable that the excuse made by the midwives was altogether true. The vitality of the people of Israel is proverbial. While the king's purposes were thwarted, the Lord raised the families of the Egyptian midwives.

Again, by the destruction of the male children of the Israelites there would be a possibility of amalgamating the Jewish race with that of the Egyptian, and thus absorbing Israel with the Egyptian nation. Whatever may have been the plot of the king against Israel, the Lord over-ruled and saved His people from extinction. God had chosen Abraham to bless the world. The blessing lay in His people. His people were in Egypt and must come forth from thence. "If God be for us, who can be against us."

The final edict of Pharaoh, to cast the male children alive into the Nile river, was but a step in God's providence to deliver them from the land. The Nile River was one of the numerous objects of worship of the people of that valley. In that sense, the children of Israel were offered in sacrifice to that deity. To what extent that command was carried out we may only conjecture. Sacred history is so silent as to the details of these terrible years of affliction, and often in regard to the sufferings of His people in later years. May it be that we are not far astray in our most extravagant conjectures of the terrible afflictions of this race of bondsmen in the land of this tyrant, idolater? The fact that the little Moses was hidden for three months and finally taken to the river by his own mother tells a tale of the anguish of many a poor mother of Israel who lived in that land under the latest edict of King Pharaoh

A SKETCH FROM EGYPTIAN HISTORY

(From Extracts from Niebuhr's History, and "Voices from the Orient" by Burnfield).

It is supposed that the history of Egypt antedates that of Nineveh and may equal in age that of Babylon. The earliest accounts of the history of these ancient people is given us in the book of Genesis, the history of the world by Moses. In all the attempts to overthrow the authoritative statements of that record, men have failed and later researches have but added proof upon proof as to its correctness. Among the most ancient records of Egyptian history are those by Mantho, an Egyptian priest.

The claims of the priest Mantho as to the ancient history of Egypt were largely confirmed by the French Archaeologist, Champollian, who was among the first to decipher the hieroglyphics of the Egyptian monuments. However, there are some legendary and mythological statements in his history concerning the earliest history of his country. There is no doubt but that these early nations made great claims to antiquity. Chinese history, according to her own historians, runs back far beyond the dates of Genesis, but all authentic records prove her to have existed no longer than others of the early nations of the world. Egypt claims to have been ruled over by her national god or gods, Phtha, in the beginning of her existence. These gods were succeeded by a dynasty of demi-gods, and these again by the spirits of deceased be-

ings who were not human beings. These statements are clearly mythological.

There is also a wide discrepancy among historians, as to the exact date of the first king of Egypt—as much as 3000 years. Some place the date of the first king, Menes, as early as B. C. 5702 and others as late as B. C. 2691 (Rawlinson). The same author states that "the great defect of the monuments is their incompleteness. The Egyptians had no era. They drew out no chronological schemes. They cared nothing but to know how long each incarnate god, human or bovine, had condescended to tarry upon the earth. The contemporaneous dynasties and joint reigning of monarchs were recorded as successive and intervening eras were not recorded, the whole being so confusing that great difficulties present themselves in giving accurate data, as to these monarchs of Egypt. From the best authorities of the present time a conservative date for the beginning of this ancient kingdom would be B. C. 2700." Yet with all the uncertainty and many possible discrepancies in this ancient chronology, a difference of 500 or more years could easily be possible, and the dates harmonize more nearly with that of Usher's chronology as used in the scriptures.

Dynasty after dynasty succeeded to the throne of Egypt as in other nations. With none of these are we particularly concerned until the period of the Hyksos, or Shepherd kings of Egypt are reached. Breed states, that there were four dynasties of these kings. Their origin is uncertain. They were not native Egyptians. Their name signifies them to have been a pastoral people, probably from the Eastern countries and of the descendants of Shem. This would early fulfil the prophecy of Noah, that Canaan, or Ham, would be the servant of Shem. This dominion continued for about 500 years, and during this time Egypt continued to rise in civilization and in political prominence. Few traces of these dynasties are left in Egypt, owing to their monuments and other records having been destroyed out of hatred by their successors.

The last of the Shepherd kings was Apepi, who reigned for a period of twenty-five years. It is supposed that the people of Israel came into Egypt during this reign. The favorable reception could be accounted for because of their common origin. Although the trade of the Israelites was distasteful to the pure Egyptians, it was acceptable and tolerable to the king, who also had flocks and herds (Gen. 47:6).

The religion of the Hyksos and Egyptians was not the same. It was owing to this difference and the effort of Apepi to compel the Egyptian princes of the south country to worship a diety of his designation that Apepi lost the throne of Egypt, his people were driven out after a struggle lasting several years and a new dynasty of Egyptian origin ruled the land.

Again we meet with differences of opinion as to the dates and dynasties succeeding the Hyksos kings. According to Rawlinson, the Thothmes line of kings followed Apepi and according to Breed, it was the dynasty of Rameses. In the first instance, 200 years must elapse before Israel is freed by Moses from the hand of Menephthah, son of Rameses II. According to Breed the reign of but three kings intervene, covering a period of scarcely more than 80 years, the age of Moses at the time of the deliverance. It would be altogether probable that it was more than the eighty years. The prophecy of Abraham said his people would be in strange land for 400 years, but this may have included the sojourning in the land of Canaan, of Isaac and Jacob also.

Briefly, the intervening dynasty, called the eighteenth dynasty of the kings of Egypt, comprised the following kings: Aahmes, Amenophis, Thothmes I, Thothmes II, his sister Hatasu, and her brother Thothmes III, (the last three reigning partly conjointly and partly in succession, over a period of 54 years), Amenophis II, Thothmes IV, Amenophis III, Amenophis IV, and Herenheb or Horns. To the reign of this dynasty is attributed much of the architectural grandeur and ancient glory of Egypt. In this dynasty, Egypt probably attained her greatest triumphs in territorial conquest under Thothmes I, who is said to have carried his arms into the interior of Asia, even beyond the Euphrates, and from which time for a period of 200 years, or until just before the Exodus of Israel, Asia paid tribute more or less to the kings of Egypt.

We look for traces of tribulation or bondage and for some period of the Hebrew people during these records. Thothmes I, was a great conqueror, celebrating his conquests by inscriptions and monuments. Thothmes III followed in the steps of his father's conquests, retaining the territory gained, but exceeded his fathers in the number of monuments and inscriptions. Several conquests were made by sea. As with all Egyptian monarchs, more wealth was spent in perpetuating their personal honors and in compensating their numerous gods for their favors than for any other public work. Thothmes III was especially active in this respect, and it is said that 11,000 captives taken in his various campaigns were engaged in these works. Inscriptions and frescoes of this period portray captives at various forms of labor, proving that slave labor was used during these periods. To what extent the Hebrews were thus employed is uncertain. Yet the conditions of the time would be such that the Hebrews could have been employed by the king at forced labor at this extensive public works.

(To be continued.)

(Continued from page 391)

the hearts of men they will spontaneously say:

If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to Him,
And to Him I cleave alway.

If Jesus Christ is God,—
And the only God—I declare
I will follow Him through heaven and hell,
The earth, the sea, and the air.

In producing such changes in the lives of men by a campaign of witnessing to the Christ, we shall prove ourselves faithful ambassadors on behalf of Christ. We have been commissioned to this service by heavenly visions of our Lord the Christ and by the call of need that comes from our fellowmen. We have a message of peace on earth and good will among men, which loyalty to our Master and a needy world constrains us to deliver. We have a divine mission to perform in persuading men to join our embassy in making the peace and good will of our Lord prevail among men.

Goshen, Ind.

PROMISE YOURSELF

Never to get angry with a single living creature.

Never to criticise or find fault.

Never worry or feel anxious whatever conditions may be.

Never to think ill of any person or any circumstance.

Never to hate or despise a single creature.

Never to measure your kindness or count your gifts.

Never to limit your sympathy or hide your light of love.

Never to borrow trouble or allow others to borrow from you.

Never to be less than your best at any time.

Never to do anything that is not worth while.

Never fail to encourage everybody.

Never to speak unless you have something good to say.

Never to look at any other side but the brightest side.

Never to wear any other countenance than a cheerful countenance.

Never to meet anyone without giving a smile. And promise yourself never to forget these promises you have made to yourself.—Epworth Herald.

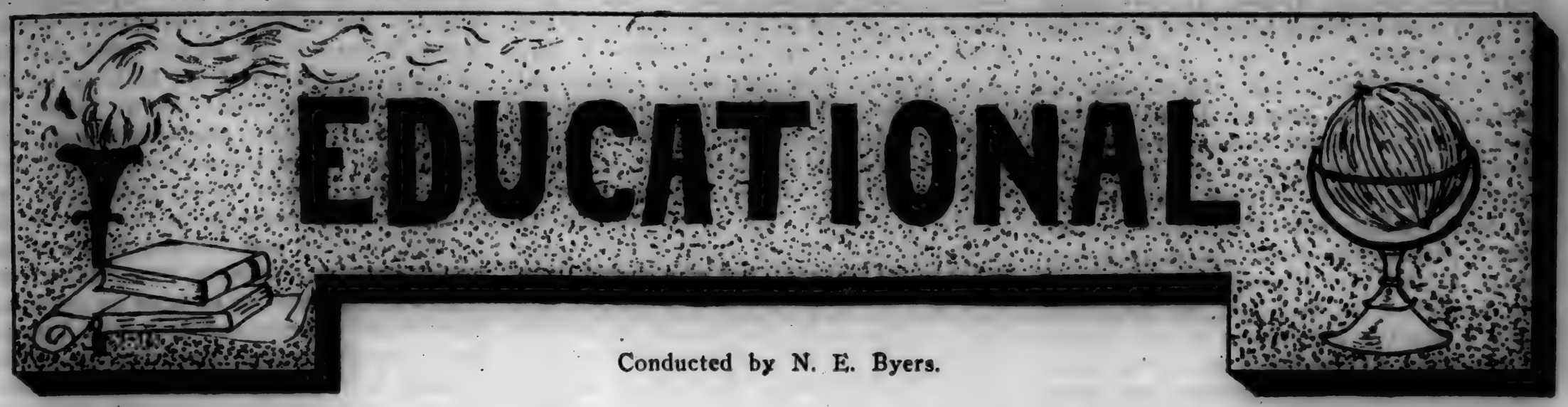
FROM AN OLD SCRAP BOOK

By H. T. Miller.

She is like an island in the sea, and I sail round and round and note fresh points of interest, which give intense study, as if the Master said, "I have great lessons gathered round this lonely, frail and imperfect creature that I count you to study and admire and apply. See how I love you when I bring such exquisite lessons to enrich your own heart in my treatment of this most delightful illustration of my care. You do not ask anything for yourself. You leave all time to analyze the meaning and the meeting with or without words.

Mark this! Spirit is so vigilant with spirit it is not needful to be personally present. You may be miles apart and yet be really and joyfully bound together in my mighty heart, that all heaven may have its share in this holy ministry."

Vineland, Ont.



Conducted by N. E. Byers.

IDEALS AND RESOLUTIONS

What resolutions shall we make this New Year? Is it worth while to make any? The word resolution implies the exercise of will power and determination, and this certainly is an important element in character development. It also signifies some forward, upward look—an ideal—and without this there is no progress. However an ideal must have a vital meaning to one before it will be effective. It must be thoroughly appreciated and make a strong appeal to ones aspirations in order to naturally call forth the effort, the resolve to attain to this. When we have such ideals and naturally seek them then a bolstering up of the will on New Year's Day is a good thing, and if we trust in a higher Power at the same time we need not fail. May we all then have true ideals, strong determinations and complete trust in God on New Year's Day and every new day.

OBSERVATIONS ON WORDSWORTH'S "AFTERTHOUGHT"

By S. F. Gingerich.

I thought of thee, my partner and my guide,
As being past away.—Vain sympathies!
For, backward, Duddon! as I cast my eyes,
I see what was, and is, and will abide;
Still glides the stream, and shall forever glide;
The Form remains, the Function never dies;
While we, the brave, the mighty, and the wise,
We Men, who in our morn of youth defied
The elements, must vanish;—be it so!
Enough if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know.

The above is the last sonnet of a series of thirty-four sonnets which Wordsworth wrote on the Duddon river, which river, as he says in the opening of this sonnet, had been his partner and his guide for a time. This sonnet is written as an afterthought and sums up the main points of his argument. He seems to see in the river a sort of symbol of what was, and is, and will abide. For, though any given bit of water in the river flows on and loses itself in the ocean and knows the river no more, the form of the river and the function of the river itself remain the same. They are permanent and enduring; they never die. So it seems to be in human life. The form and the function of the race remain, but the individual passes away. All the individuals of a hundred years ago have perished, but the form and function of mankind live in this generation. In a hundred years hence all the individuals now living will have vanished, but the form and function of the race will exist in a new generation of human beings. These, indeed, are the facts of life, verified by our observations. They are sad facts, too, for they show man's mortality and perishable nature. But human knowledge is based on facts. It must stick to the open, plain, verifiable facts of life, and must not go beyond them. And since the outward facts of life suggest our mortality, how can we base our belief in immortality of the soul on the knowledge of the facts of life? The answer to this question, which is the chief point in the sonnet, is that our belief in immortality is based, not upon knowledge, but upon feeling, the feeling of love, of hope, and of faith. When the facts of life suggest that we "must vanish," we are to **"feel** that we are greater than we **know."** When we go "toward the silent tomb" our human knowledge of facts is not sufficient to give us light; we must rest our case upon feelings of faith and love. "Whether there be knowledge, it shall vanish away," says St. Paul, and there abideth faith, hope and love.

Through love, through hope, through faith's transcendent dower,
We feel that we are greater than we know.

We feel that the form and the function of the race which propagates itself through the generations is great to us as a matter of knowledge, but that the immortality of the individual soul is greater to us as a matter of feeling—the feeling of faith, hope and love.

Knowledge, to be sure, is a great and valuable thing. And ignorance—which is the lack of knowledge, is one of the curses resting on much of mankind. It is self-evident that every person ought to learn something every day that he lives, to gather a little more knowledge each day, whether in school or out of school. He ought to learn from books and he ought to learn from observation and experience. He ought to know many things about the earth at his feet and the sky and stars over his head. He ought to know many things about plants and animals, and about his own body, and its health, many things about human nature and human history, about many classes and kinds of people on earth who are his brethren. These and a thousand other things he ought to be learning through books and through experience. He ought to have a well trained and a well stored mind.

This knowledge is valuable in a thousand ways. It helps a man to overcome obstacles, to meet difficulties to live more successfully and more nobly. It is a pity so many people are ignorant. Other things being equal, the man of knowledge always has great advantages. But knowledge has its limitations. It cannot assure, and much less give, to man immortal life. Our belief in immortal life comes through another channel, the channel of our deepest feelings, knowledge is great, but our feelings of faith and love—these are greater. The true man is constantly increasing his store of knowledge and is continually deepening his feelings of faith and love.

Knowledge, however, according to our poet, chiefly impresses upon man the fact that he is mortal and perishable that his life is like a flower which blooms for a while and is no more. This is an im-portant point for man to learn, it teaches him humility. A man also has learned many things of life through books, through observation, and especially through experience, is likely to be humble. For such a man it is enough to know that he has, in his life and acts, done something "to secure the future hour" and to see into the secrets that faith and love alone can reveal—the secret of his immortal life.

Ann Arbor, Mich.

MOTHER AND TEACHER

By Lydia Belle Stutzman.

Motherhood! Who can define it? Volumes have been written on its various phases; magazines and papers discuss it, and people talk about child study and child training as never before. But yet words are seemingly inadequate. Like many other vital things of life the motherhood spirit can better be felt than thought; and its influence tells. Such men as Daniel the prophet, John the Baptist, John Wesley were the products of pious, prayerful mothers. "And today when we see any unusually

serviceable man or woman, we look about us," as President Elliot says, "and ask—who is the mother?"

Following the mother, the teacher is usually the next greatest factor in the child's growth. Their duties of course are different, but they work on the same problem—the child. Hence they should at least know something about each others part of the work. A mother is a better mother for knowing something of the life of a teacher; and on the other hand a teacher gets much better results in her work by having a broad motherly spirit. As Elizabeth Harrison has said, "Blessed be motherhood, if it is but the mothering of other people's children." "Teaching is a specialized art of motherhood. It however differs from motherhood in the following: (1) It takes only a part of her work or program. It is a section out of a whole. (2) The teacher has more individuals to be dealt with than the mother has. (3) In schools they are usually of one age, (referring to city schools). In the home the mother has different ages; thus making her work broader and giving her a deeper insight into human nature. The mother is with the children the greater part of the day and cares for them in every way. Thus she gets more affectionate sympathy from the child; and he naturally imitates the mother more."—Notes from Luther Gulicks address to teachers.

If the mother would be more inclined to visit the school, and the teacher to visit the homes, no doubt they would get help from each other. However some mothers are in sympathy with the teacher's work and watch eagerly the unfolding of their child's mind, but are seemingly too busy to visit their school. It would pay merely from the child's view. How delighted a small child is to have his mother at his kindergarten or school, whatever the place may be. It brings the mother in closer sympathy with him; and the child can better share his school life with her. Then too the mother and the teacher can work more harmoniously.

It is a a serious thing for a child to have his mother and his teacher contradict each other in words, or in methods. For instance, mother says there is no Santa Claus, the teacher says there is. The child is naturally perplexed and his faith is shaken in some one. Or the teacher may read some fable, where animals are supposed to be talking. The child is delighted with the story. His imagination is kindled and it really seems true to him. The moral teaching of the fable has not made so much impression as it will later, however, he has gained some idea of right and wrong as the case may be. He tells his mother about it when he gets home. She almost refuses to listen, and says, "You must not listen to such stories. The teacher should know better than read such lies to you children." A bucket of cold water has been poured over his childish fancy! The wings of imagination have been clipped! What, his good Miss ——— told him a lie! Now to us this may all seem very ordinary and common place. But if you pull the scales off of your prosaic eyes and look back on your own childhood days again, perhaps you may better understand the situation. The next time the teacher reads a fable to this child he will either not tell it to his mother, and very, very gradually a barrier will be growing between them, or he will tell it to his mother again and will loose a great deal of confidence in his teacher. But why should there be a barrier growing between mother and child, if the child decides his teacher is allright and he likes to hear these stories read? Simply because the mother was not tactful in her disapproval of the teacher before the child. Perhaps if the mother would have spoken to the teacher about it and gotten her view point, and the teacher in turn have gotten the mother's view, everything might have been adjusted without the child ever knowing anything about it.

Then, too, the teacher need be careful that she emphasizes cleanliness, neatness and other virtues without making the child feel that she is criticising his parents or his home. In the poorer districts of our larger cities, it seems especially necessary that a teacher should be able to lift in every way. Just how to do this without seeming meddlesome or critical is certainly an art. There is no one, I know, who has been more successful in this than a kindergarten director in one of the Swedish districts of Chicago. Her interest was not only in the child, while at kindergarten, but it reached out to his mother and his home. I dare say she knew every mother of the sixty children there, and more than that she visited them. She knew when a child was sick and often saw that proper medical aid was given. In her unselfish, practical way, she spread sunshine, understanding and cheer. One day one of the little boys of the kindergarten said to his mother, "Mamma, why don't you wear a clean, white apron like my Miss Pope." How true the saying that we teach and are taught by something that never goes into language at all.

An understanding heart is certainly required to deal wisely and sympathetically with the three-fold life of the child—physical, mental and moral, of which we shall write more later.

Urbana, Ohio.

"THE HOME BUILDER"

By Anna Kauffman Hess.

Just about a year ago a new book "The Home Builder" came from the pen of Lyman Abbot. In that book he has drawn for us a woman—thoroughly, natural and practical, ideal yet human—as the Builder of the home. This volume comes to us out of the mature years of that serious-minded husband and father and presents his conception of the true woman as a worthy companion for the twentieth century man. He has evolved no finely spun ideals or ethereal philosophy so characteristic of dreamers and novelists; instead he has expressed the longings and ideals of every conscientious woman's heart in the simple every day life of the woman whose home-building he has so beautifully sketched. As we follow the development of that woman's life we find that he has drawn for us the womanly woman. The woman who always worked quietly and contentedly in her own home for her husband and children, and yet was a very great woman, very great because she helped her husband to be what he could not have been without her help and because she properly reared her children. This woman is a strong rebuke to the women who would fain substitute public activity for domestic duty. He has shown us very forcibly that the true woman finds her work in her own home and though she receives no public applause for her efforts yet she receives all the reward she claims when her husband and children call her blessed. It has been suspected that the woman so beautifully drawn in the Home Builder was none other than the wife and companion of Dr. Abbot, and for that reason all the glamor of the fictitious is absent from his ideal of woman portrayed in this book.

The home builder and home maker was described by Solomon in the last twenty-one verses of the last chapter of Proverbs written thousands of years ago. That description expresses Dr. Abbot's conception of the true woman so well that he quotes it entire in the opening pages. Then in ten short chapters the modern virtuous woman is followed as she lives her life from daughter to grandmother.

When but a very young girl she makes a companion of her mother and later when she becomes a mother she succeeds in having her daughters make a companion of her. While she is the companion of her mother she is the comrade of her father and takes a lively interest in his affairs thus gaining very helpful and valuable information. She reads only refined and strong books. She cares only for those interests which feed her growing ambition to some day be a home-maker. "She has not fallen in love. Love has been a flight not a fall. She has risen into a new life; in her is born a new experience. When the wedding day comes she has no desire to omit from the service the promise to obey. She wishes a sovereign and is glad to have found him—no! to have been found by him. 'Wives submit yourselves unto your husbands as unto the Lord' means a loyalty, self-devotion which gives her great delight. She knows as she has never known before the meaning of the words consecration, devotion, sacrifice. . . . She believes that her husband loves her and thus she can surrender herself as she does." As she enters the new home she does not feel that she is giving all her independence in exchange for board and clothes. She realizes that they both must keep their individualities if the home would be strong. "Their judgments do not always agree, but their wills never clash," and so she adapts herself to his business and its accompanying vicissitudes. No one sees her husband's faults more clearly than she does, but instead of nagging him out of them she

draws out his strong points; as these develop the weaknesses disappear. She so artfully inspires him to live his best that he says of her by no means irreverently "By the graces of my wife I am what I am."

The mother instinct in her is strong and she makes everything subserve to the one supreme purpose of wisely guiding her growing children and making a real home for them. Like all good housekeepers she abhors dirt; but she never allows her passion for cleanliness to interfere with the home-making; home first; ultra-cleanliness last. She has no carefully closed parlor from which all sunlight and the children are excluded. She thinks it far more important that her husband and boys are home-lovers than that the parlor should be always new and prim. She is no public woman neither a society woman or entertainer. She takes an interest in a few worthy public benevolent and religious organizations, but she never allows her home to suffer. "Her religion is all summed up in three words; Love, Service, Sacrifice. She is a saint not because she is a scholar in theology . . . . but because in fellowship with God and in faith in Jesus Christ His Son she devotes herself with singleness of purpose, in the home and in the church . . . to the service of her husband, her children, and her neighbors. . . . . But her heart was like the old Jewish Temple—strangers only came into the court of Gentiles, friends into an inner court; her husband and children found a court still nearer her heart of hearts, yet even they knew that there was a Holy of Holies which she kept for God and they loved and revered her for it."

When at last she leaves her husband sorrowing yet not utterly alone he muses thus: "Unseen she is still your companion; unheard she is still your inspiration. Never did you understand her so well as you understand her now; never did she understand so well you—your love, your gratitude. For now you know that she has made you what you are. By attributing to you powers, she has created them; by imputing to you virtues, she has inspired them. Home builder, because builder of her children, builder of her husband and so, all unconscious, builder of herself. Three companions she has left behind to strengthen and to comfort: Faith, Hope, Love. . . . The last enemy that shall be destroyed is Death, and for you already Death is destroyed by Love that endureth forever. As you sit in that radiant chamber, in that loneliness which is the divinest companionship, with Faith that sees, Hope that anticipates, and Love that cheers, you say aloud and you think she understands you: 'Death is swallowed up in victory.'"

Coaldale, Pa.

"It is not wasted time when we unbend a little. Let go once in a while. You will live longer and be happier, and so will the rest of the folks."

A hundred men make an encampment and one woman makes a home. Hindu Proverb.

THE FUNCTION OF DISCONTENT

By C. Edward Bender.

The person who is with all things content, is generally wrapped up in himself. He seeks self-exaltation and self-satisfaction. As long as all is right with him he cares nothing for his brother. He never lends a helping hand to his weaker brother. Neither does he take his share and responsibility in the work of the world. He is not the sort of fellow who pushes things along. You can not depend on him for any important service, for he never tries to help right a wrong. He is a mean, selfish creature. The world could well do without such a spineless sort of fellow. In short, he is a social parasite, and it will be a miracle if he ever amounts to anything good in life. He is to society what the "hook-work" is to the individual.

It is not my purpose to advocate discontent in the ordinary sense. Far from that. But I think you will find this to be a social as well as a psychological fact, that if one would do great things in life a little discontent is good. It is a wholesome stimulant to better things. If every one was satisfied with his present attainments, with his social, religious, economic and political environments, the **ongoing social process** would cease. Man's progress would become nothing. Then we would have devolution instead of evolution.

I think the function of discontent is now quite apparent. It is to open Mr. A's eyes, to arouse him, to spur him to higher and better things. It will take the too-much-self-conceit out of him and enable him to project himself into the sea of society for the measurement of his true worth. Then he will realize that he needs a more thorough training in order to do the best for himself and society. He will realize more fully, too, what our Master teacher and social worker meant when He taught that we should become perfect as He is perfect. The great need of the world will appear to him in its true light. Being made conscious of its pressing need he will put his shoulder to the wheel and work strenuously for the betterment of the world. It will not be necessary to inform him of the fact that he owes it to his fellows to help make the world better. Whatever he finds to do, he will do the best he can. His light will not be hid under a bushel. His lamp will not lack oil and the wick will be well trimmed. He will not fold his arms and be resigned. But when he sees a wrong he simply shows his discontent and at once begins to right that wrong. Such a person does not bury his talents, but trains them to their highest possible efficiency and uses them in the service of humanity. He will not rust, but wear out. He will do things.

Perchance some reader thinks there is little he can do to aid the **ongoing social process** of man's improvement, because he has but one or two talents. Let me say to you that society has need for the man of few talents just as much as for the man of many talents. If you will train whatever **talents you have to their highest possible efficiency and usefulness, vigorously employ them for your own good, for the glory of God and the service of society, you will not be found wanting "when the roll is called up yonder." But woe unto you if you bury your talents, shirk your duty, and fail to play your part in the game of life. Finally, let me remind you of the fact that the mighty oceans and wealthy lands are made of "drops of water and grains of sand."**

Williamsburg, Pa.

OUR NEIGHBOR, THE MOON

By D. A. Lehman.

To the ancients the most interesting object in the sky was the moon, unless we make an exception, in certain respects, of the sun. The word month originally meant moon; and we know that a month used to be the time from new moon—the dark of the moon when it is between the sun and the earth—to the next new moon. This is a period of about 29 1-2 days. The fourth of this time gave rise to our week. This was the time from new moon to first quarter, from first quarter to full moon, from full moon to last quarter or from last quarter to new moon again. Some very funny popular superstitions naturally came to be associated with the four changes of the moon. But we know now that the weather, etc., in no way depend on these.

It is an interesting exercise to illustrate the phases of the moon by means of a lamp and a ball. Letting one's head represent the earth, carry the ball around the head keeping one side of the ball towards the eye, just as the man in the moon is always towards the earth. The illuminated hemisphere of the ball will always be towards the lamp just as the bright half of the moon is towards the sun. So one sees that the moon turns on its axis completely in precisely the time it revolves around the earth, the bright hemisphere constantly sliding around the moon. Soon after new moon we see a narrow strip of the bright hemisphere. At first quarter we see half of the bright hemisphere. At full moon we see all of it. At last quarter only half again. From then on to new we see the decresent moon.

Questions

If the moon had an atmosphere and a food supply, would you rather live on the side of the moon towards the earth, or on the opposite side? Why?

Which member of our astronomy class was nearest correct, one saying the moon looks to be 5 inches in diameter, another 15 inches and another 8 inches?

How would the earth look as seen from your abode on the moon? How large as compared with the appearance of the moon as we see it?

Goshen, Ind.

"Not a few of us who long to thunder down the ages, lack the courage to make a feeble protest against the wrongs of our own time and neighborhood."

THE VALUE OF A CHRISTIAN EDUCATION

By J. D. Charles.

(Address delivered before the students of Hesston Academy and Bible School at the opening of second term, Nov. 29, 1909.)

We are all familiar with the parable of the talents. There were faithful and one unfaithful servant. The faithful ones increased what was given to them. The unfaithful one, on the contrary, gained nothing. The faithful, because of their improvement of what was committed to them, were advanced to the possession of higher gifts. The unfaithful, because of his misimprovement, lost all he had in the first place and then was condemned and punished.

This same thing is constantly occurring. Each human being is naturally endowed with certain faculties; with one or two, or five or ten talents, according to the pleasure of Him who distributes gifts as He will. Every one who faithfully cultivates his powers, finds them becoming ever more effective; feels himself continually growing richer in capacity to know, to do, and to enjoy. Those, on the contrary, who are neglectful and wanting to themselves, discover after a time that they are steadily growing weaker, becoming less and less capable of doing anything useful, honorable and good. Such is the law under which we hold our high endowments received from the hand of God. It is a law enforced by the course of Providence.

In childhood, and early youth, parents have the care of our improvement. Without much regard to our own choices, we are placed in school and the work of education is begun. But at length these school days are over. Parents begin to dismiss us from their particular care and supervision, because they think that the time has come when we can and should bear our own responsibilities and exercise our own judgments. This is the position in which those in youth are placed. What is their decision? Will they steadily go on improving, developing their God-given talents or forming no purposes of growth, and drifting, shall they unconsciously lose what by the aid of others they had already gained, and so suffer at length the miseries and bring on themselves the guilt connected with wasted powers! "From him that hath not shall be taken away even that which he hath."

This question has come to you, young men and women. You have begun to answer it and we trust wisely. It all depends how you apply yourselves. If your purpose is firm and unwavering and to the honor and glory of God and the abasement of self you will be successful. If you are forgetting this, and making no effort to make yourselves what God has put it in your power to become, notwithstanding the fact that you have placed yourself in the care of this institution, be sure that you are making a wrong start on your career of life. But may it be hoped that all of you, young men and women, are really desirous to pursue with a true motive the work of improving the talents God has placed in your keeping.

This being the supposition let me direct your attention then to some of the principal things to be attained by a true education.

First of all a good education offers **Intellectual Improvement.** This is something every human being should seek. This work has been begun in the family by parents and has been carried forward at school up to a certain point; the point at which the practical duties of life begin to withdraw from the places devoted to education. A good beginning may be supposed to have been made by the time the eighth grade work is finished. The foundation has been laid. Something has been accomplished in acquiring the simple elements of knowledge in learning methods of study and in gaining power of application. But why should the process of instruction and improvement stop altogether because other interests come in? There is no reason for such a course. Lincoln saw no reason for such a course as he diligently pursued his intellectual improvement by the light of pine knots burning in the fire-place. Thomas A. Edison, gaining most of his very limited education from his mother who was a school teacher, was not idle in the improvement of his intellect afterward. He was once asked why he was a total abstainer. He said, "I thought I had better use for my head." The answer is worth remembering by any young fellow who means to use his brains. We could draw illustration after illustration of men and women who saw no reason to have intellectual improvement stop with their elementary education. We beg to refer to the name of one whose memory most of us cherish tenderly—the name J. S. Coffman, of whom it is said that while plowing he would have a book fixed before him on the plow handles. Here was part of the reason for the great usefulness of this man and his influence which reaches down to an educational movement of which the Hesston Academy and Bible School is but an outgrowth.

It is a common thing, it is a sad thing, to see great numbers of young men and women who have laid a good foundation for a course of life, by long improvement of their God-given talent, make no serious effort to hold on to such a course by availin themselves of the educational opportunities thrown about them. What is the result commonly in the case of such? It is just what the Master Himself so forcibly expressed. "From him that hath not shall be taken away even that which he hath."

Secondly, a good education offers training for the **Emotional Nature.** The heart, by which we mean the dispositions and affections, is susceptible of training. It is a great mistake to suppose, as many appear to do, that the feelings cannot be educated; that the mood or disposition which is natural cannot be changed, but must be accepted as something unchangeable. Yet nothing is more common than to hear those who show some particular unamiableness, or some wrong habit of feeling, excuse it with the remark that it is natural and that it cannot be helped. We admit that there are different temperaments. The passions of some are quick, others slow. Some easily sympathize with others; others have little geniality. Some are constantly cheerful; others are readily despondent. But what then? It may cost one person more to be cheerful than another. But there is nothing to show us that an emotional nature that is weak may not be stimulated and one that is too strong may not be curbed. As the gladiator trained the body, so must we train the mind, to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road as well as the smooth and pleasant. A good education is an excellent evener of the emotional nature of man.

Thirdly, a good education offers training for **the will.** We need wills trained to the habit of prompt and vigorous decision. There are the same natural differences between differnt persons in regard to strength of will, as in regard to other faculties. There are those who seem constitutionally disposed to decide promptly and with firmness. Others with hesitation and difficulty come to a decision. Still others, and they are many, can hardly be said to decide at all; since they are carried rather in this direction and that by the force of those about them, than by any energetic act of their own wills. Those who are naturally endowed with great strength of will are few. Occasionally we find a man who should even restrain his will. But by far the greater number must acquire it. Energy of will is always an element in every strong character. The men and women who possess it, are those who control the world; are those who are best fitted for every vocation in life.

If you inquire how true energy of will may be attained, the general answer is, that the will, like other faculties, is improved by rightly using it. While securing an education at an institution similar to this the student is required to accustom himself not to depend on others, but to make decisions of his own. To consider deliberately each practical question that arises and then to come to a positive determination on it, if this be possible. Every time you say resolutely, No! to a seductive temptation; every time you say firmly, Yes! to the call of self-denying duty; every time that in the midst of perplexities you can so concentrate your force of mind as to decide on the thing to be done without vacillation or delay, you will have gained somewhat in true executive power.

It is said that Prescott the historian used to direct his servant to wait, after he had waked him in the morning, outside of his chamber door, and if, after a certain number of minutes, he had not arisen, to take the clothes from the bed and carry them away. It is no doubt however, better to attain a force of will that shall render such expedients unnecessary.

Then again in the fourth place, a good education offers the **establishing of settled**

(Continued on page 415.)

Young People's Bible Meeting

Conducted by J. R. Shank.

GREETING

We offer no apology for coming before you as editor of the Young People's Bible Meeting Department. It has not been a place of our own choosing and still we feel a joy in the privilege of thus meeting with you as a helper in the field of thought which we shall explore in the exercise of our spiritual life. We greet you in the name of Jesus. May we truly with the Psalmist feel that, "the Lord is our Shepherd." With Him we shall be satisfied in the "green pastures," and refreshed "beside the still waters." When in the rugged roads of life we sadly fall, may He again "restore" our souls and lead us in the "paths of righteousness for his name's sake." As we grow stronger in Christian experience, our faith being deepened, we will be able to "fear no evil" in the "valley of the shadow of death." While the terror of the enemy is in our presence we shall have a "table" prepared with every refreshment abundantly served. "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

With this conscious need and confiding trust in the Lord's guidance we undertake the work of another year in His blessed service.

(Bro. Shank had promised to do some other literary work before his appointment as editor of this department, consequently he was not able to prepare the work for this issue. Bro. E. S. Hallman and the editor conjointly prepared the work for this number. We are indebted to Bro. Hallman for so kindly assisting us in doing work on this department in the last two issues. Bro. Shank expects to take active charge in the February issue.—Ed.)

TOPIC FOR JANUARY 2

What is Consecration in the Old Testament?—Texts, Ex. 29. Lev. 8. I Chron. 29:5.

MOTTO

"Present your bodies a living sacrifice."

Consecration means (1) state of being made, or declared to be, sacred; by a rite or ceremony. (2) Belonging peculiarly to sacred uses. (3) An act of setting apart, or being devoted to, the service of God. (4) A presentation or dedication to God.

THE VOICE OF SCRIPTURE

I. Consecration.

1. Wash with water, outward cleansing.—Ex. 29:4. Inward washing and regeneration.—Titus 3:5; Eph. 5:26, 27; John 13:10.
2. The garments.—Ex. 29:5, 29; Lev. 8: 7-30. For glory and beauty.—Ex. 28: 40. Holiness to the Lord.—Ex. 28:6. White robes.—Rev. 6:11. White garments.—Rev. 3:4. White raiment.—Rev. 3:5. The whole armor.—Eph. 6: 11-17.
3. The offerings, a sweet savour.—Lev. 8:14-29. Not without blood—Lev. 8: 23,24; Cf. Christ—Isa. 53:5; Eph. 5:2; Heb. 7:28. To us—Rom. 12:1; I Pet. 2:21; Heb. 10:10-25.

II. The Altar.—Ex. 27:1-8; 20:24. Cf. Rev. 8:3.

1. All sacrifices to be offered on—Ex. 21: 38-41. Cf. Matt. 5:23, 24.
2. The fire burning the sacrifice—Lev. 9: 24. Continually—Lev. 6:13. Cf. Rom. 12:1; Matt. 3:11; Acts 2:4.
3. Punishment for offering strange fire—Lev. 10:1, 2; II Chron. 26:16-20. Cf. Acts 5:1-10.
4. The new and living way—Heb. 10:20. Full assurance—Heb. 10:22.
5. We have an altar—Heb. 13:10.

III. Acceptance.—If properly complied with—Ex. 20:24; Isa. 56:7 . Cf. II Cor. 6:14-18; I Pet. 2:9; Heb. 4:16; Rev. 22:14.

PRAYER

"Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all.....Now therefore O God we thank thee ,and praise thy glorious name. But who am I, and what is my people, that we should be able to offer (consecrate) so willingly after this sort? for all things come of thee, and of thine own have we given thee."—David.

WORD STUDIES IN THE TEXT

Who then is willing?—The work is great—David—I Chron. 29:1. Christ—John 9:4. Application—John 4:35. Willing workers wanted: Who will help?

To consecrate his service.—Our preparation—Rom. 12:1. Consecration for service; not to be idle and stand in somebody's way. Not "saved to swerve," but "saved to serve." Christ demands our willing service in His great harvest field.

This day.—Not tomorrow, which may never come to you—Jas. 4:13, 14. Delays are dangerous. A groaning creation waits for help. The need of the hour is imminent. "Son, go work today in my vineyard." "I must work while it is called today, the night cometh when no man can work."

Unto the Lord.—Not as menpleasers, but in serving Christ, doing the will of God from the heart. For God is not unrighteous to forget your work and labor of love.

SUBJECTS FOR TALKS AND ESSAYS

1. Teachings from Lev. 8—Consecration chapter.
2. Teachings from Rom. 12:1, on consecration.
3. Dangers in False Consecration.
4. Blessings in True Consecration.
5. All on the Altar for Service.

THE BASKET OF CONSECRATIONS

"And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in **the basket of consecrations**, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire, and ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. This do . . . . seven days . . . . that ye die not." (Lev. 8:31-34.)

These verses furnish a beautiful type of Christ and His people feeding together upon the results of accomplished atonement Aaron and his sons have been anointed together, on the ground of the shed blood, are here presented to our view as shut in within the precincts of the tabernacle during "seven days." A striking figure of the present position of Christ and His members, during all of this dispensation, shut in with God, and waiting for the manifestation of the glory. Blessed position! Blessed portion! Blessed hope! To be associated with Christ, shut in with God, waiting for the day of glory, and, while waiting for the glory, **feeding upon the riches of divine grace**, in the power of holiness, are blessings of the most precious nature, privileges of the very highest order. Oh! for a capacity to take them in, a heart to enjoy them, a deeper sense of their magnitude. May our hearts be withdrawn from all that pertains to this present evil world, so that we may **feed** upon the contents of "the basket of consecrations," which is our proper food as priests in the sanctuary of God.

GOSHEN COLLEGE
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THE ALTAR

This altar was the place where the sinner approached God in the power and efficacy of the blood of atonement. It stood "at the door of the tabernacle of the tent of the congregation," and on it all the blood was shed. It was composed of "shittim wood and brass." The wood was the same as that of the golden altar of incense; but the metal was different, and the reason of this difference is plainly understood. **The altar of brass** was the place where sin was dealt with according to the divine judgment concerning it. **The altar of gold** was the place from whence the precious fragrance of Christ's acceptableness ascended to the throne of God. The "shittim wood," as the figure of Christ's humanity, must be the same in each case; but in the **brazen** altar we see Christ meeting the fire of divine justice; in the **golden** altar, we behold Him feeding the divine affections. At the **former**, the fire of divine wrath was quenched, at the latter, the fire of priestly worship is kindled. The soul delights to find Christ in **both**; but the altar of brass is what meets the need of a guilty conscience. There cannot be settled peace, in reference to the question of sin, until the eye of faith rests on Christ as the antitype of the brazen altar. I must see my sin reduced to ashes in the pan of that altar, ere I can enjoy rest in the presence of God. It is **when I know, by faith** in the record of God, that He Himself has dealt with my sin in the Person of Christ at the brazen altar—that He has satisfied all His own righteous claims—that He has put away my sin out of His holy presence, so that it can never come back again—it is then, but not until then, that I can enjoy divine and everlasting peace.—C. H. M. on the Pentateuch.

WE HAVE AN ALTAR

"I bring my sins to Jesus,
To wash my crimson stains
White, in his blood most precious,
Till not a spot remains."

We have an altar in Jesus. We see Him as a type, as a shadow, as a symbol in the ceremonial law, which things are past, and Christ is now our altar to which we come. We come to Him, just as we are, with no merit, but sin and guilt. The eye of faith beholds in this altar of Christ two things, namely: God's justice avenged on Christ, my sin bearer; sins expiated, our souls set free; also His righteousness and holiness. This altar which we have, furnishes for us a feast where we can find the soul's satisfying portion, we receive spiritual strength and growth; our delight and pleasure. Upon this altar let us offer the sacrifice of praise to God **continually**, that is, the fruit of our lips giving thanks to His name.

LEVITICUS 8

Consecration of the priests.—Vs. 1-5.

Consecration: (1) cleansing.—V. 6.

Consecration: (2) the high priest clothed.—Vs. 7-9.

Consecration: (3) the high priest's anointing.—Vs. 10-12.

Consecration: (4) the priests clothed.—V. 13.

Consecration: (5) the offerings.—Vs. 14-22.

Consecration: (6) the blood applied.—V. 23-26.

Consecration: (7) the hands filled.—V. 27-29.

Consecration: (8) the anointing of the priests.—V. 30.

Consecration: (9) the food of the priests.—Vs. 31, 32.

Consecration: (10) the priests separated unto God.—V. 33-36.

COMMENTS

The typical meaning of the materials and colors of the tabernacle are believed to be as follows:

Gold—diety in manifestation: divine glory.

Silver—redemption.

Brass—judgment, the brazen altar, the serpent of brass.

Blue—heavenly in nature or origin.

Purple—royalty.

Scarlet—sacrifice.

The priests did not consecrate themselves, all was done by another, Lev. 8:12, in this instance Moses acting for Jehovah. The priests simply presented their bodies in the sense of Rom. 12:1.—Scofield Bible.

SEED THOUGHTS

Christ is our altar—our sacrifice. He sanctifies the gift.

The sinner needs a sacrifice; the believer needs a priest. In Christ we have both.—C. H. M.

The person who has consecrated himself is now "able to prove what is that good, perfect and acceptable will of God." Short of this step, there is not the least hint given that we may know the will of God.—Nannie Hershey.

If we are consecrated we will gladly follow in His blessed footsteps and learn of Him.—Lena Kreider.

TOPIC FOR JANUARY 9

Character Study—Samuel. Text—I Sam. 3:1-21; 15:14, 22.

MOTTO

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

THE VOICE OF SCRIPTURE

I. His Home—
1. The parents.—I Sam. 1:1, 20.
2. Discord.—I Sam. 1:6, 7.

II. His Consecration—
1. Hannah's vow.—I Sam. 1:11.
2. Before Eli.—I Sam. 1:24-28.

III. In the House of Eli—
1. The Lord's call.—I Sam. 3:2-10.
2. The Lord's message.—I Sam. 3:11-14.
3. Giving the message to Eli.—I Sam. 3:15-18.
4. Increasing in favor.—I Sam. 3:19:21.

IV. A Judge in Israel—Prominent Incidents
1. Anoints Saul King.—I Sam. 10:1.
2. Rebukes Saul for sin.—I Sam. 13:11-14.
3. Makes known God's rejection of Saul.—I Sam. 15:13-23.
4. Anoints David King.—I Sam. 16:1-13.

V. His Death.—I Sam. 25:1.

PRAYER

Help me, O Lord, to courageously do that which is "right in the sight of the Lord," to walk in all His ways, and turn not "aside to the right hand or to the left." Amen.

SUBJECTS FOR TALKS OR ESSAYS

1. Samuel the Youth.
2. Samuel the Judge and Prophet.
3. "To Obey is Better Than Sacrifice."
4. Courage in the Christian Life.

SUGGESTIONS FOR THE LEADER

One of the conditions of a successful meeting is a free and spontaneous discussion of the topic by the members present. A problem that is quite general among our Young People's Bible Meetings, is to get all the members to take an active part in the work without any undue pressure being brought to bear upon them by the leader or others active in the work. This problem has perplexed many a leader.

The nature of the topic under consideration may be such that it does not lend itself to an interesting general discussion. The best results may then be obtained by having the greater part, if not all the time given to a few prepared talks or essays. But if the topic is such that it is likely to stimulate discussion the leader should arrange his program accordingly. This topic we believe to be one upon which the majority of those in the meeting will be able to say something. Even the children can take an active part.

We would suggest that there be only one or two prepared discussions, these to be brief and of such a nature as to suggest lines of thought to those present which will stimulate general discussion. If there are any children or timid persons who have taken very little or no part in the meetings, it might be advisable to suggest at the previous meeting that they give some incident in Samuel's life that especially impresses them or to recite a number of practical lessons gleaned from his life, to be given in a few sentences. This will encourage the study of Samuel's life, and serve to arouse an interest in the coming meeting. It would not be difficult for one of the children to write a short biography of Samuel. It is the duty of the leader, or those who prepare the program, to do every thing possible to encourage the timid and those who are not highly gifted to take an active part, and devise plans whereby they may be gotten into the work. Feel responsible for the intellectual and spiritual development of each person in attendance. Try and bring some inspiration to all.

SAMUEL AS PROPHET

Perhaps the most majestic form presented, even among the heroes of Old Testament history, is that of Samuel, who is especially introduced to us as a man of prayer (Psa. 99:6). Levite, Nazarite, prophet, judge—each phase of his outward calling seems to have left its influence on his mind and heart. At Shiloh, the contrast between the life of self-denial of the young Nazarite and the unbridled self-indulgence of Eli's

sons must have prepared the people for the general acknowledgment of his prophetic office. And Nazarite—God-devoted, stern, unbending, true to his calling, whithersoever it might direct him—such was ever the life and character of Samuel!

It needed such a man in this period of reformation and transition, when all the old had signally failed, not through inherent weakness, but through the Divine perfectness. The past, the present, and the future of the people seemed to meet in this history; and over it the figure of the life-Nazarite cast its shadow, and through it the first voice from the prophetic order was heard in Israel.

The sanctuary, destitute of the ark, and tended by a decrepit priesthood, over which the doom had been pronounced, had apparently fallen into utter disregard. The ark, carried captive into Philistia, but having proved a conqueror there, had indeed been restored to Israel, but was rather a witness of the past than the symbol of present help. The only living hope of Israel centered in the person of Samuel. Although, since the death of Eli, no longer attached to the sanctuary, which indeed his mission to a certain extent set aside, his spiritual activity had not been interrupted. Known and owned as prophet, he closely watched, and at the proper time decisively directed the religious movement in Israel. That decisive hour had now come.—Sel.

ANNOUNCING SAUL'S REJECTION

After speaking of the failure of Saul to carry out the instructions of the Lord to utterly destroy the Amalekites, Dr. Edersheim, in "Israel: under Samuel, Saul, and David," writes as follows: The first scene is late at night in Samuel's house at Ramah. It is God who speaks to the aged seer. "It repenteth Me that I have made Saul king, for he has returned from after Me, and My Word he has not executed" (literally, set up). "And it kindled in Samuel" (intense feeling, wrath), "and he cried unto Jehovah the whole night." . . . . With the morning light came calm resolve and the terrible duty of going in search of Saul on this errand of God. Nor did the stern Nazarite now shrink from aught which this might imply, however bitterly he might have to suffer in consequence. . . . . And now as Samuel met him, he anticipated his questions by claiming to have executed Jehovah's behest. But the very bleating of the sheep and the lowing of the oxen betrayed his failure, and the excuse which he offered was so glaringly untrue, that Samuel interrupted him to put the matter plainly and straightforwardly in its real bearing: "Was is not when thou wast small in thine own eyes thou becamest head of the tribes of Israel?"—implying this as its counterpart: Now that thou art great in thine own eyes, thou art rejected, for it was God who appointed thee, and against Him thou hast rebelled. . . . . From that day forward Samuel came no more to Saul. God's ambassador was no longer accredited to him; for he was no longer king of Israel in the true sense of the term.

SEED THOUGHTS

It is vain to flee from the work that God appoints us, for the sake of finding a greater blessing, instead of seeking it where alone it is to be found—in loving obedience.—Geo. Eliot.

Obedience to God is the most infallible evidence of sincere and supreme love to Him.—Emmons.

Doing the will of God leaves me no time for disputing about His plans.—G. Macdonald.

A great deal of talent is lost in this world for the want of a little courage.—Sydney Smith.

To see what is right and not to do it, is want of courage.—Confucius.

TOPIC FOR JANUARY 16

The Life Rightly Begun. Text—Jno. 3:1-16; Matt. 6:33.

MOTTO

Strive to do all things to the honor and glory of God.

THE VOICE OF SCRIPTURE

I. Begins in the Home—

1. Have example of Godly parents, who are—
   a. To bring the children to Christ.—Matt. 19:13, 14.
   b. To train them for God.—Prov. 22:6; Eph. 6:4.
2. Examples—
   a. Abraham.—Gen. 18:19.
   b. Hannah.—I Sam. 1:28.
   c. Job.—Job 1:5.
   d. Lois and Eunice.—II Tim. 1:5.

II. Finished in the Church—

1. Necessary steps—
   a. Conviction.—Matt. 27:54.
   b. Contrition.—Rom. 7:24; Acts 2:37.
   c. Confession.—I Jno. 1:9; Rom. 10:10.
   d. Conversion.—Tit. 3:3-7; Luke 24:47; Acts 3:19.
2. By uniting with the Church.—Acts 2:47.

PRAYER

Help us, Lord, to realize in a larger measure the significance of each thought, decision, and act of ours, their immediate and future bearing upon us and others, that we may begin each year, each day and each moment aright, so that we may make the best contribution possible to the spiritual welfare of our fellowmen and bring the greatest honor and glory to Thy name. Amen.

SUBJECTS FOR TALKS OR ESSAYS

1. The Responsibility of the Parent for the Right Beginning of the Child.
2. The Responsibility of the Church.
3. Biblical and Modern Examples of Persons who began Right.
4. The Peace of Christ in such a Life.
5. The Power of such a Life.
6. The Blessings of such a Life.

SUGGESTIONS FOR THE LEADER

This topic is not likely to elicit as interesting and free discussions as the preceding one. It is one on which fewer people will have something to say, material for presentation is not so easily gotten, consequently it is necessary that the leader take this into consideration in arranging for the meeting. You want to avoid a purely abstract and theological discussion of this topic, that is, dwelling entirely upon the conditions necessary for entering the Christian life. These however, should be given a place in the discussions. What young people want and need is practical Christianity. We want to do things, we are interested in life, active, practical, commonplace, every-day things. We are interested in knowing how some of these Christian principles work out in life, whether they are applicable to our conditions, and how they can be applied. Give us living illustrations of these principles at work, and we will be interested.

You want to provide for something practical in each meeting. This topic is especially well adapted to combine the practical with the doctrinal. The practical part can be brought out in discussions of the influence of the home and society in determining the right beginning in life, biblical and modern illustrations can be given almost without number. You can get the children to work by having them give brief accounts of the ideal homes mentioned in the Bible and their influence upon individuals, or have some give a brief sketch of men and women of more recent times who early in their life entered the Christian service through the influence of godly parents, such as, Robert Moffat (See page 328 of Christian Monitor), David Livingstone, and others. The one thought to be impressed strongly upon all is, that Christ must be given a place in the life in order to begin right. That Christ alone is able to give us a broad, deep and large life. Throw your life, personality and enthusiasm in the meeting. Life is contagious.

HOME TRAINING OF CHILDREN

I have no doubt some parents have got discouraged and disheartened that they have not seen their children brought to the Savior as early as they expected. I do not know any thing that has encouraged me more in laboring for children than my experience in the inquiry room. In working there I have found that those who had religious training, whose parents strove early to lead them to Christ, have been the easiest to lead toward Him. I always feel as if I had a lever to work with when I know that a man has been taught by a godly father and mother; even if his parents died when he was young, the impression that they died praying for him has always a great effect through life. I find that such men are always so much easier reached, and though we may not live to see all our prayers answered, and all our children brought into the fold, yet we should teach them diligently, and do it in love. There is where a good many make a mistake, by not teaching their children in love—by doing it coldly or harshly. Many send them off to read the Bible by themselves for punishment. Why, I would put my head in the fire before I would teach them in that way. If we teach our children as we ought to do, instead of Sunday being the dreariest, dullest, tiresomest day of the week to them, it will be the brightest, happiest day of the whole seven. What we want to do is put religious truths before our children in such an attractive form that the Bible will be the most attractive of books to them. Children want

the same kind of food and truth that we do, only we must cut it up a little finer, so that they can eat it. I have great respect for a father and mother who have brought up a large family and trained them so that they have come out on the Lord's side. Sometimes mothers are discouraged and do not think they have so large a sphere to do good as we have, but a mother who has brought up a large family to Christ need not consider her life a failure. I know one who has brought up ten sons, all Christians; do you think her life has been a failure? Let us teach our children diligently, in season and out of season. We might train them that they shall be converted so early that they can't tell when they were converted. I do not believe, as some people seem to think, that they have got to wander off into sin first, so that they may be brought back to Christ. Those who have been brought up in that way from their earliest childhood, do not have to spend their whole life in forgetting some old habit. Let us be encouraged in bringing our children to Christ.—By D. L. Moody.

IMPORTANCE OF BEGINNING RIGHT

Edward I. Bosworth, in speaking of the influence of Bible study upon the daily life of young men, says, "Think for a preliminary moment of the importance of the life of young men. It is important because of its critical bearing upon the future of the young men themselves. We are learning, through the scientific study of the situation, that the personal daily life to which a young man settles down before the age of **twenty-one** is likely to be his daily life always. It is important also because of the influence of young men upon national life. . . . . It is important, therefore, to consider the influence of Bible study upon the daily life of young men. Bible study puts a foundation of recognized fact under faith. Faith always rests upon a foundation of recognized facts. . . . . The study of the Word of God makes great thoughts habitual. The secret of a great life is to form the habit of thinking great thoughts, so that when the mind is released from that which immediately engages its attention, it will instinctively revert to these great conceptions. A life that in its early years subjects itself to the habitual pressure of such uplifting thoughts, must be essentially great. . . . .The study of the word of God introduces into, and deepens, fellowship with the Supreme Person. . . . . The study of the Bible not only introduces into the fellowship of the Supreme Being, but it starts him who has entered this fellowship upon a great career. It summons the young man, whose life is before him, to a career, and brings to bear upon him a sufficient motive. The career and the motive are found in his presentation of Jesus and His vision of redeemed humanity."

SEED THOUGHTS

Bestow thy youth so that thou mayest have comfort to remember it, when it has forsaken thee, and not sigh and grieve at the account thereof. Whilst thou art young thou wilt think it will never have an end; but behold, the longest day hath his evening, and thou shalt enjoy it but once; it never returns again; use it therefore as the springtime, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—W. Raleigh.

Life like every other blessing, derives its value from its use alone. Not for itself, but for a nobler end the Eternal gave it: and that end is virtue.—Johnson.

The shaping of our own life is our own work. It is a thing of beauty, or a thing of shame, as we ourselves make it. We lay the corner and add joint to joint, we give the proportion, we set the finish. It may be a thing of beauty and of joy forever.—Ware.

Be such a man, and live such a life, that if ever man were such as you, and every life a life like yours, this earth would be God's Paradise.—Philip Brooks.

How Can We Improve Our Y. P. B. M?

TOPIC FOR JANUARY 23

Text, Heb. 10:24, 25; Eccle. 9:10.

MOTTO

"We would see Jesus."

THE VOICE OF SCRIPTURE

I. Helpful factors.

1. Willingness.—Neh. 4:6.
2. Co-operation.—I Cor. 3:9.
3. Interest.—Col. 4:15; Heb. 10:24.
4. Participation.—Heb. 10:25; Mark 14:26.
5. Proper motive.—I Cor. 10:31.

PRAYER

Help me, Lord, to use the talents Thou hast given me in the manner Thou desirest. Forbid that I should hide them and not allow Thee to be honored and glorified through their use. But help me at all times to do my best so that Thou canst use them to Thy praise. Help me to so order my life and work that they may not be a hindrance to the welfare of others; that I may bring to this work some inspiration, something that will aid to make it a stronger and larger work for God. Give me a larger vision of this work. Increase my interest in it. Show me what I can do, and then assist me to do it with a pure motive, a willing heart and mind. Amen.

SUGGESTIONS FOR THE LEADER

This topic having such a personal and local application no subjects for talks or essays are given. There are some problems confronting us in this work that are quite general, others are strictly local. Since the leader should be in a position to know the difficulties and problems confronting his work, we have not made any suggestions as to the arrangement of the program, expecting each meeting to take up this topic in a way best suited to meet the conditions confronting it, so that the greatest possible good may be derived from it. During this meeting every one should be made to feel that this is the work of all and not only of a few. Appeal to the conscience of those who are more or less indifferent to the welfare of the work, make them feel as though they "ought" to do more for this work. Freely discuss the weaknesses and strong points of your meetings. Respect and give due credit for what has been done, but do not, **do not** scold or censure any one for lack of interest. Do not consider this as an opportunity to hurl a tirade of abuse and censure against those who are perhaps negligent and not as active as they should be. Win them. This is worthy of consideration not only by the leader but by all Christian workers.

It might be well to make this a meeting of special preparation. Try and work up an interest by announcing it a few weeks previous. Talk it up at every opportunity, get people to feel it is their work, their interests that will be under discussion this particular evening. Try and get them to the meeting. If you can get them to feel that it is their meeting you have taken a long stride in the improvement of your Y. P. B. M.

Carefully read and re-read the following articles, they contain many helpful suggestions, mention some of these thoughts that are applicable to your meeting to different workers, asking them to think along that line and give a few thoughts in the general discussion. Sometimes a suggestion like this, given to one who is indifferent, is the means of arousing an interest and making an active worker. Recognize the value of little things in this work.

Spare no effort in this meeting as the results may have a tremenduous influence upon your future work. It may mean the liberation of mighty forces hitherto dormant, bringing new life and power into the work, or it may mean the plunging of the work into a deeper lethargy and indifference from which it will be doubly hard to arouse an active and spiritual work.

(All our readers interested in the work for our young people will read with interest the following articles. The suggestions presented are varied, practical and to the point. All of them are worthy of our consideration. Their consideration should result in a decided improvement of this work. To do so, they must be acted upon by wide-awake, energetic young men and women. We trust all our meetings will profit by these suggestions coming from workers in various lines of activity. We urge that each month articles of this nature be sent in for publication in this department. Discuss your problems, your successes and failures in these columns that all may profit thereby.—Ed.)

Personal Obligations

"Let no man despise thy youth but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The question of improvement of any meeting must be answered from two points of view: Individually I must do my part; collectively as a body, we must do our part.

Individually. I can help the meeting by being an all-round example in my daily life. There is no fault that can creep into a life that affects that life alone. Every life has an outlet. If that outlet is not for good, it is for evil. If it is not a strong, full outlet it is a weak, empty one. By daily giving the heart to prayer and meditation in heavenly things and by earnest watchful activity, the stream of outlet can be kept pure from worldly defilements and will be a strong influence for good.

I can help the meeting by what interest I take in Christian work. The spiritual welfare of those with whom I associate will be an object of my concern, and by earnest prayer and personal work they will be influenced for good, and their life in turn will help. An active interest in the work of the Sunday school, will increase our knowledge of the Word, and develop our spiritual lives. Thus making the young people more able to work effectively in a young people's meeting. We scarcely can think of a live Young People's Meeting where there is no Sunday school foundation back of it.

An interest in the work of the Church service is a strong factor in the life of every growing Christian. We ought to give heed to the instruction and example of those who are experienced in the Christian life. A pastor will be strengthened for better service by the individual effort and dutifulness of one person, though he or she be only young in years. Where we have a strong church full of spirit-filled members the Young People's Meeting will be constantly improving.

I can help by special preparation on the work at hand. The topic under consideration is intended for the spiritual improvement of those who consider it. By meditation and prayer over the topic I can gain something to give to the meeting and will have a deeper interest in the discussions. The hour of service is not alone a going through a set form or program; but, if what it should be, is an expression of the life, worship, and devotion of those engaged in it. By making the hour of service a real living reality in my life the meeting will be so much less formal and stiff and I will get more life out of it.

Collectively. Having individually done my part to inspire others to do their part, the hardest problem is solved. It is necessary for the improvement of any body that the members work together. We can help the meeting by yielding ourselves to work together. We can use such systems that work for the most edification to every member and attendant. We are not always helping the meeting most when we have stirred the most of the good speakers into action, but when we have succeeded in getting everybody to take an active, earnest part in the service.

J. R. Shank,
Carver, Mo.

The Right Spirit in the Y. P. B. M.

There is not a person nor association of persons in the form of a society or organization of any kind but what is dominated by some characteristic quality. This is usually called the spirit of the man or the organization. Usually we are more concerned about the spirit that actuates and controls a person than the creed or profession to which he subscribes, for creeds and professions are lifeless formulae, while the spirit back of them is the real life and life-giving power. Creeds and professions may be flawlessly perfect, yet hollow and lifeless: and they may be notably faulty, yet the spirit back of them may be so genuine and true that they accomplish great good. For these reasons it is far more important that we keep the springs of life pure and sweet than that we give our chief strength to perfecting the form. It is also a notable fact that those who give first place to form are certain to "neglect the weightier matters of the law." They are busy "here and there" till the real angel, with the real message takes his departure and abandons them to their perfect, but dead forms,

Organizations, however, perfect in form like creeds and professions are valleys of dry bones unless they are endued with a life-giving spirit. This spirit must proceed from the Holy Spirit of God. And the fit medium through which this alone can have free course is the spirit of man, given up to the leading of God's Spirit. But to be really given up to God in a teachable, open-minded attitude means to be humble and meek. Any Y. P. B. M. that would be filled with the power to be and to do must be imbued with the spirit of humility and meekness. The spirit of humility and meekness can only come to its highest fruition in the spirit of love which in turn can become strong and soul satisfying only when ones relations with God have become close, reverential, and joyful. This exalted state of communion with our heavenly Father must be the outgrowth of the spirit and practice of prayer, for this alone keeps one in His presence which is the one essential condition of spiritual growth. Any Y. P. B. M. or any other society that is filled with the spirit of humility and the spirit of love and the spirit of prayer will be led into the spirit of humble, loving, prayerful service of Jesus our Lord and Master, of God our Father, and the Holy Spirit our Helper.

Paul E. Whitmer.
Goshen, Ind.

Give it Proper Recognition

The Young People's Bible Meeting work of our Church, even though it has hardly grown out of its infancy, has demonstrated its usefulness both in imparting knowledge and training workers. Its influence for good has been at least threefold: 1st, the individual members who have attended have been strengthened by both the knowledge and experience they have received; 2nd, the congregations have developed some of their latent talent and have been enabled to ascertain where to secure reinforcements for their Sunday school and church work; 3rd, the Church at large has been enabled to draft into its service young and old men and women who have been tried and proven in their home congregations. Taking the above into consideration, it is very important that the Church give this phase of its work proper recognition and does her utmost to make it the greatest possible success.

There, are, among others, the following ways of promoting the young people's work in which the Mennonite Church could well make great improvement.

In the first place the congregations usually do not recognize its importance. On attending the average Young People's Meeting one seldom finds a good representation of the church members present. If a visiting minister comes into the congregation, the Young People's Meeting is promptly dispensed with and the Church has the visiting minister preach. The same congregation would not think of dispensing with the Sunday school session every time a visitor comes. In a great many places leaders are changed every week and every leader chooses his own subject—an entire lack of what is necessary to make the meeting the power it could be. Think of conducting a Sunday school without an outlined course of study! What is needed in every congregation is the convictions on the part of the ministers and workers that the Young People's Meeting is a phase of Christian work just as important in its sphere as the Sunday school is in its sphere, giving it recognition in every manner possible and encouraging the workers in their efforts. Let the individual congregations give the Young People's Bible Meeting proper recognition.

In the second place, the young people's work does not receive the proper recognition. We have conferences of church work for ministers, a conference for Sunday school workers, we trust before many years a conference for Mission workers, meetings for educational workers, but thus far the young people's work is almost wholly unrecognized. It is true that several conferences have devoted a session or so of their Sunday school conference to Y. P. B. M. topics, which may be the beginning of better things, but on the whole there is still much lacking. The greatest encouragement this work has received recently is the attitude and action taken by the General Conference recently in appointing a committee to arrange the topics. May the Lord bless this action and may it lead to greater efforts along this line in the future. May the day soon come when our young people's work will be thoroughly organized with carefully outlined courses of study (similar to what we now have) with plenty of helps for preparation, with books and other literature on the work, and regular conferences for the workers.

A. M. Eash,
Chicago, Ill.

Purposes and Realizations

The success of a meeting depends largely upon the aims of those who take part. The leaders who expect great results and work with proper zeal usually have such results. The speakers who aim to say better things

than they have said before usually succeed in doing so. The best way to obtain great results in any worthy cause is to begin with great aims and to work for their realization with unwavering faith—that leader or speaker is to be pitied who proceeds in his work with constant misgivings. If an aim is worth having it is worth believing in and striving for. The Young People's Bible Meetings will be what we make them. If we aim to have good meetings and have faith in ourselves and in God, we will realize our aim. When planning for a meeting one should **aim for results, have faith in the aim, and plan for its realization.**

The first step to be taken toward the realization of the aim is the **organization of material.** Here we must drop a word for the leader. Almost invariably the success of the meeting depends upon the leader's plans. It is his duty to be awake and busy, having his speakers appointed several weeks before the program is to be given. He should be thoroughly familiar with the topic so as to plan the best possible programs. It is well, if possible, to have some new features each evening. When possible the leader should talk over the subject with those who are to take part, giving them a taste of his enthusiasm on the topic. Those who take part should also plan their work very definitely; seek material wherever possible; and think over the topic prayerfully. **Everything should be planned as though it were to be the best program of the year.**

Finally comes the hour of the meeting when all plans are to be put into execution. At least the leader and chorister should be present before time to begin. Here is the time when preparation will bring results. A leader who knows the subject and feels its importance; a chorister who aims to have real worship in song; speakers who are full of a message which they feel is worth giving—all of these will make a meeting what it should be. If one does not have enthusiasm within his own breast, it is hardly possible that he will impart anything of value to others. Every word that is spoken in the meeting should ring with the tone of conviction. **Get those who speak, do so with confidence; let those who sing, do so with the whole soul; let those who pray, offer a real heart message; and the result will be a good meeting that inspires the soul.**

Briefly, if we wish to improve our Young People's Bible Meetings, we must aim for greater results, plan more definitely to secure these results, and execute our plans with more faith, prayer and enthusiasm.

J. W. Shank.
Goshen, Ind.

Practical Suggestions

"Keep right on," is the best answer which I know to give to the question under consideration. When we compare the condition of our young people's meetings with what they were ten years ago, we certainly have reasons to praise the Lord for the advancement made. I am aware of the fact that there are some places where progression was made backwards, but I am viewing the Church as a whole. If the same forward march can be continued, it will mean much for our young people and the Church. To keep up this onward march, I would suggest the following for consideration:

1. That in each meeting there be a standing committee whose duty it is to arrange the program suitable to the circumstances under which the meeting is laboring. The suggested programs printed in these columns are excellent by way of suggestion, but they need to be modified in each locality to meet local conditions. Select your best material on this committee.

2. That the scripture references printed under the heading, "Voice of Scripture," be not considered as a part of the program. Let them rather be used for home study and in preparation of the topics assigned to various speakers. Even the reading of Scripture, when read in a spiritless way, makes dry reading and dull meetings.

3. That such leaders only be appointed as are able to put life into the meeting. It is an excellent idea that young people should be trained for responsible work, but let their training begin in less responsible positions than in leadership. "Not a novice" applies at least in part to leadership of young people's meetings as well as to leadership in the ministry. Let beginners be started in the places easiest to fill, and gradually be advanced, as their fitness is demonstrated by works, until they fill positions of the greatest responsibility. It is a great and harmful mistake to think that the leadership of a meeting calls for nothing but to read off subjects and names, and announce the next order of business.

4. That there be much prayer, and a thorough preparation of each topic assigned. This point needs no discussion.

5. That our people be educated to look upon the performance of duty as a welcome privilege. Any meeting which is carried on simply because it is a solemn duty to do so is liable to be a solemn failure. All duty, whether agreeable or disagreeable, should be performed; but it should be reinforced by an inspiration which makes the performance thereof a pleasure rather than an irksome task. "The letter killeth, but the spirit giveth life." Let us therefore throw all the energies and influence of our lives into these meetings, working with a will, to the end that people may attend because the meetings are interesting, inspiring and uplifting.

Daniel Kauffman,
Scottdale, Pa.

A Good Young People's Meeting

Three factors enter into the workings of every successful religious organization, viz: The Holy Spirit, workers with the needed qualifications, and efficient organization and management. No doubt we everywhere need improvement along all three lines, but I believe that in many places the most immediate help could be given by strengthening the third phase mentioned.

In most congregations there are enough consecrated, spiritual, young people, with the needed talents to conduct a good meeting if some one would so manage as to use to the best advantage the material available. Much of the success of our Sunday schools depends upon the superintendents who secure the co-operation of the needed workers, carefully plan the work and personally see to the working of the plans. Our Young People's Meetings have not been so well organized. No one made any special study of the situation or assumed any responsibility for any length of time and consequently the work was carried forward in a haphazard and weak manner.

I would urge then, that we get the most capable young man in each church to take charge of this work for a half year or a year and by giving him proper support we can make our meetings much more effective. I say young man because I believe that the young people should be made to feel that this is their meeting and that they are held responsible for its success. The ministers and older members should advise and encourge and help, but not take charge because then we deny the young people one of the chief advantages of the work. We will fail to get their most hearty co-operation.

N. E. Byers.
Goshen, Ind.

An Ideal Leader

Paul, in writing to the Thessalonians, said, "The Lord make you to increase and abound." He complimented them for the good they did, but was not satisfied that they should stop with the success already attained. Yes, "Ye do it but we beseech you, brethren, that ye increase more and more." Not only increase, but increase **more and more.** This is just the spirit and the attitude that we want in our Y. P. B. M.

So in order to improve the meetings, it is absolutely essential first of all to have true leadership, some one (or a committee) who will step out and champion the cause with snap and vigor, laboring and praying night and day, seeing to it that the meetings are led from victory to victory; one who will discover latent talent in young people and do personal "stir-up-the-gift-within-thee" work; one who will go to those who "sin wilfully" in staying away from meetings and rescue them from "the manner of some" by picturing to them the approaching day of the Lord and the necessity of "so much the more so;" one who will see that all those who come together will also "exhort one another and consider one another to provoke unto love and to good works; one who will have the cause so much at heart as to "warn the unruly," those who do not care to know how to behave themselves in the house of the Lord, and refuse to tolerate their shameful disturbances and frivolities both inside and outside the church during service so that all may be decent and in order; one who will give each member so much to do that it will keep them busy to do their "own business" and see their own faults; one who will keep all parts of the work so well oiled with the spirit of the Lord that there will be "Liberty" so that friction, bondage, formality, domineering,

judging. despairing and setting at naught one another will not find good soil to grow in.

"The Lord make you to increase and abound more and more." "Lord what wilt thou have me to do?" "Pray ye the Lord that He would."

J. S. Musselman.
Toronto, Ont.

Co-operation

Neglect not the gift that is in thee.—Paul.

While there may be some of our Young People's Bible Meetings that are about as far along in the way of organization, interest and spiritual development as it seems possible for them to be, yet there is no doubt but that in the greater number of our meetings the question of improvement is a practical one. To all of us there ought to be heights which have not been reached and ideals that have not been attained. The largest **room** in the world is said to be the **room for improvement.**

The importance of meetings devoted largely to the interests of young people cannot be too highly estimated. Indeed, there is no phase of our church work that will have such a telling effect on the Christian activity of a few years hence as that which makes for the development of those who are yet young in Christian work. These meetings are not to be considered as being independent from the Church, but as a part of and an adjunct to her in a needy field. There is no doubt but that in these meetings the Church can, better than in any other way, accomplish what the Master enjoined when he said, "Feed my lambs."

When the new converts are made and kept active in the weekly Bible meeting, they are safe-guarded from many snares. There is here an opportunity for individual Bible study in a well directed course with a weekly gathering to exchange views and help each other over the difficult places. To assimilate Bible truth always makes a healthy soul stronger. Here also the overflowing heart will give expression to its newly found truths and its personal experiences and thus will exercise that God-given gift of telling to others what we feel and know.

A prime essential for the success of our meetings is to haye the young people realize that it is their own meeting, making them responsible for it, without being composed exclusively of young people. Preachers, parents and all should attend when possible and by their presence, timely advice and prayers give more impetus to the work.

While the work of the program committee, the leader and each person on the program are important, and should be executed judiciously, yet that which will contribute most to the success of our meetings is, when **all** of the members will **study,** when **all** will invite others and be present themselves and in every possible way take an active interest in the work, then only will the highest success be attained.

L. J. Burkholder.
Markham, Ont.

Attendance Necessary

In order that any meeting be a success it is necessary that the people attend. It is especially essential that those who are to speak, to read, to respond with verses, attend. That sounds so commonplace that one would think everybody knows it. But as a matter of fact there are a good many people who think the Y. P. B. M. can go on if they stay some other place.

"Next we shall have a discussion of the subject by Bro. Dash."

Silence. Leader looks around.

"Is Bro. Dash present?"

Silence.

"If not, has he procured a substitute?"

Silence.

"If not, will any one volunteer?" And after another pause, "If not we will have next ———" a repetition of the above program if the next brother is absent. That is more monotonous than the proverbial "Quaker meeting" for there no one is expected to speak but all listen to the still voice of the Spirit.

Attend if you can. Vacant benches are not inspiring. Respond to your name when called. Do the best you can—angels do no more. If you cannot be present to fill your part of the program procure some one to take your place if you can. If you can not do this it is generally possible to notify the leader before the meeting.

Other things are needed to make a success of a meeting. Good singing helps, the Spirit must be present, the leader must be active and wide awake. But in order that these things may do their best the first requirement is attendance.

J. A. Ressler,
Smithville, O.

A Y. P. B. M. Incident

One of the young workers in the Oak Grove Church, Wayne county, Ohio, recently passed from labor to reward. Almost to the hour two weeks before he died he was conducting the Y. P. B. M. as leader. The time for verses bearing on the topic had arrived and the usual silence was over the house when each one was waiting for some one else to begin.

The leader paused a moment then in a quiet, cheerful way that carried the meeting with him, proposed that we change the program a bit and instead of waiting begin in front and each in turn repeat a verse. Then he called on one after the other and the verses came rapidly. It was a surprise. Another evening he had something else that was not on the program. The secret of it was that he was a leader.

As we went home that night we spoke of Manuel Hooley as one of the coming workers of the Church. He passed away at the early age of 22, but his memory lingers in the hearts of the many who knew him and especially in the minds of those who were present at the last meeting he conducted.

J. A. Ressler.

Practical Hints

The first and most important factor in all of our religious meetings is that we are interested in them to the extent that we make them an object of prayer, and that we are willing to live out our prayers. God will then do the rest in blessing our effort.

Probably one of the greatest hindrances is that we are not prompt enough in responding when we are asked to take part in the meeting, or even when we are prompted by the Spirit to speak as a volunteer. A ready response will add greatly to the interest of the meeting.

It is also important that we are prompt in opening the meeting at the appointed time, and that every one is present when the first song is announced. This will avoid the constant interruption of the audience by those coming late, and will add to the interest by everybody hearing the entire program.

Let the leader be a Spirit-filled person who has the ability to fill his place **well.** One who is always prompt, and has a love for the work. One who does not only work himself, but is interested in every one and aims to get as many as possible actively interested in the work. One who will also see that those who are placed on the program are informed about it in time and are urged to be present. Should those placed on the program not be able to be present, they should give notice early so that a substitute may be secured in due time in order to have a full program for each meeting.

Those who are timid and feel themselves unable to take their part should be encouraged to make an effort and exercise their God-given talents and they will be blessed for it as Christ taught in His Word. Let every one and especially those on the program make a thorough study of the subject. Give your thoughts as briefly and in as simple language as possible, so every one both old and young is able to understand. Always base your talk or essay on the Word of God and let the Spirit direct you upon the line of thought to present.

Let those who lead in the song service also realize that it is important to encourage all to take part in this, since singing either adds much or detracts from the interest. Make selections that are appropriate to the theme under discussion. Sing not only for the music you can get out of the hymn, but with the spirit and understanding also.

We should not aim to have our meetings for entertainment, but that it will be instructive and spiritual, with no other motive but to advance the cause of Christ and do all to the honor and glory of God.

J. S. Gerig,
Smithville, O.

Adaptation and Co-operation

Considering the importance of Young People's Bible Meetings and their place in Christian work, there certainly is a need of considering their development carefully.

If we for a moment look at their importance, that there is no other place in the work of the Church where the young people have such a chance to develop their talents so successfully, and where all can be made to feel that they have a certain responsibility laid upon them. In all other lines of

church work the responsibility rests upon a few leaders, while in the Y. P. B. M. it should be the aim not to depend upon a few to do all the work, but all should work for the development of the entire body.

With but few exceptions, no doubt the majority of the effective workers of the Church can give credit to the Y. P. B. M. as the place where the development of their Christian lives began, and where they were made to feel that they had a part in the work of the Church. Since these meetings in the past, weak and unsystematic as they were, have been so effective in the lives of our young people, what may we expect for the future? The question naturally arises in our mind is, what can be done to make our meeting still more effective, that more young people may be made to see the need of the Lord's work, that more may be led to yield their talents to usefulness, and become earnestly engaged in the Master's service?

There are a few things that will aid to greatly improve our meetings.

1. Exercise great care in the selection of material for your discussion. Choose such as will appeal to your meeting and community.

2. Secure such leaders and speakers that are best adapted to the different subjects.

3. Pray much for your meeting, that you may be filled with the Spirit, and that God's power and presence may be felt in your midst.

4. Get your people to work. The success of any Christian work depends upon the ability of the leader to get people with whom he deals to work, and feel in a measure responsible for it. Even the dull looking boy and girl needs to be encouraged and given something to do. They may be diamonds in the rough. Give them a chance. Give God's grace a chance.

5. Have a variety of methods in conducting your meetings, so as to break the uniformity and monotony of the meetings.

B. B. King,
Ft. Wayne, Ind.

TOPIC FOR JANUARY 30

Who is our Neighbor.—Text—Luke 10:25-37.

MOTTO

"I am a debtor both to the Greek (cultured) and to the Barbarian (heathen); both to the wise and to the unwise."

THE VOICE OF SCRIPTURE

My bounden duty in—

Loving them.—Matt. 19:19; Gal. 5:14; Rom. 13:10.
Serving them.—Matt. 25:42-45; Gal. 5:13.
Helping them.—Acts 16:9, 10; Gal. 6:10.
Receiving them.—Matt. 10:40; Rom. 15:7; Luke 14:13.
Going to them.—Matt. 29:19, 20; Acts 8:4, 5; Luke 14:21-23.
Saving them.—Acts 2:37-41; Jas. 5:20; Dan. 12:3.
Praying for them.—Rom. 10:1; Matt. 10: 38.
Living for them.—Rom. 14:7; I Cor. 9:22.
Blessing them.—Matt. 5:43, 44; Gen. 12:3.

PRAYER

Our Lord, and our God, to Thee we come in Jesus name. Help us to see ourselves in the light of Thy countenance. We feel then, that we have not lived up to our privileges in our duty toward Thee, and toward our fellowmen. Oh give us, we pray Thee, a burden for Thy cause, yea, a passion of love for the lost and the dying. May Thy dying love become to us a constraining love, and help us to have Thy compassionate heart as we see the multitudes along the wayside of sin. Oh Lord to this end tender our hearts and may Thy touch of love to us become a flame, through the operation of Thy Holy Spirit; and Thine shall be the glory for evermore. Amen.

WORD STUDIES IN THE TEXT

Love thy neighbor.—There is nothing in us that we should merit the blessings of eternal life, above our fellowmen. The Lord hath made of one blood all nations of men for to dwell on all the face of the earth. . . . . That they should seek the Lord, if haply they might feel after him, and find him. God is no respector of persons. Our attitude should be the same. Let us practically love our neighbor. Acts 17:26-31; 10:34; Luke 10:37.

As thyself.—For no man ever yet hated his own flesh; but nourisheth and cherisheth it. Whatsoever ye would that men should do to you, do ye even so to them. Many men are in an awful pit. Oh let us help them out, and not pass by on the other side. Eph. 5:29; Matt. 7:12; Luke 10:31, 32.

SUBJECTS FOR TALKS AND ESSAYS

1. The Lawyer's Question.
2. From Jerusalem to Jericho.
3. The Compassionate Savior.
4. My Brother's Keeper.
5. Do Thou Likewise.

"GO AND DO THOU LIKEWISE"

Here is a command from the lips of Jesus, to all of God's people, everywhere. There is plenty of work to do for the Master, in the Gospel dispensation. A sad condition exists, that so many are standing idle all the day. Truly, they have been called to service. Christ sets us a beautiful example in this parable, of going and doing like Himself. Then our mission is to "go" and "do"—"likewise." The field is the world, the harvest truly is great but the laborers are few. Harvests naturally and spiritually are of short duration. The half-dead will soon die. Let us, in the power of the Spirit, "go," from our homes, all along the way, even unto the uttermost parts of the earth. The going is not sufficient, we must heed the second part of this command, namely—"do." Imitate the Savior in these two divisions:—**going**—"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him;" **doing**—"and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." The "hearing and doing" in Matt. 7, is connected with the "going and doing," in Luke 10. May we apply ourselves "likewise."

WHO IS MY NEIGHBOR

It is said of a certain man, who solicited funds for foreign Missionary work, that he came in contact with a certain neighbor, who justified himself that he was carrying out the meaning of this subject, in this that he does his faithful duty to his neighbors. The man asked "Well, who is your neighbor?" The reply was, as he pointed around him in all directions, to those whose land joined to, or near his own, "These are my neighbors." The next question was, "And how far down is your land." He replied, "Half way down the earth." "Well," the solicitor said, "I come to you in your neighbor's behalf, on the other side of the world." This seemed to open this neighbor's eyes, and he felt willing to help all those who are in need of help. While we say we love God, let us prove this according to the Scriptures, in loving our neighbors as ourselves.

LIKE JESUS

The lesson Christ would have us learn from the parable of the good Samaritan, is, that we should be "like Jesus," in doing the will of the Father, in looking down upon the dying, and reaching out a helping hand to lift them "up from and out of sin." "Let this mind be in you, which was also in Christ Jesus," Phil. 2:5. Christ was minded to seek the lost and the dying, he would not, and will not pass by on the other side. O let us have the mind of Christ to go out in the highways and byways of sin, and bring them to Jesus. Christ is doing this wonderful work of "lifting up," through his servants. Are we like Jesus? Do we look upon these unfortunate ones as they are in the sight of God? Do we reach out hands of sympathy and helpfulness to them, or are we passing by them, cold and indifferent? Our great mission is to be like Jesus; if His life is in us we cannot be otherwise, then do the acts "like Jesus."

SEED THOUGHTS

"Take my feet, and let them be
Swift and beautiful for thee."
—Frances E. Havergal.

"The hardest field was not to be passed by."—Mary Good.

Oh, brothers, sisters, let us wake up, precious souls are dying without the light of His Word, and we are accountable for them. —A Sister, Vineland, Ont.

The Spirit of Jesus Christ presents to every man the supreme opportunity and appeals to Christian men and women everywhere in an effort of combined Christianity, to redeem the world.—The Missionary Review.

Topic Cards

The cards containing the Young People's Bible Meeting topics for 1910 are ready for distribution. They also contain the Scripture readings for each topic. They are of convenient size for carrying in the vest pocket, or Bible. Every one interested in the young people's work should have one for reference. They can be secured at the following prices: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to **Mennonite Publishing House, Scottdale, Pa.**

"Fine manners are like kitchen utensils; the more they are used the more polished they become."

Young People's Bible Meeting Organization

RESOLUTION*

Whereas we feel the need of more aggressive and thorough work in our Young People's Meeting, be it resolved,

That, (1) We, the Ohio Sunday School Conference, advise each Young People's Meeting to select a superintendent for a term of one year in connection with an executive committee to have oversight and to direct the affairs of the meeting and to assist the leader and all such as desire assistance in the work.

(2) That the executive committee select two or more candidates for superintendent and the meeting make its choice.

Although our Young People's Bible Meetings are of rather recent origin they are already an indispensable part of our religious activities. It is here that those who are just starting out in the Christian life learn their first lessons in active service for their Master, and those who have reached maturer years can still further develop their talents and do effective religious work, which is a great help to others and at the same time strengthens and deepens their own spiritual lives. By thus coming together Sunday after Sunday and mingling with one another in a Christian way, reminding each other of our Christian duties and privileges as taught in the Bible, discussing the great and abiding truths that are so fundamental in the Christian life, helping one another to overcome the difficulties and perplexities of life, we are growing into a closer and more intimate relationship with our Heavenly Father, and life itself is richer and more full of meaning.

We ought, therefore, put forth every effort to make these meetings as helpful as possible. Whether it be the stimulating of a stronger devotional spirit or the perfecting of a better organization, we ought to aim high and expect large results. And it is true that where there is a good organization and proper directing of the work it is easier to get people aroused to a sense of their duties. There needs to be some one to lead out, to stimulate enthusiasm, to encourage the workers, and to lay plans for the most effective work.

The facts are we are following this policy in both our Church and Sunday school work. The Bishop and Superintendent are both at the head of their respective bodies and by co-operating with them we expect the best results. But when we come to the Y. P. B. M. there is no one to lead out in a similar way. There is no one to direct the energy and enthusiasm of the young people so as to get them to co-operate in the most effective manner. And there are many young people who would be glad to do a great deal more religious work than they do if only some one would find out what they can do and then take the proper method to get them to do it.

We ought, therefore, to have a more thorough organization for our Y. P. B. M. There ought to be a superintendent who would have general supervision of the work. But in order to do it most effectively there ought also to be an executive committee to co-operate with the superintendent, in carefully considering his suggestions and also in helping him to put the best plans into successful operation. This body ought to select the leaders for the various meetings and exercise careful supervision over the programs and everything else that is of vital concern to the entire body.

By thus carefully systematizing the work and in exercising care in the selection of those who have it in charge, the Y. P. B. M. can be made to be a still greater blessing to the large body of bright young people, who are often more ready than we think to ally themselves enthusiastically with the great cause of bringing God's kingdom upon the earth.

J. M. Kurtz.
Goshen, Ind.

The question of organization is always a live and interesting one No one, who has had any experience in working with others for the accomplishment of a certain object, will deny the value and efficiency of a good organization, and realizes its necessity in order to obtain the best results. We are perhaps not so apt to differ on the question of the need of organization as on the plan of organization. There are those who advocate the centralization of power, giving the control of the entire body into the hands of a few; while others desire the distribution of power to the extent that the official head is deprived of practically all authority. These are two extremes, probably neither the most desirable for the furtherance of Christian work. Probably the organization that comes nearest the ideal is one in which the arbitrary and domineering rule of an individual is not possible, and yet one in which a few persons are made directly responsible for the work, subject to the wishes of the entire body.

The plan suggested in the resolution approximates this ideal. It places the direct responsibility upon a few individuals who are subject to the body that elects them. An organization effected on this plan ought bring about a decided improvement in this work. It would place the responsibility upon a few. The work of a movement is hindered by having every one made responsible for the conducting of the same. Each one expects the other to take the initiative with the result that very little if any aggressive work is done. It would result in a more thorough study of local conditions and the consideration and adoption of new methods of work best suited to the needs of the community It would tend to develop leadership, which is always at a premium. The placing of responsibility upon young people has a tendency to conserve the faith of the Church. It is seldom those who are entrusted with any responsibilities that lose interest, become indifferent and lightly esteem the teachings of the Bible as interpreted by the Church.

By thus organizing the work more thoroughly we believe that this work can be made a greater power for good to our young people and thus bring greater honor and glory to God.

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*This resolution was passed by the Ohio Mennonite Sunday school Conference at their annual session of 1909. The symposium following sets forth the need and advantages of such an organization.—Ed.

The Chinese and Revival.

The nature of the Chinaman has always been considered to be of a kind that would not respond to the workings of the Spirit in the way of an old fashioned revival. The experience at Nanking in China has proved the opposite in a recent revival. The interest grew to such an extent that no building could be found large enough to accomodate the people. A large mat tabernacle, seating 1,500 or more, was erected on the grounds of the Nanking University. For nine days from 1,400 to 1,500 Christians gathered twice a day.

"It was not long before men and women fell under conviction of sin, and weeping and confession broke out continually. Men and women would come to the platform, confess their sins, and then kneel or fall prostrate, in an agony of prayer for forgiveness." Hidden sins that had caused sorrow and defeat were confessed without being urged.

When Rome Feared the Bible

It scarcely seems credible to persons who are not more than middle-aged that till 1870 no Bible in a modern language was allowed to be brought into Rome; and there are many stories of tourists having their Bibles taken from them. But since that year of emancipation there have grown up in the sacred city thirteen or fourteen church buildings, three English Episcopalian, one Presbyterian, two Methodist, four Baptist, one Waldensian, one German Lutheran, and one of the "Free Italian Church."—Missionary Review.

OUR SUNDAY SCHOOL

THE HOME AND THE SUNDAY SCHOOL

The two institutions that are most unselfish in their work for the child are the Home and the Sunday school. Because the aim of each is unselfish, the question of how each may help the other is a very vital one. We are told that if we send the child on time and secure lesson study at home, and the teacher calls in the home and sends the birthday letter, that each may serve the other in that way. These are all good suggestions, but there must be some principle of relationship deeper than these that will define the work of the home and the Sunday school in relation to the spiritual culture of the child. The principle would seem to be this, that each can serve the other best by each doing most perfectly and completely the work that God gave it to do.

Summed up in one word, **nurture** would stand for the work in the home and **instruction** for the work in the Sunday school, and, the more perfectly the home nurtures, and the more perfectly the Sunday school instructs, the greater will be the service each renders the other.

There are four factors in nurture that the Sunday school could not in their entirety supply.

The first factor in nurture is the atmosphere around the child. We sometimes forget that as the air and sunlight are necessary for the physical life of the child, and as the body will represent the purity and invigoration of the atmosphere around it, so the soul will represent the atmosphere around it, the sum of all the influences that unconsciously the life breathes in. To make that atmosphere what it ought to be, there must be the spiritual element. I mean that day by day the influence of the fruit of the Spirit shall come from the lives of fathers and mothers, that the child shall breathe in love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, self-control. Can you not see that it is not enough that the child breathes deeply one hour in the week, on the Sabbath day, but that there must be breathing for that soul through the other days of the week?

There is another element that enters into that atmosphere that the Sunday school cannot supply, and that is the effect of the family altar. I do not know of a greater barrier that can be put round the life of a boy or girl after going out from the home roof than the memory of a family altar. May I take you to one that it was my privilege to share some months ago? It was in a home where there were two boys, one four and the other six. After breakfast the father went into the living room, and one boy climbed up on the one side and the other on the other, and the father's arms were long enough to go around them, and hold the Bible between them. He read a short psalm, and they all sang together. The father knelt and the mother came across the room and knelt beside him. They put the two boys in between them and joined hands—and the father committed them all to God's care for the day. When they rose from their knees, father and mother kissed each other and they kissed the boys, and I felt that God had been in that place, and I said to myself and to the father, "Those boys can never go so far out into the world, so far away from the home roof, that they can get away from what they have taken into their lives at the family altar." That atmosphere no Sunday school on earth can give to the spiritual culture of the child.

There is another element that enters into the nurture of the child that no Sunday school can give, and that is guardianship. While character grows strong because of the elements that enter into it, it is pure because of what is kept out of it, and God has given to every boy and girl a hungry eye and ear and taste and smell, and the gates are wide open seven days in a week, and the soul is going out through these five senses to take what it may into the life, and out of what it takes in character is built. The Sunday school can not guard these senses of the child through the seven days of the week, and the admonition on the Sabbath day is not enough to shut the doors against what ought not to come in during the other days; it must come in the nurture of the home.

There is a third thing that nurture in the home must supply. That is a high standard of life. It is not enough to tell the child on the Sabbath day what Christian manhood is, he must see it in the home if it grip his very life. God has ordained that the father and mother should dwell in the throne-room of the heart of the child, and I know of no greater tragedy than when the boy grows old enough and clear-eyed enough to see that the crown that he had placed on his father's head must be taken off and put on the head of another, because the father is not worthy enough to bear it. I know of no greater heartache to a girl than to see the halo that has been around her mother's head fade away because she has found that her mother is not worthy. It is the law of life that the thing I live with and look at day after day unconsciously I become like, unless I struggle against it. And I know of no greater help the home can render the Sunday school than by living the ideal manhood and womanhood before the lives of the sons and daughters.

There is one more element in nurture I want to speak of. There are homes that have never seen or have lost the vision of the possibilities of the child life in Jesus Christ. But ever father of a home where the Master now lives who allows voluntarily the Sunday school teacher to bring his boy to Jesus has sold his birthright, and every mother who is willing that the Sunday school teacher should lead her daughter to the feet of Christ has put away from her life the crowning radiance and glory of motherhood. God meant that in the home our sons and daughters should find the Lord Jesus Christ through the teaching and prayer and help of the father and mother. Where there is no Christ in the home, the Sunday school must conduct the work.

If the Sunday school is to do its part in the spiritual culture of the child, there are two things it must attend to. The first is the quality of the instruction, and the second is the type of the instructor.

The Sunday school, first, must be absolutely loyal to the Word of God in its teachings, in the primary department where the little life takes in unquestioningly everything that is brought to it, or in the questioning, analytic class of young men and women. The home has a right to insist that the Sunday school build up rather than tear down the faith of its boys and girls.

The instruction must adequately meet the needs of the life as it goes on. The message must come in turn in the story and the hero tale and in the character study for the older boys and girls, and in the analyzing and the building up again of the foundations of faith and doctrine for the young people.

The Sunday school must look carefully to the type of instructor that brings the message. Many a worthy cause is abandoned and falls into disrepute because of the man who is back of it, and many a message in the Sunday school falls below par value in the thought of the pupil because of the man who gives it. The intellectual qualifications of the teacher I will not touch upon. It is the heart life of the instructor that speaks the message, without which the message loses its vitalizing power. That life must ring absolutely true. By Mrs. M. S. Lamoreaux.

The Immigrant and the Bible

More than 450,000 immigrants have landed at Ellis Island during the last six months, and each one who wished it was given a copy of the Scriptures in his own language by missionaries of the New York Bible Society. This work is strictly unsectarian, so that all persons, regardless of creed, can unite in supplying these strangers with the Bible by contributing to the Society.

The Society has distributed nearly 90,000 volumes of Scripture in 37 languages during the last six months in the city and harbor of New York. The work is maintained by voluntary contributions and church collections. The increased population demands increased funds in order that the incoming multitudes may be supplied with Scripture.

Current Events

Secretary Dickinson and Standard Oil

Secretary of War Dickinson has issued an order forbidding the purchase of government supplies from the Standard Oil Company for his department. His action may result in compelling all other departments to follow his example. Secretary Dickinson's rule is that his department cannot engage in business with the Standard Oil Company or any other combination which has been declared illegal by the courts, without itself becoming a party to illegal operations. If this policy should be adopted by the administration and urged by the President, it would have a tremenduous moral effect upon the people and even upon the trusts themselves. To be known as a combination with which the United States government refuses to have any dealings would be itself a blow to the credit and the business of an organization. The War Department uses large quantities of supplies such as the Standard Oil Company manufactures. The list includes great quantities of axle grease and lubricating oils, gasoline and illuminating oils, and many medical and sanitary supplies of which petroleum forms the basis.

This order, however, is not to be constructed as meaning that the government will not use any of the Standard Oil products, but that no purchase will be made direct from the Company. The ban is placed upon the Company and its agents and not upon its products The fact is that the Government buys principally from jobbers, and they have the liberty of buying where they please.

The Crisis in England

England is deeply stirred over its Budget for 1910. The British Budget is the measure in which Parliament, under the leadership of the Cabinet, determines what money the country shall spend during the coming year, and how it shall be raised. The Chancellor of the Exchequer found himself confronted with a deficit of $75,000,000, for the coming year. In his Budget he sought to provide for this deficit by an increase in existing taxes and new methods of taxation which causes heavier taxes to be levied upon the large property owners and the nobility. The House of Commons, elected by the people, has according to the precedent established in 1832, the right to determine what disposition is to be made of the public purse, and that the House of Lords has no right to reject or mutilate a financial measure.

Since this Budget lays heavier taxes upon the wealthy the House of Lords opposed the measure and rejected it by a vote of 350 to 75, after it had passed the House of Commons by a large majority. In January the Budget will be submitted to the people to pass upon. The result of this vote is eagerly awaited as it may result in making some sweeping reforms in the legislative branch of the government.

A New Anesthetic

Professor Thomas Jonnesco, of Bucharest, Roumania, claims to have discovered the proper use of a new anesthetic to be used in surgery. It is a solution of stovaine and strychina. Dr. Jonnesco is prepared to prove that an arm or a leg or any other part of the human anatomy that surgeons may extract, can be removed with comfort, even pleasure, to the patient, provided his solution is used. By injecting the solution into the canal of the spinal cord the doctor has been able to produce complete insensibility to pain without loss of consciousness, nausea, headache, disturbances of the heart action and other familiar effects of ether and chloroform. During the month of December Dr. Jonnesco was in this country demonstrating the possibilities of his anesthetic solution. Previous to coming to this country he was in England and in a short time succeeded in securing the attention of the conservative British surgeons and arousing their interests.

A King's Wise Move

King Gustave, of Sweden, recently inaugurated a new departure for sovereigns. Disguised as a stevedore, he spent the greater part of a day carrying sacks of coal from a lighter. In an interview he announced that this was just the beginning, as he intends to mix with all classes of workmen so that he might learn their opinions and wishes. He wants the facts first handed. The king decided upon this course because he was unable to ascertain the real facts and conditions that led to the recent great tie-up of the business life of the country by a general strike. It might be a profitable experience for some of our capitalists to spend some time as a common laborer in their respective industry. It might lead to a better appreciation of the lot of the working man, and avoid many of the controversies between labor and capital.

Plan to Measure Gas by its Heat

The Public Service Commission of New York has taken a step that will probably mark the beginning of a new era in the gas industry of the State. Notices have been sent to all gas companies of a conference to be held in Albany, to consider the necessity of a new standard in measuring the quality of gas. The quality is now measured by the photometric standard, by which gas is judged for its illuminary value. Investigations have disclosed that the real value of gas to the average consumer now lies in its heating power. The conference may lead to the adoption of a "calorific" standard. If this standard is adopted it will mean that hereafter the gas supply must measure up in heat units to the new standard.

Alabama Voted "Wet"

On November 29, Alabama voted on the prohibition constitutional amendment passed by the state legislature, with the result that it was rejected by a majority of nearly 23,000. Only six out of the total of sixty-seven counties gave a majority for the amendment, and in these the figures were small. The temperance people are blamed for the defeat, because of their alleged inactivity, feeling sure of victory. The defeat of the amendment is not regarded as a decisive anti-prohibition victory, and it is not likely that the state will tolerate conditions that existed before this amendment was passed. However, modifications of the present law by the next legislature are predicted.

The Product of the Soil

The Thirteenth Annual Report, of James Wilson, Secretary of Agriculture, gives some interesting statistics. The value of the farm products for 1909 is $8,700,000,000, a gain of eleven per cent over 1908. The value of the products has nearly doubled in ten years. The corn crop of 1909 alone is valued at $1,720,000,000. The daily production of corn during its season of growth was valued at approximately $14,000,000. Sufficient to build and equip two large battleships every twenty-four hours. The production of cotton brought the farmer about $850,000,000, for by-products alone. Wheat was worth about $750,000,000.

A Large Irrigation Plan Projected

Ranchers owning 550,000 acres of land in the state of Washington are backing a project to pipe water from the Columbia river to a point more than 100 miles south, at a cost of $5,000,000, thus providing one of the most extensive gravity systems for irrigation in the world. The land to be supplied with this water is in the heart of the sage brush country in Eastern Washington, and will be devoted to fruit and vegetables as soon as it can be made ready for crops. The reclaimed area will provide homes for 250,000 to 300,000 men, women and children when it is cut up into five, ten and twenty acre tracts.

It will require the cutting of about 4,000,000 young spruce, fir and balsam trees to supply the demand of this Christmas season. This total cut will yield the owners of lands about $160,000, while the consumers pay about $2,000,000, shippers and dealers reaping a great share of the profit. This quantity of trees could be grown on 1400 acres of land, and if discrimination is used in cutting there need be no danger of destroying the future supply. In Germany the cutting out of these trees is a means of improving the forests. Most of the trees in this country are cut in Maine, Michigan and Oregon.

Zelaya, the Nicaraguan dictator, resigned the presidency after there was no other course open to him. He failed to quell the revolution which has been vigorously waged for the last month or more, during which he had two citizens of the United States executed, causing an international rupture with this country. It is not known who will succeed to the presidency.

More than 400 "probationers," wards of the Milwaukee Juvenile Court, had their names stricken from the juvenile criminal docket. Some of the boys had been on probation for three years and many for only six months. During that time these little wards were watched, cared for, instructed and assisted by probation officers, and have been taught to live better lives and grow up to be good men. The little boys are the fellows who have made one mistake by theft or some other crime, and have been "given a chance."

King Leopold II, the aged ruler of Belgium,died December 17, after a sickness of two weeks. He was stricken with paralysis and steadily grew worse. An operation was performed, but it only prolonged life a few days. He was seventy-five years old. The King has had a checkered career, being involved in many scandals. He was a good king, brilliant statesman and promoter of industry and commerce. His nephew, Prince Albert will ascend to the throne. He is a young man, thirty-four years old and is well thought of by the Belgians.

George Crocker, a New York millionaire, who recently died after suffering many years from cancer, has left a large fund for the prosecution of medical and surgical research regarding cancer. The bequest is in the form of real estate, valued at more than $1,000,000. The fund is given to the Columbia University with the provision that if at any future period cancer research shall become unnecessary the fund shall be used for other medical or surgical research.

The white light as a signal for a clear track is to give way to a yellow light on the Pittsburg and Lake Erie Road. The New York Central system is planning to adopt it over all the system as fast as the changes can be made. Engineers have often been confused by white lights in dwellings and other buildings along the tracks, passing color lights which had been set, thus causing wrecks. The roads throughout the country have agreed to the change.

A bill providing for a central national bank of America to be established at Washington, D. C., with branches in various cities throughout the country, was introduced in Congress. The bank is to have a capital of $100,000,000, three fifth of which is to be subscribed by the United States Treasury through an issue of fifty-year gold bonds. The remaining two-fifth is to be offered to the various national banks of the country.

The United States has been notified by the police authorities of Geneva, Switzerland, that not less than sixty members of the Black Hand are making their way by circuitous routes to this country, where they expect to find a new and richer field for their operations. All immigration officers have been instructed to keep a close watch for any members of the Black Hand organization.

Working on the theory that earthquakes are preceded by electro-magnetic disturbances an Italian scientist, Padre Maccioni, has invented an instrument which gives warning that an earthquake is about to occur a few minutes before the disturbance is felt. The instrument is connected with a clock and records the time elapsing between the arrival of the electro-magnetic wave and the seismic waves.

The Wright Co., with the aviators, Wilbur and Orville Wright at its head has been incorporated with a capital of $1,000,000. Its purpose is to supply the public with aeroplanes, and control the Wright patents in the United States and Canada. A factory for the manufacture of the machines will be built at Dayton, Ohio. The price for an aeroplane will be probably about $7,500.

The volcano of Teneriffe, on the Canary Islands after a century of inactivity is again showing signs of activity. The people living on its slopes are fleeing from their homes. A lava stream half a mile wide, advancing an eighth of a mile a day, is spreading terror. This volcano is over 12,000 feet high, rising abruptly out of the ocean, and can be seen for a hundred miles.

What is conceded to be the high record price for real estate was established in New York recently when a plot of ground containing 1825 square feet was sold for $1,500,000; making the price approximately $825 a square foot. The plot contains a nineteen-story building, erected twelve years ago. This will be torn down and replaced by a thirty-two story structure.

P. A. Baker, General Superintendent of the Anti-saloon league of America, declared that during 1909 saloons of the United States have been closed at the rate of forty a day; that during 1908 15,000 saloons were put out of business. Also that 40,000,000 people are living in dry territory, and that 70 per cent of the area of this country is under dry laws.

The Turkish government executed twenty-six Moslems at Adana in connection with the massacres of last April. This is an indication that the Christians can expect a higher degree of justice from the government, and that the fanatical Turks will not have a free hand to persecute the Christian sects as formerly under the old regime.

D. Damascus, of San Francisco, representing a company of Greeks, has had shipped to Biggs, Calif., a complete equipment for a dairy and cheese factory which will consume the milk of 8,000 sheep in the manufacture of a special variety of cheese.

The National Grange unanimously passed a resolution endorsing Dr. Wiley of the department of agriculture for his condemnation of benzoate of soda as a food preservative.

The Western Passenger Association has served notice that no more reduced rates will be granted for merchants' meetings. All reduced rates for fairs, conventions, and other meetings are to be done away with and no reduction in fares are to be made except possibly for colonists, homeseekers, and summer tourists.

The report of the National Monetary Commission shows that the United States has a banking resource of $237.24 per capita. The average rate of interest paid on savings accounts is 3.55 per cent and on other interest-bearing accounts 10 per cent. The number of banks have more than doubled since 1900.

A large number of camels are being taken from the Sahara desert to Australia for use in the arid regions of that country. They are not only used as pack animals, but also as draft animals, and they are giving much better satisfaction than horses or mules.

On November 29, the Pennsylvania Railroad Company mailed checks for an aggregate amount of $9,735,508, paying the largest dividend in its history. This dividend was on $324,516,950 of stock, and went to 55,270 shareholders.

It is now proposed to construct a $50,000,000 subterranean aqueduct under New York City, 300 feet below the surface for the distribution of the water from the Great Catskill reservoir which will be available in a few years.

A change in the date of inauguration of the President of the United States from March 4 to the last Thursday in April, is strongly recommended in the annual report of the commissioners of the District of Columbia.

The Hotel La Salle, Chicago, has the distinction of being the tallest hotel in the world. It is twenty-two stories high, contains fourteen acres of floor space, divided up into 1178 rooms, 1048 of which are guest rooms.

The Scandanavian universities are trying to perfect arrangements with the United States for the interchange of professors and scholarships between the American and Scandanavian universities.

The estate of E. H. Harriman, the railroad king, has been appraised at $149,000,000. The entire estate was left to Mrs. Harriman, who thus becomes the world's richest woman.

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Miscellaneous

A SPLIT LOG

A few years ago a Missouri farmer named King became disgusted, as many a farmer has been before and since that time, with the condition of the highway between his farm and the neighboring village. He studied the situation, and one day devised a rudé contrivance to smooth the rough places and round up the surface from the ditch to the center so as to drain off the water.

It was a simple affair, made of a log split into two equal parts, a few braces between them, and a chain by which the horses hauled the drag with him upon it. He tried it after a rain, when the road was soft, and it worked so well that its fame, and the fame of the improved road, spread through the neighborhood, and thence far and wide.

That was the modest beginning, and now the split-log drag, which any farmer or road commissioner can make in a few hours, is revolutionizing the methods of maintaining dirt roads—methods which have always been notoriously expensive and ineffective. The drag was not patented, and its inventor, with nothing to sell, and only as a good roads enthusiast, has toured the country, telling gatherings of farmers, road commissioners and local officials the marvelous results, both in immediate improvement and in the subsequent cheapness of maintenance, accomplished in the middle West, where the drag is now in general use. Indeed, in one state, Iowa, its use on all country roads is now required by legislative enactment.

The great value of good roads to the agricultural interests of the country is appreciated everywhere. A comparatively small mileage of the roads can be surfaced with crushed stone or gravel, and in the cheap and effective maintenance of the prevailing dirt roads, the device, primitive in appearance, made from a split log and backed by the energy of an intelligent Western farmer, promises to be a most important agent.—Youths' Companion.

Short-lived Books

Out of the 1,000 books printed, 600 never pay the cost of printing, 200 just pay expenses, 100 return a small profit, and fewer show a substantial gain. Of these 1,000 books 650 are forgotten by the end of the first year, 150 more at the end of three years, only 50 survive seven years' publicity. Of the 50,000 publications in the seventeenth century, hardly more than fifty-nine have a great reputation and are reprinted. Of the 50,000 in the eighteenth century, not more than sixty remain with honor. Men have written books during thousands of years, and yet hardly 500 writers have survived the ravages of time. Do not these figures lead us to wonder at the endurance of the Word of the Lord?—Ex.

(Continued from page 402.)

principles. By principles is meant rules or laws of action, deliberately and permanently adopted for the regulation of one's conduct.

But why should one have such principles to follow? Why not leave ourselves entirely free to decide what we will do as each particular occasion shall arise? Because in that case we are called upon to act under the strongest feelings, inclination or influence from others; in short, under the pressure of seductive and powerful temptations. If you have accustomed yourself, on the contrary, to regulate your conduct by principles which you have settled for yourself in your calmest and best moments, you have only to see what these principles require of you and you are saved. This is the reason why a man of principle, one who is known to have settled for himself right rules of conduct, is readily confided in; while one who is believed to leave everything to be determined on the impulse of the moment is regarded as wholly unreliable—quite as likely to go wrong as right.

Let us illustrate this point. Suppose you are traveling in a strange city and on a pleasant Sunday morning a stranger asks you to go with him to see some great exhibition which is only to be seen on great holidays and Sundays. You will have no other opportunity to see those wonderful exhibitions that might be highly instructive and perfectly legitimate on some other day. If now you have not settled the principle that you will do nothing inconsistent with the sanctity of the Sabbath, how will you be almost certain to decide? At home you would have regarded the day because those around you did; and now what should hinder you from disregarding it because those around you do. For want of fixed principles, you may find people away from home doing without hesitation what they would by no means venture on at home. This power of fixing principles should be acquired in the process of obtaining an education.

What, then, can I add, in closing, to incite you young men and women, to undertake in earnest and as a life-long task, the work of education. You have not understood me as showing you a way in which to work out for yourselves a salvation through your own virtues, and without the pardon, mercy and grace which are offered in Jesus Christ. In this great work of education on which I have insisted, if you faithfully attempt it, you will keenly feel your need of the help the Gospel offers; and only as you accept and use it, will you be able to make yourselves what you are required to be. I know that you will admit that you owe it to God and to yourself to spare no pains in the cultivation of your God-given powers.

Let me ask you, then, have you entered resolutely on the work? Or, if not, will you decide to enter so on it now? You admire the skill and not less the patience of the sculptor as, with touch after touch, he chisels the block of marble till he has fashioned it into a thing of beauty. But oh! it is a greater work, far greater, this work of fashioning your own being that it may be wrought into a Christ-like perfectness. Let nothing tempt you to neglect it. Remember the words of Jesus: "Unto him that hath shall be given and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

Hesston, Kans.

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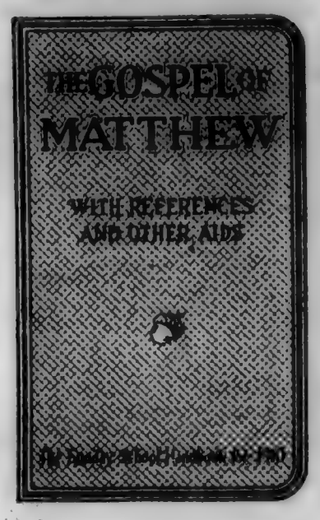

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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

CHRISTIAN MONITOR

FEBRUARY, 1910

A CREED

To be earnest; to be strong;
To make light the way with song;
Slow to anger; quick to praise;
Walking steadfast through the days;
Firm of purpose, sure of soul,
Pressing onward to the goal,
Upright, even, undismayed,
Sure, serene, and unafraid.

To be patient; to be kind;
To be purposeful, and find
Sweetness all along the way;
Loath to judge, but firm to say
Truth with unrelenting tongue;
By no cavil veered or swung
From the right; and to endure
Hopeful, helpful, clean, and pure.

To be gentle; to forgive;
True to life and glad to live;
To be watchful and to be
Rich with boundless charity;
To be humble in success,
Strong of heart in bitterness,
Tender, gracious, thoughtful, good
In our man-and-womanhood.

To be smiling; to be glad
For the yesterdays we've had;
To be grateful all the way
For the beauties of today;
To be hopeful and to see
In the days that are to be,
Bigger, better, broader things,
Robes of purple, crowns of Kings!

A. D. Bismarck in *Collier's Weekly.*

SELECT READING

THE RIGHT USE OF MONEY

A half century ago the amount of money in the hands of all classes of people did not equal that of today. Many young men reached their majority with practically no spending money. In those days an admonition on the proper use of money was not so necessary. There was not then the demand for money nor was there the opportunity for spending it that there is now. Today practically every one has money and whether much or little the demand is usually greater than the supply. There are a thousand and one places where those who have not cultivated the strictest habits of economy can get rid of their earnings. Money may be said to have wings and often flies away in a night. There are indeed many who are as "he that earneth wages to put it into a bag with holes." Hag. 1:6.

Money comes to us in three ways. We inherit it, it is given to us or we earn it. He who inherits a large amount considers himself fortunate, but the inheritance often proves a curse, resulting in his complete undoing. Many who earn their money have not cultivated habits of frugality, and it keeps slipping away without bringing proper returns, being spent for that which is entirely sinful and vicious. All the passing whims or crying desires of a carnal mind and appetite must be satisfied.

People frequently quote lightly and incorrectly, "Money is the root of all evil." This is not true. Money bears enough reproach without receiving more than its share. The fact that some can well curse the day when money came into their hands proves nothing for or against the benefits of money. A sordid love for money brings about more evil in its wake than can be here told, but when properly used it becomes a factor which produces incalculable good.

But truly, now, the proper use of money does become a vital question and increases in importance with thought. To those recognizing themselves as stewards unto God, this is a very live question which must be solved now and the principle applied constantly. In Christ's parable, to lay up the pound in a napkin was condemned. It would thus seem that to hoard up money is wrong. The miser is an enemy to himself, his fellow-men and his God. What principle, then, shall guide us in keeping or parting with our money? One general rule at least seems good. Spend less than your income. It is wrong to make obligations when one has no possible way by which he can hope to meet them. To be reckless in the use of money, is characteristic of Americans. Being easily gained it is just as profusely flung away. Our young people become early addicted to this vice which ruins thousands yearly. This carelessness in spending often begins in childhood. The penny spent for candy or chewing gum every day or twice a day grows into five cents for the youth and the fifty cents or dollar box for the young men. Very frequently the child that has pennies for candy every day has none for Sunday school.

The many toys lavished upon children bring about discontent later in life. The extravagant young man is often he who in boyhood had all manner of toys. Parents seem to be responsible for their own spending and that of their children.

The young man who is careful of his income is often forced to bear the stigma of being penurious and is frequently called "tight." If he is trying to be a sincere steward unto God, he can afford to flaunt criticism to the wind. There is a sort of social ostracism which he may well carry. His morals are rather improved than hurt by it. How few, however, have the moral courage to stand firm under these conditions. All honor to him who has. Money is power. When used for service it is used beneficently as becomes our obligations. Not alone are prudence and economy embraced in the right use of money, but benevolence as well. Great gifts of benevolence, splendid institutions for the unfortunate, and little acts of charity, alike stand before God as monuments of our wisdom. "He that giveth to the poor lendeth to the Lord." "No man liveth unto himself," neither is it intended that he should. He who never spends but for his own benefit or pleasure sees his money become a curse to him.

To sum up then, money is to be used. No one has a right to gain it by evil means or spend it for a vain or evil purpose. "Wherefore spend ye money for what is not bread?" Isa. 55:2. God gives us money only that we might use it for him. Where then do we gain the right to waste that which is His?

At all times then it becomes us to "lay up treasure in heaven" by its right use.

If the money which is wasted and worse than wasted were properly used, how soon might the whole world know the blessed Gospel, all earth's unfortunate ones be properly cared for, and everywhere and in many ways be erected monuments unto God because he has placed into our hands the "almighty dollar"!—Inglenook.

MOST POVERTY IS DUE TO ILL-HEALTH

Self-preservation is the first law of nature. Self-sacrifice in the interest of society is a prime law of civilization. Willingness to sacrifice one's pleasure and comfort in some degree to the needs or humanity—this is of prime importance in all charity.

I do not regard giving to charity as a form of special mercy. Devotion of a part of our wealth to those less fortunate than ourselves is demanded by justice, dictated by conscience and expressly commanded by the Mosaic law. It seems impossible for society to be just. If our present civilization really gave "equal opportunities to all and special privileges to none," there would be very little need for charity. But society is unjust. It does not give the child in the slums the same opportunity as the child in the marble palace. Such being the case, it is not the privilege, but the duty, of every one able to support himself and those dependent upon him, to confer a part of the blessings which he enjoys upon others less fortunate than himself. It is our duty to do our utmost as individuals to redress the inevitable injustice that we perpetrate as a society.

If we recognize that to give to the poor is a just and necessary activity of the fortunate possessor of much or little, the question at once arises as to how it is best to give. A true philanthropist is anxious to give in a manner to accomplish the most good. A real philanthropist at once asks himself, "What are to be my principles of giving?" I have long ago answered this question, at least for myself. My purpose has always been "to help the poor to help themselves." I have decided that I can do this best by supplying them with pure food. I try to help the poor, and especially the babies of the poor, to keep well and grow up strong by furnishing them with clean, germ-free, nourishing milk. Most poverty is traceable to ill-health, and most crime is traceable to poverty; so I am trying not only to alleviate misery by helping the poor to help themselves; I hope, also, to perform a social service in lessening the amount of crime. I feel that if we gave more of our money for pure food, we would need to give less for hospitals and also less for jails.

If we are to help people to help themselves we must not encourage begging by promiscuous giving. To avoid either encouraging begging, or pauperizing those temporarily in need of alms, I hit upon the plan of selling pure milk at a nominal price —for about a third of its value. So the man who receives the milk pays for it, and is not made to feel that he is the recipient of alms.

Each one must decide for himself how much he wishes to give to charity. I have again answered this question, at least to my own satisfaction. The old Hebrew law commands us to give one-tenth of our income to the poor. I have taken this as a minimum limit, always feeling that as I got more I should devote a larger proportion of what I had to humanity. "Of him to whom much is given much is expected."—Nathan Straus in Delineator.

This enterprise (missions) must have the best thought and the brainest men available. —J. W. Wood.

To say one does not believe in missions has no logical effect but to deny Christ.—R. H. Gardiner.

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TWO MODEL INSTITUTIONS FOR THE CARE OF THE INSANE

"There are, at the present time, one hundred and forty-eight thousand insane persons in the United States under some form of restraint. One hundred and thirty-eight thousand are confined in institutions owned and controlled by the States. Eight thousand five hundred are cared for in almshouses and infirmaries controlled by counties and smaller political divisions, and ten thousand are in private hospitals and sanatoria."

The foregoing statistics are taken from an article appearing in Pearson's Magazine for January, on "State Care of Insane; Its Abuses and Its Possibilities," by H. C. Rutter, who has had twenty years of experience in work with the insane. After commenting at some length upon the inhuman and unscientific methods often employed in the care of these unfortunates, and the improvement of these methods of late, he calls attention to two model European institutions for the care of the insane, the description of which we quote.—Ed.)

It may not be amiss to call attention to at least two institutions, and there are many others, equally worthy of study, where such outrages would not be possible, for the reason that such crimes, like nearly all other crimes, cannot thrive except in dark places into which the public eye cannot penetrate Reference will be made, first to the Colony of Insane at Gheel, Belgium, and then to the Epileptic Colony at Bielefeld, Germany.

These institutions furnish object lessons for the careful study of all those who are interested in the welfare of these classes, and especially of those who are charged with making rules for their government.

In the early dawn of the seventh century, Dymphna, an Irish princess, was converted to Christianity through the influence of a priest named Gerrebert, in opposition to the commands of her father, who was a heathen chieftain. When informed of her acceptance of the Christian faith he became frenzied with rage, and, to escape his furious wrath the princess, together with the priest, was compelled to flee from home and country. The father pursued them with relentless fury. They sought safety in a remote part of Belgium, in a barren stretch of moorland known as Kempenland, near where the village of Gheel now stands. They were found and put to death by the irate father. A painted group in stone which is supposed to mark the spot upon which they were murdered, bears the inscription in Flemish that St. Dymphna was beheaded there, May 30, 600. She was duly canonized, and became the patron saint of the insane, and in the twelfth century a large and beautiful church was erected in her honor. From this early period on down through the intervening centuries pilgrimages were made to her tomb by those mentally afflicted. Naturally, many of those pilgrims remained there an indefinite time, and as the years passed, the number of those so afflicted accumulated. At first they were kept at public houses, but as their money became exhausted, they were compelled to go out among the peasants and seek such cheap accommodations as they could thus procure.

Many were brought there by friends, and their expenses paid for a time, but were finally deserted, and so became charges upon the community. By this means many became virtually slaves to the peasantry, and were compelled to do manual labor. They also became scattered over a large expanse of territory and their relationships with the inhabitants became very intimate The natural fear and suspicion produced upon the public mind by victims of insanity, was dissipated by generations of contact with them in the homes of the people, and they were no longer regarded with the superstitious fears which even yet prevail in the minds of the majority of the people in relation to mental diseases. Their queer antics and eccentricities of speech and conduct ceased to excite wonder or comment in this community. When very violent they were confined in a miserable dungeon, the remains of which still remind the traveler of the dark ages. But the freedom they enjoyed, joined to the rational methods of treatment they received, rendered the use of this restraint very exceptional. There were abuses practiced, no doubt, for very many years, perhaps for centuries, but upon the whole there was a constant growth by evolution, in the right direction. Fifty years ago, Pliny Earl, when visiting the colony, saw a woman yoked up to a plow with a cow as a companion, and he reported also a scarcity of proper food, and absence of comfortable sleeping accommodations, inadequate and ill-fitting clothing, etc., but none of the violence which has so often disgraced our asylums. When the State finally took cognizance of the situation, a community ten miles square was formed. It was divided into four districts, each of which was placed under the charge of a competent administrator. A neat, convenient, well-equipped infirmerie was constructed in the center of the commune in which patients who come to the colony are first received, and their conditions carefully studied. They are then sent out and placed in the care of a family which is made responsible for their safety and comfort, and authorized to provide such employment as shall be prescribed by the physician in charge of that district. Here each patient is under the constant supervision and attention of the physician for the district. No restraint of any kind is permitted outside of the infirmerie, and there only such as consists of temporary seclusion during periods of great mental agitation and excitement. The patients have the liberties of the commune, but are forbidden to pass beyond its boundaries. These boundaries are well defined and no mistake can be made by a patient in crossing them by inadvertence. A reward is paid for returning patients who transgress the rule by going outside the boundary lines, and the people who live in the neighborhood outside the boundary are very watchful, and being acquainted with the majority of the patients invariably capture and return them for the purpose of securing the reward. The visitor who spends sufficient time to walk over this extensive commune and to study the conditions which prevail there, cannot fail to be impressed with the phenomenal success of the plan It reaches the very highest ideal in the rational care and treatment of the insane. It leaves scarcely anything more to strive for. It is truly a model, and furnishes at once the most useful and interesting object lesson regarding the care of the insane to be found in the world. But it was the result of centuries of evolution. It started spontaneously, without design and altogether by accident and just "grew." In this respect it is not unique, for all government has been the result of similar gradual growth.

At the present time it has a population of twelve thousand (12,000), of whom about twenty-five hundred are insane. Accidents and disturbances of any kind are practically unknown, and the cost of maintenance is insignificant in comparison with the expense of maintenance of those classes in American institutions.

The other institution to which attention is invited is of equal, if not greater interest than the one at Gheel. Reference is made to the Colony of Mercy located at Bielefeld, Germany. The plans there are different, but the success of the administration is equally phenomenal.

This colony was started by the Lutheran Church of Germany, and was begun by the reception of four feeble-minded epileptic boys into the residence of a pastor of that church. It would be too long to recount the incidents which followed in natural sequence the development of the colony to its present proportions. It is enough to say, that, from this humble beginning in 1865, forty-four

years ago, and without any aid whatever from the State, it has grown by a process of evolution into a colony numbering about five thousand souls, and owning something more than six thousand acres of land. It is composite in character, having several departments all acting together in harmony and under one supervision. Primarily it was intended for epileptics only, of which class it now provides for upwards of two thousand. Then there were added organizations for the training of nurses and missionaries, which provide all the necessary nurses and attendants for the patients while these pupils are serving apprenticeship in the training schools. There is a working colony for the submerged classes, known in this country as tramps, and yet another department for the reclamation of inebriates

Many of the two or three hundred buildings belonging to the colony were farmhouses purchased with the land and utilized without much change.

In recent years they have constructed all of the new buildings with their own labor. They have their own architects and builders, their own planing mills, carpenter and joiner shops; burn their own lime and brick and do all that is necessary to complete the buildings. They manufacture, in addition to what they use, many other articles; have large book-binderies and printing establishments and bazaars for the sale of their bric-a-brac.

The patients are divided into groups, called families. Each group is presided over by an attendant called a house father, and if necessary he has assistants called elder brothers. These groups or families are not large, comprising only from ten to fifteen patients, and as their training school is very large they have an average of one nurse to every five or six patients. The nurses receive no salaries or remuneration whatever with the exception of a sufficient amount to clothe themselves economically. So that the work done by them is indeed "a labor of love." The extensive farms and gardens furnish food which is grown, garnered and prepared by their own labor, and the excess products of the dairies, combined with the receipts from the binderies, bazaars, printing houses, etc., go far towards helping in the purchase of groceries, clothing, etc. The colony is provided with hospitals of the most modern construction and equipment, nurseries for the care of the children, of whom they have some three hundred, elaborate bathhouses, thoroughly equipped laboratories, where scientific research is conducted, excellently appointed houses for the protection of those who chance to become temporarily excited by disease, gymnasiums, churches and chapels, and many other buildings for useful purposes.

The essential difference between the German methods of caring for delinquents of all classes, and the methods pursued in America, consists in the more economical and painstaking methods of the former, and the greater efforts for display by the latter. The German institutions are much plainer in construction and furnishing than those in America. The original cost is very much less in Germany, although for practical purposes they are better than our own. They sacrifice all display for utility. We are too prone to do the reverse. The management is more economical there for the same reason, and by the same token the treatment of patients there is more successful, the scandals of much less frequency, and, generally speaking, the results much more satisfactory Occupation for the inmates is the keynote of successful management. It is easier to keep insane people under lock and key, than to induce them to engage in useful labor, and that fact affords the real explanation of the idleness of patients in American asylums. It requires industry to secure industry. The reverse of this is a truism, well enough known to be a platitude, "idleness begets idleness." And it is equally true that idleness is the most prolific of all the causes of abuse and cruelty. Idleness on the part of the patient furnishes the most fruitful excuse for abuse, for employment will, in the majority of cases, deter him from behaving in such manner as to furnish his attendant with an excuse for cruelty. Idleness on the part of the attendant encourages violent methods of suppression rather than painstaking efforts to control by tact and patience an unruly patient. The clear fact that a patient, locked in a strong room, or placed in a crib, or incased in a strait-waist-coat, gives the attendant very much less trouble than if these methods of restraint were not in use, renders such a system of restraint popular with the average asylum caretaker. This fact led the author to abolish entirely every form of mechanical restraint in the Athens, Ohio, asylum for insane when he was superintendent of that institution as far back as 1877, and to remove the locks from the doors of certain wards, so that the liberty of patients occupying these apartments was restricted by moral means only. The results fully justified the plan. As liberty was extended and occupation increased, complaints diminished, abuses ceased, accidents were reduced to the minimum and no suicide occurred while this system remained in vogue.

The model institution of this character will not tolerate an idle person within its precincts. It will lose, entirely, the character of a "show" house; it will be plainly constructed, plainly furnished, and economically administered. No single building will contain more than fifteen patients, and it should , like Bielefeld, be free and independent of all outside assistance. It will have sufficient land to supply all of its provisions; will have shops of all kinds, and provide employment for all ages, sexes, classes, conditions and occupations. Such an institution cannot be completed at once. It must grow. Its growth will not depend so much upon the classical education of its manager, as upon his consecration to the cause; tenacity of purpose, and ability to impart enthusiasm; to keep out lazy or indifferent assistants as carefully as the prudent gardener keeps noxious weeds out of his beds

It is not too much to hope that America may yet become the proud possessor of such a place. But it must be understood that "dollars" alone cannot construct or manage it. Dollars will greatly help, but if not judiciously made use of, may mar or ruin completely such a hope. The MAN must appear, and will appear, as did Pastor Bodelswingh at Bielefeld, and the results will surely follow—results, which, when fully realized, will constitute one of the greatest blessings recorded in our national history.

TRAPPING "BIG CATS"

Strange as it may seem, the easiest victims of the wild animal trapper are the most ferocious—those bloodthirsty, huge cats, the lion, the tiger, and those other beautiful felines, the panther the leopard, and the jaguar.

With the lion, for instance, it is simply a matter of stealing the cubs. But kidnapping her whelps from a dangerous beast like a lioness, is, of course, an exciting problem.

In the heart of the darkest, most impenetrable thicket, in the midst of a tangle of vine and thorn and creeper, the lion mother has with her from four to six cubs—golden puffballs—tumbling over one another, scrambling over the great yellow body of the majestic creature which none on earth save these defenseless kittens may near.

Not in the wild world, it would seem, was a home better protected. Yet, out of a thicket, well to leeward, the trapper's eyes are bent upon the lion home—for, once in every twenty-four hours, Nature herself renders these babies defenseless, when the mother, stirred by the pangs of hunger, ventures forth to hunt and to eat.

Beside the trapper is a pair of Kafirs armed with nets made of stout cords. In the trapper's hand is a rifle loaded with a slug of lead as big as a little finger. The slightest snapping of a twig and the dangerous brute comes to the attack headlong, like a yellow streak; or, if she cannot locate the danger, she picks up her cubs one by one by the neck, bounding away with them in ten-foot springs and hiding them in a tangle even more dense than the other.

For hours the trapper must lie, nerves on edge, before the mother quits her lair to strike down a buck or a water buffalo. Then, cautiously, with rifle ready, the trapper presses forward and into the unguarded lion home.

Quickly the men must work. Should the lioness return unexpectedly nothing but a bullet, well and quickly aimed, could save them.

Capturing cubs, however, is only one of three methods which the trapper uses to transfer the big felines out of the wilderness into his cage. By far the greater number of his captives are adult beasts in the height of their prime, vigor, and ferociousness. To catch these the trapper uses either a pitfall or a huge trap.—December St. Nicholas.

A full-sized man is not willing to sit down on a small 2x4 lot of a church in this country.—J. Campbell White.

"The mole never waits for something to turn up; he goes right out and does it himself."

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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Be an optimist, and every day will be filled with opportunities.

Every blessing received brings with it additional responsibility.

Strict integrity in your secret life gives strength of character.

The tenth article on "Beginnings," by Bro. J. A. Ressler, did not reach us in time for publication in this issue. It will appear in the March number.

MEETING PROBLEMS:—The strength of character is frequently shown by the way an individual meets the problems of life. Some come to a definite conclusion as to the best course for them to pursue, then resolutely pursue it, endeavoring to make the best out of the conditions confronting them. Others do not face an issue so definitely, do not take a well defined attitude, thus trying to avoid the issue, with the result that it has a demoralizing effect on their lives. Such a course is not conducive to strength of character. In a similar way some institutions meet certain problems, adopting the policy of "hands off," thus trying to avoid it, with usually destructive results to the institution. By the time the problem has reached such alarming proportions that action can no longer be deferred, an evil may be so strongly entrenched that the problem is more complicated and harder to solve than when it first presented itself. It is better to make a heroic and honest attempt to solve a difficult problem and fail in the attempt, than not make an attempt and allow the problem to perhaps work out to our own injury. That institution shows strength that recognizes a problem as soon as it presents itself, and then takes a well defined attitude and adopts some policy to be pursued. Such a problem is presented in this issue relative to the educational interests of the Church. What attitude shall we take? What policy adopt? Or shall we ignore the problem, allowing it to work out its own solution, which would perhaps result in a terrible loss to us? We trust that there will be a hearty response in the discussion of this problem.

CONSERVATION:—Conservation is a term of uncommon significance. It was seldom heard a few years ago. Today it has gained such prominence that at the present moment it is one of the factors that is threatening the disruption of a great political party of this country. It has found its way into legislative halls; it has become the subject of special messages by Presidents; it has become the one absorbing question that is agitating the people of an entire nation.

Conservation, politically, refers to the preservation of the natural resources that cannot be renewed, such as coal, forests, waterways, iron and other mineral deposits. It determines that these resources shall not be given away in perpetuity to private individuals or corporations to be developed selfishly, but that they shall be guarded and developed for the interest of the public. Conservation as now applied, means, that it is not only the right, but the duty of the state to guard these resources.

There is no question but that it is necessary at this time to protect the natural resources from the heartless, selfish, money-loving individuals and corporations in order to safeguard our posterity. While we recognize this need we also recognize a corresponding need for the conservation of some of those things affecting Christian character.

In the first place there is the need for the conservation of "the faith once delivered to the saints." There are repeated attacks upon Holy Writ, even from some of those who are looked upon as religious leaders of the people and are expected to rightly divide the word of God. We need to take a definite and immovable stand upon the infallible Word and fearlessly declare the truth as it is in Christ.

There is an apparent need for the conservation of simplicity. Not for simplicity along certain lines only, but for the simplicity of the Gospel. Living is becoming more complex; we are too extravagant; we are bound and hemmed in by conventionalities. Few there are who live the simple life. Even many professing to be followers of the simple life are bound by men-made customs and forms that tend to destroy simplicity.

There is an evident need for the conservation of energy. Energy expended regardless of system or order is largely wasted. We need to conserve it to be applied wisely and systematically. Individually we lose much energy because of our failure to organize our work properly. Even sometimes in our purpose to regain strength we dissipate instead of conserve what strength we have. The conservation of energy to be properly applied is needed in all our phases of life.

We need to conserve our wealth. Wealth only becomes a blessing when its application will be of service to humanity. We need to conserve it for the kingdom of God. We are under obligations to God for all we have, hence we cannot separate our wealth from the service of God without violating those obligations. It is essential that we as individuals and as a Church appropriate our means so that they will bring the greatest honor to God.

CHRISTIAN LIFE

MOMENT BY MOMENT

Faith in tomorrow, is the cradle in which Satan soothes the troubled conscience of today. The loss sustained today, because of negligence or indifference, we resolve to regain tomorrow. But we find each day crowded with its own duties without those left from the preceding day. The result is, that it becomes habitual with us to postpone the duties of today. This failure to perform the duties today as they come to us unfits us to successfully meet and perform the duties of the coming day. We are handicapped at the very beginning of today by the duties of yesterday unperformed. How often have we allowed ourselves to be misled by this delusion, thinking that the morrow is just as well as today. "Tomorrow is the day when idlers work, fools reform, and mortal men lay hold on heaven."

The loss sustained today cannot be regained on the morrow. God has so ordained it that each of His children is supposed to live up to the very highest degree possible each day, and in order to do so it is necessary to perform all the duties of the day, and to perform all these duties requires all his waking moments. Consequently the duties of yesterday cannot be performed without neglecting some of the duties of today. Our character today is largely determined by the influences allowed to play upon it yesterday. The advance made in the spiritual life today is either enhanced or retarded by the advance made yesterday. The fact is that we are living only in the momentous present.

Christ never intended His followers to be concerned about living the Christian life on the morrow, but He wants them to be very much concerned about living it right now, moment by moment as it comes to them. If each moment is lived true to God, there is no occasion for postponing duties, or worry about the future. May we grasp the tremendous importance of the present moment and that the Christian life is to be lived only a moment at a time, and not waste our energies in resolving to live it better on the morrow. "Today if ye hear his voice . . ."

A recent writer has called the Sunday school an "incubator of moral values," which is not a bad name for it. This writer says that "It deals with young life that needs sheltering from unkindly influences, and must be coaxed to grow. It is an application for maintaining at an equal temperature the tender impulses and inspirations of childhood, which are not strong enough unaided to meet the severe conditions of existence."

MOMENTUM OF CHARACTER

Everyone goes to his own place by the operation of a law of spiritual gravitation. The good rise; the evil fall; the indifferent and negative drift. Judas went out from the presence of his Lord. No one drove him out. Drawn away by the energy of his own evil spirit, he went out that he might go to his own place. He was not at home in the company of the disciples. It was an inward compulsion that drove him out, just as the force of our own character is driving every one of us in the direction we are going. The prodigal took his journey into a far country moved by a similar impulse. No one commanded him to go. He heard the call of the low and base, and felt the motions of a responsive chord within.

Martin Luther, standing in the presence of the representatives of all the powers of Europe, said, "I can do no other." Why could he do no other? Could he not say, "I recant," and place himself in harmony with the Pope, and make a smooth and easy pathway for his feet on the line of least resistance? He might have done so but for an inner compulsion which held his soul in its place. Blessed is the man who has convictions of duty so clear and strong and definite that he cannot do otherwise. He is driven to the goal even as a stone in the air is compelled to move straight toward the center of the earth.

Two disciples of our Lord were arrested and thrown into prison one day because they were speaking to the people in the name of Jesus. Next morning they were brought out and set before the council and straightly charged that they should not speak to any man in His name. This was the decree of authority. But Peter waxed bold and said, "Whether it be right in the sight of God to hearken unto God or unto men judge ye; but we cannot but speak the things which we have heard and seen." Here is that stubborn "cannot" again. Here are men in whom there is such a spirit that it is morally impossible for them to resist its pressure. One man like that is worth more to the world than a city full of soft people with easy consciences and shallow convictions, who can go one way just as easily as the other, according to the direction of the wind, without ever feeling the holy energy of a divine compulsion.

One may be misplaced in this world for a season; but in due time he will go to his own place. Some men live a double life for a little time. One life is open for men to see, while the other is secret and altogether different. The open life appears to be honest and pure, but the secret life is vile. The open life is a mere cloak to deceive men and the secret life is real. It is the actual expression of the character. If that which is covered up should be manifested their neighbors would abhor and shun them. But they move in high circles, and are flattered and praised, because men look on the outward appearance. But they shall not always be able to cover sins. Judas managed to hide his cloven foot for a time, but at last he went to his own place. So all these people who are trying to live double lives will go to their own places: one to the penitentiary, one to the grave of a suicide, one to an evening of shame and contempt. The momentum of character is sure.

Some men are crushed and overwhelmed by misrepresentation. They carry about with them a stain on their reputation which they do not deserve. Somebody with a lying tongue has blasted their fair name. It is hard to bear; but this eclipse will pass away in due time, and they will shine forth as the sun. Everyone will go to his own place. There is not enough force in the universe to prevent them if it were all arrayed against them. Daniel came to his own in spite of the conspirators who made sure that they would crush him. Savonarola came to his own although his own people burned him in his city. Those who killed the prophets are forgotten, but their children have builded monuments to their victims. Jesus came to His own and His own received Him not. They hated Him and demanded His crucifixion. But He is coming to His own. He is rising higher every century in the glory of the Father and the worship of mankind. The momentum of His character has carried Him to His Father's side. There is something in every man that will carry him straight to his own in spite of any other force.—The Christian Advocate.

FAREWELL

By the Rev. H. T. Miller.

My frequent speech with God dispersed my care,
I knelt so cose to Him, with reverent awe;
The inward glowing glorified the hour
O dwelling place of hidden spirit-power.

I press the hand of death and pass right on,
Just as I press the hand of passing friend;
Over the door-step and under portal's frown,
Welcome the greetings which will never end.

The height of nobleness within my reach,
The stir of grand procession urge me on;
Expanding powers outstrip my feeble speech.
Profoundest music drowns my infant song.

Vineland, Ont.

We see a lot about diplomacy securing the open door. The Christian missionary first opened it.—C. D. Williams.

MEANS OF HAPPINESS

A story is told about a ship adrift on a tropic sea. It flew a flag of distress. Another ship came in sight and saw the signal. "What's the matter?" it called to the distressed vessel. "All out of water," came the reply. "Dip it up," was the answer that came ringing back over the wave. "You are in the mouth of the Amazon." They were perishing with thirst, while pure, invigorating water was all around them. The world is full of such foolish people, the means of happiness all about, but they fail to "dip it up."

"I do not believe that the people on this planet are as happy as they ought to be, as happy as God intended them to be; as happy as God made arrangements and provisions that they should be," declared a recent orator. There is a bouquet for each one of His children in the flowers God has scattered all over the world.

How rare, indeed, are truly observant souls. Ruskin says: "There are a dozen persons who talk to one who sees, and a dozen who see to one who "observe," so he spent most of his time teaching men to observe.

"Earth is crammed with heaven,
And every common bush afire with God."

What pictures are presented to the eye in the skies, and on the hillsides.

"Aloft on sky and mountain wall
God hangs his noblest pictures."

And yet people are wishing for the riches of a Vanderbilt, Morgan, Rockefeller, so that they, too, could pay $50,000 for a single painting, a mere copy of the God-made original which the poorest man has the privilege of enjoying.

We are really all millionaires if we would but take time to count our wealth. What would we take for the sense of sight, with all the delight that comes to us through it? Not surely a million. What would we take for the sense of hearing—all the melodious sounds that come to us—for what sum of money would we give them up? Then there are the joys of the mind, the intellectual pleasures—who can estimate them?

There is a story told of a certain king who, although he had great power and wealth, was unhappy, morose, discontented. He tried physician after physician, counsellor after counsellor, but still got no relief. Finally some one told him that a cure would surely come if he wore the shirt of a contented man. So he hunted his kingdom over, high and low, for a contented man. Eventually they found him but he had no shirt. The king must find happiness under his own shirt if he finds it at all.

Happiness is never in an abundance of goods. The secret of happiness is not in having a great deal, and wanting more, but in appreciation of what we have. It is said that the American people—by which we understand all the inhabitants of the American continent—are the worst in the world for having a wrong ideal of happiness. It is hard to convince them that it does not consist in a balance in the bank.

Thousands seek happiness and do not find it because they are seeking it along selfish lines. "Selfishness is a blunder as well as a sin." It is amazing, if we could only fully estimate it, the amount of human happiness destroyed and perverted each day by bad temper. The malign influence of a morose, complaining, selfish, sullen creature is beyond calculation. No more can we estimate the power of a sunshiny person as a promoter of peace on earth and good-will among men.

"It settled worry for me," said an old Christian, "when I read in the Bible, 'when the people complained the Lord was displeased.' I said, 'I am done with worry and complaining.' So when it rains I behold the pattering drops and say, 'The Lord raineth,' and when the sun shines I take it as from Him." You have got to blot out every attribute of God in order to believe that He does not minister to the needs of men and plan to make them happy.

At a Sunday service in a small town the preacher announced a hymn which started off well, and seemed in accord with his sermon. Down at the end of one stanza he saw something about "presenting our complaints at the throne of God." He stopped right away, and said, "Brethren and sisters, we won't sing that hymn. I read in the Bible, 'When the people complained the Lord was displeased,' and I do not believe we want to begin here by displeasing God. So I am going to suggest a change in the wording of this hymn. Instead of complaints, let us sing 'thanks.'" They made the change, and it is recorded that the faces of the congregation, while they sang, lighted up and became radiant.—Christian Guardian.

HOW JOHN ROSS TURNED

John Ross lived and died in a town in Massachusetts. He was a bricklayer by trade. In early life he had been industrious and frugal. By his own saving and by marriage he had come into possession of a handsome property, and lived for some years in independent ease and happiness with his family. But for ten years previous to 1824, he had ceased to labor, and spent his whole time in wandering from tavern to tavern for ten or twelve miles around his house, in drinking rum, smoking and chewing tobacco, profane swearing and low pastime. He is said by one who knew him during those ten years to have become at last a vulgar, noisy, disagreeable person of very weak mind, and profane beyond description. His conversation was a continued uttering of vulgar and blasphemous expressions. What little mind he once had seemed to have been nearly blotted out by his idle, drunken and low habits. Even his physical powers were nearly exhausted. He had almost lost the use of his limbs. His speech was so impaired by enfeeblement under dissipation that he could scarcely articulate words. In appearance he was a brutal, staring idiot, and his friends were in daily expectation of his death from simple exhaustion in some drunken revel. He never attended a place of worship. He would not listen to any friendly religious conversation. He had, however, two good traits, kindness and generosity. His wife is said to have been a diffident, shrinking, pious woman, whom he always respected and treated with deference and some affection, even in his worst moods. He had one daughter and two sons. They were all respectable and well beloved, and he was proud and fond of them. Such were the circumstances and character of John Ross, when he returned from his usual drunken tramp, and retired to bed in his home one night in August, 1824.

The next morning he awoke and arose a very different man. To the amazement of his family he met them in the morning with a serious and placid countenance. He neither drank his rum, smoked his pipe, swore, nor started towards his wonted places of debauch. But in silence he took the Bible, which he had not opened for years, and sat reading. He kept the state of his mind a secret, but his family and neighbors were utterly astonished at the change wrought in his conduct and entirely unable to account for it.

For some months he said nothing to anyone, not even to his wife and children, about the state of his mind, but continued to read his Bible, and spent much of his time alone. Little by little, however, at last he spoke of his thoughts. Next he began to go around to his old associates in vice, warning them of their guilt and danger, telling them of the Savior he had found, and affectionately exhorting them to repentance and reformation. But they only laughed and swore in return, for they had no confidence in him. He sought out the poor, sick, and afflicted creatures of his old haunts for ten or twelve miles around, reading the Bible, talking, and praying with them. Everybody was astonished, but nobody who knew him believed him. Some said it was a crazy freak and would soon be over, and even the Christian portion of the community made nothing of it. He took their distrust and ridicule patiently and said, "I do not wonder people feel so about me." But they really did not know or believe what the Savior could do for a poor, lost man.

All this time nothing could provoke Ross to swear, or tempt him either to drink or smoke. Thus matters went on until the following spring. He then for the first made known the particulars of his experience and his state of mind to the pastor of a congregation in his town, and asked to be admitted as a member. The pastor had no confidence in him and put him off. He accepted the rebuff patiently, nothing cooled or set back. Another congregation invited him to join them, but he declined, as his preference was decided. After a few weeks he again applied to the congregation of his choice, but was again turned away. He was still patient and happy, and his conduct uniformly consistent. Indeed, he was so uncomplaining at his treatment and so sweet-tempered, that he was at length received into the

church; and it is claimed that no faltering step or stain of inconsistency could be laid to his charge from that day to the day of his death, thirty-five years afterwards.

Painful trials fell to his lot. His wife died; his daughter fell into a lingering epilepsy and died at the age of twenty-three. His youngest son, married by this time, failed in business and died, and his eldest son was soon after instantly killed by an accident whilst at his work. His property depreciated. He was left at last poor and alone in the world. Through all these changes he maintained his integrity and his reliance upon God, and was at all times a cheerful, happy, consistent follower of his chosen Savior. He mourned the loss of his family and wept in his sorrow and loneliness, but still would say, "Christ is more precious than all."

The members of a certain religious society in town, which strenuously opposed the doctrine of regeneration and ridiculed it, were constrained to say they must believe that John Ross was supernaturally renewed, for nothing but supreme power, they said, could effect so great and so permanent a change in such a man as they had known him to be. He made no parade of his personal experiences, and was even reluctant to speak of them, but when his attention became fixed upon the night of his remarkable change, his eyes would fill with tears and his utterance become difficult because of his deep emotion.

After the last of his family had died and his property had vanished, he lived in a humble house, where his friends made him comfortable. He read the Bible constantly, wearing several copies entirely out. At last his eye-sight began to fail, and so continued until he became totally blind. Still his memory retained the words of Scripture, and his sweet spirit, his holy conversation, and his apt use of Scripture, made his humble home a resort for those who loved God and His truth. To such visitors he would say, "I am all alone; my wife is dead, my property is used up, my children are dead, my eyes have gone out; I am alone and poor and blind; but it makes no odds. Jesus is my Savior; Christ does not die; Christ is not poor; Christ never leaves me; Christ is always with me. I know Him; I have seen Him. And anybody who has seen Him once will never want anything else if they can have Him!"

In explanation of the change that came over him so suddenly in one night, he insisted that during that night Jesus appeared to him. His face, as Ross saw it, seemed so pure, so lovely, and so friendly to him that when he awoke he "forgot" his old vices, and so loved his Savior that he could not displease Him. When asked what caused the great change in his life his eyes would fill with tears while he replied, "Why, the sight of the face of Jesus, so pure, so loving, so beautiful. He did not speak; He only looked at me; and His look told me that there was hope for me — that I could be forgiven, I could be purified. I looked at Him and cried like a child. I felt that I was vile, miserable, wicked wretch, filthier than a dunghill. I cannot tell how I felt. When I looked at Him I was too happy to be afraid, but when I looked at myself I was too afraid to be happy. As soon as I could see in the morning I got my Bible, which I had not opened for years, and read how Christ cleansed the lepers and healed the blind beggar. I forgot all about rum and tobacco. I was thinking so much about Christ, so pure, so lovely, so beautiful, so friendly. He was all heaven, all grace and beauty."

This wonderful visitation of divine love to John Ross, which wrought in his heart such a deep conviction of his exceeding sinfulness, was not in vain. He continued reading his Bible and struggling within himself for eight months. At the end of that time Christ was pleased to manifest Himself again to him as his Savior from sin. Ross said, "I did not see Christ this time, but I felt Him in my Spirit. My sins were forgiven, my distress was all gone, and I was happy as heaven."

"On a fine summer morning," one who knew him writes, "the glorious old-new creature would crawl out-of-doors and, seating himself on the grassy bank in front of his humble home, turning his sightless face to the sun to feel its warmth, would say, 'The door is open into heaven, just a little crack, and I shall soon see Jesus again. I shall know Him. He will look just so.'" And so he lived until he fell asleep in Jesus.

The compiler of his account, which has been repeatedly published, states that he verified every particular before he wrote it; his authorities being Prof. Calvin E. Stowe and his wife, Harriet Beecher Stowe, and that the account given was literally true—the name, as originally published, being changed to "John Parsons," instead of the true name which is here given.—Sel.

INCREASE THROUGH PRAYER

By H. T. Miller.

We speak of the increase of wealth, of the increase of population. Do we think of the increase of prayer? What is prayer? It is energy stored up in the arm of the Lord. With a high hand He led them out of Egypt, cut Rahab in pieces, and chased the dragon to his den. This energy is gathered up and is under the sole control of the Great High Priest of our profession, Christ Jesus. He is the author, receiver and answerer of prayer.

If we want to know the value of anythings, we cannot do better than go to Jesus Christ. What did He think of prayer? It was the best bread He ever tasted on earth. "I have bread to eat which ye know not of;" it was His life, His property, His glory. He let others know of it sparingly. He ate the bread of bodily strength with them, but this bread of His spirit He ate alone. By slow degrees He let them into the secret, and at best it is a secret still. At the grave of Lazarus He increased their information; it was because of them He prayed openly. He is the treasury of prayer, and this treasure is hidden except to his chosen, and even they are but learning their first lesson.

But what fills us with wonder is the increase of this vital energy; as saints are multiplied, this power is made larger. All prayer is from Him, then it flows to His people, then it returns to Him. "The river of God is full of water." People talk of unanswered prayers; there is no such thing! These are children of a heated fancy, and were never related to the throne. The clouds are in the sky to-day, to-morrow they are on the mountain side, the next they are in the river, then in the sea, then in the clouds again.

There are forces that control our life; we know not their number or their power. They play upon us in moments of calm, they invade our dreams; silent tides from an unknown gulf touch us, turn us, and carry us where we would not. The treasury of prayer is one, but the channels are many, and every soul that is born again increases the number. You ask where will this end? There is no end. "His kingdom is an everlasting kingdom."

Sometimes we think we are alone; we are not alone, never were. I speak in regard to ministry of the living and the dead. A pastor said one day to a devout member:

"What special work do you aim at?"

"I look over the daily papers for the deaths and each night I pray for the lonely mourners!"

Oh!the accumulation of this vital energy, not one breath is lost, be sure of that. Have you given it its true place? The prayers of others for us is a force to be reckoned with when we estimate the meaning of our life with its startling variations, its deflections, its unexpected reinforcements. Have our sons and daughters been held back by an Unseen Hand from the excesses and the stains of the world? It was not alone that parents prayed, the united allies of God came in like a flood, and our children are with us in honor.

Vineland, Ont.

WHEN WE DISLIKE OTHERS

Whenever we find ourselves feeling bitterly against any one, this is probably accounted for by the fact that we have been unfair, in some way, to that one. The truth of this is suggested by the following from the Washington Star: "'What makes that man dislike you so much?' 'I haven't the faintest idea,' answered the student of human nature. 'Probably he has played me some underhand trick that I don't know anything about.'" We are so uncomfortable over our own wrong-doing in being unfair to a fellow-man, that we try to relieve our minds by assuming that he is wrong and therefore a fit object of our dislike! It is a good deal like the ostrich's sensible move for self-protection by hiding its head in the sand. Let us have the good sense to look for the cause of our personal dislikes in ourselves, and when we have located the particular injustices of our own that give rise to them, let us have the courage and the character to make the handsomest amends that we can. No dislike can survive under heroic treatment.—Sunday School Times.

MISSIONS

Conducted by I. R. Detweiler.

WHAT A BIBLE CAN DO

A young widow, Mrs. B—— of Dublin, a Roman Catholic, very conscientious and uniform in her religious practices, but continually in unrest on account of her burden of sin, confided to her confessor her inward troubles; and, after trying other expedients, he urged her to divert her mind by going to hear a humorous and entertaining performer, at the Dublin Rotunda, even securing for her tickets for the entertainment.

Mrs. B— both mistook the hour and the place, and got into one of the smaller halls in the great public building, stumbling upon a Protestant devotional meeting instead. She could not get out without attracting much notice, and so stayed long enough to hear prayers that surprised her by their simple approach to God, and to hear a passage from Hebrews 10:1-18, which unfolded a new doctrine as to the forgiveness of sins, accompanied by a luminous exposition and application, and fortified by parallel references from other New Testament writings. All this was the opening of an absolutely new door of faith and hope, and left her amazed and comforted.

When the little meeting broke up, she summoned all her courage, and went up to ask the speaker what book he had been reading from. Finding that the lady had never possessed a Bible, "I will lend you mine," he said; "read the marked passages, but let me have it back in a few days; it is the most precious thing I have."

For the next few days everything else was forgotten; the Light shone into her understanding; the burden long weighing on her conscience rolled away, and the Peace of God filled her heart and mind.

The time had come for the Bible to be returned; but deep in study and engrossed in thought, she did not notice when some one entered her sitting room and her confessor stood before her! He noticed both the embarrassment in her manner and the restful calm in her eyes.

"What has happened to you?" said he. "I haven't heard how you liked the entertainment, and as I didn't see you at mass last Sunday I thought you might be ill."

She had meant to keep the matter secret for a time, at least, but now, off her guard, she told the whole story—her mistake as to the room, the attempt to leave, the words heard, the book lent, and, last of all, the joy and peace that filled her heart.

When she glanced at his face, it was black with rage! "Give me that book!" he cried.

"It isn't mine!" she answered.

"Give it to me," was the reply, "or your soul well be damned eternally; that heretic has nearly got you into hell, and neither he nor you shall ever read the book again," and, seizing it, he thrust it into his pocket and strode out of the room.

She sat, as if paralyzed. That awful look searched her through and through; only those born and brought up in the Church of Rome know the nameless horror which the power of the priesthood can inspire. Then she thought of the man who had lent her his Bible; his address was in it, but she could not remember it and knew not where to write.

Days passed by, but her confessor, once so welcome a visitor, but now so dreaded, did not return. After a fortnight or more, Mrs. B— ventured upon a visit to him, and to make an effort, if not too late, to get back the book to restore it to its owner.

Father John's house adjoined a convent where he was father confessor. The door was opened by a nun, who, being asked if the priest were at home, immediately replied, with frigid manner, "Yes, Father John is at home," and, as she spoke, she half pushed the lady into a room opening off the hall; but as she entered she saw there an open coffin, in which was the lifeless form of her confessor.

Before she could recover from the shock, the nun hissed into her ear these words: "He died cursing you; you gave him a Bible, and he told me to tell you that he cursed you with his last breath; now go!"

Several weeks elapsed. One evening Mrs. B— was sitting alone, pondering over the events of the previous three or four months. The joy of pardon was in her heart, she had bought a Bible for herself, and had read it daily, and the old errors in which she had been brought up had been one by one renounced; but there was a sorrow which could not be effaced. How ineffably sad the brief illness and sudden death of that young priest! His last look! His last words! That terrible message!

She had been so blest, brought into the haven of peace, filled with heavenly joy, and he—why should not the same words have brought him a like message? It was one of those mysteries which could never be explained. "Why," she said to herself, "should a God of love do this?"

At this moment the servant ushered into the room a lady, closely veiled, who stood for a moment irresolute. Before Mrs. B— could speak, the other said, "You do not know me in this dress, but will soon recognize me." She lifted her veil, and revealed the face of the nun who had delivered the message of cursing as they stood by the open coffin.

Mrs. B— started back, not knowing what might happen next, but her visitor calmed her fears, adding, "I have two things to tell you, and I must be very brief, for I am in haste. First, forgive me for that awful lie of mine; I have asked God's forgiveness, but I beg also for yours. Father John died, blessing you with all his heart. The day before his death he charged me to tell you that he too had found forgiveness for his sins by that book, and that throughout Eternity he would bless you for having brought him to the knowledge of his Savior. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the book for myself; I was fascinated and read more and more, and I too have found pardon and peace in my Savior. I have been studying the Bible for weeks, and now here it is"—producing it as she spoke. "I have escaped from the convent this evening and will cross to England to-night, but I felt that I must come here to return this Bible, and to tell you that all my life I too shall bless you for having through it taught me how to get forgiveness for my sins. Good-bye! God bless you! We shall meet in heaven."

A little worn Bible lay on the table before Mrs. B—. That little book—without a living voice to expound its teaching, in two cases, had brought three precious souls out of darkness into light. Imagine the feelings of its owner when it was restored to him with this wonderful record!—Sel.

Do You Believe That—

GOD is absolute owner of all the wealth of the world.

GOD has never modified or surrendered His title to the world's wealth.

GOD may at any moment take wealth away from men, or men away from wealth.

GOD the Son was at one time rich beyond all earthly comparison; yet for men's sakes He became poor, that men through His poverty might become rich.

GOD has made men His trustees; some day they are to give full account of their trusteeship.

GOD holds men accountable not for the good use of money, but for the best use.

GOD places no value upon wealth or upon any other possession of men, except in its relation to His service.

GOD says, if men will bring the whole tithe into His storehouse He will pour out a blessing they shall not be able to contain.—Men and Missions.

The real problem of evangelizing the world is here at home. We could spare one out of every ten church members rather than leave the world without God.—J. Campbell White.

Let us look this thing squarely in the face; if missions be worth while, let us throw ourselves into them with might and main.—R. H. Gardiner.

We must try to recognize that no part of the Church is more important than the other.—R. H. Gardiner.

CUSTOMS AND SUPERSTITIONS OF THE AGIKUYU PEOPLE

I.

A. Oyer

The first thing that attracted my attention was the ornaments the people wear, and the things painful for me to look at were the ornaments in their ears. They pierce the tip of the ear with a little pointed stick, at first not over one-sixteenth of an inch in diameter and then they take another just a trifle thicker and force it through the first puncture and leave it there until the ear is healed. Then they pierce it again with a larger one, and still a larger one is again forced through

An African Beau

and so they keep on until you see them going about with a big log in each ear. When the ear has been pierced several times, a stick of cork shape is inserted which is gradually forced through and so on until the ear tip has been stretched to its limit. Often the ear tip is torn by forcing it beyond its capacity. Finally they put in a ring carved out of wood, which when the ear tip has reached its limit often measures from ten to fifteen inches in circumference. I measured one this morning in a man's ear and it measured nine inches, it being a small one in comparison with others. I asked him why he wears them and he said, "I would not be loved by the young girls if I did not wear them." It takes months until they have them as large as is customary. Some pierce also the top of the ear. The top is not made very large. I have not seen any larger than one half inch in diameter. The picture will give a clearer idea of the real thing. The people wear their hair short and more often shaved. What you see in the picture is not hair, but strings tied to his hair. The women also pierce their ears and wear beads. They also wear ornaments on their arms and between the ankles and knees made of very heavy wire.

The men wear only a cloth or a blanket hung over one shoulder. The cloth is generally soaked in cactus oil. He also greases his body with sheep fat, paints his head and neck with a mixture of clay (red) and cactus oil and I can assure you with all those mixtures, together with the scent of his body, leaves an odor which is extremely offensive, especially when he gets into the hot sun. But to him it is the most stylish apparel.

The women wear a band about the waist made of goat skin and a number of skins sewed together hung over the shoulder, which you will see in the picture.

They live in low round huts made of slabs about four feet long, split out of logs, with a grass roof. One cannot stand upright in them unless in the center of the hut, which shelters people, sheep and goats alike. We were at a village this evening for an evening service. The hut in which we gathered was the scene of about twenty-five sheep and goats and as many people, so we had a full house indeed. The fire is built in the center of the hut, the smoke of which is so blinding that one cannot stand up in the hut very long. They do not mind it, however.

Their cooking utensils consist of a pot made of clay. Their plate and fork from which they eat is a combination, the fork having five prongs. Their food consists of corn, beans, potatoes, ndoma, mwerie, mukombi, etc. The corn and beans are cooked together the potatoes are roasted in the fire; the ndoma they cooked in water and the two latter mentioned they grind with the old fashioned stone mill, after which it is cooked. If one sees how it is prepared, it is sufficient for the appetite, as they have no conception of cleanliness whatever. Often when we go to the village they offer us ucuru. It looks like clabber milk beaten up, that has been standing out in the sun in midsummer for about a week. It is their custom when we visit a village to offer us food, and if we refuse they are insulted, saying at once that we hate them or else we would not refuse their food. So when I am offered ucuru and have no good reason for refusing, I close my eyes and open my mouth and let go down what will. Of course I always make them believe it is very good. The native is a great eater. He can store away as much food at one time as three common white men. They often come to us for medicine for the stomach, saying, "I am eaten by my stomach," and it is invariably after he has been some place where there was a feast. And yet he is always hungry; it is a rare exception that he refuses food.

The native is not very industrious; they cultivate barely enough garden to keep them in food. The women do the garden work, with the exception of the breaking up of the ground, which the men do with a pointed stick. After that it is the business of the women to get the ground in planting condition. The man then does no more until the crop is harvested; when he does the eating. He does not take any thought what he shall eat; that is the woman's business, and when he gets hungry and there is no food cooked, she gets a beating. His only ambition is to accumulate more sheep with which to buy more wives. The more wives he is able to take unto himself, the greater the man among his people.

The first thing he has to consider is his herd of sheep. She will cost from twenty to fifty sheep. When a young man sees a girl he would like to have he goes to her when she is working in the garden and asks her for food. If she says she has no food he knows that it is all up; but if she is agreeable she will give him food and if she has none with her she will go to the village at once and get him some. As to the father, he is always agreed if the required number of sheep are in sight. She is then bargained for and the purchaser must produce two thirds of the number of sheep before he is allowed to take her into his home, and the balance soon after. When he takes her home, he makes a feast of four large sheep in which all the relatives participate, and gives the father of the girl money. He buys a lot of beer which is made of sugar

An African Belle

cane to drink at the feast. After he has taken his wife and they cannot live peaceably together, she is sent home and the sheep are all returned except one, which is killed and eaten together by husband and fatherinlaw. That is the wages he pays the father of the woman for the work she did while she was with him, but it is more often the case she runs away, because of mistreatment.

B. E. Africa.

(To be continued.)

ION KEITH FALCONER

R. R. Ebersole

Ion Keith Falconer, the subject of this sketch, represents the flower of British civilization. He rightly may be proud of his noble lineage for he traces his ancestry through eight centuries to men who gained distinction in the army of Malcolm II, of Scotland.

He was born in 1856 in Edinburgh, Scotland. He died in 1887, only about thirty years old, but Eternity alone can reveal the lasting legacy of blessing he left all generations to come.

His life easily lends itself to four divisions; namely, his boyhood days, college life, home mission work and his work in Arabia.

As a boy he had four conspicious and rare qualities; namely, manliness, magnanimity, piety and unselfishness: Physically a giant, he was champion bicyclist of England at twenty-two. The next year he had completely mastered stenography so that he excelled in that line. In fact, he was a genius at anything he undertook. But coupled with this perfect physique was a heart that was wholly unselfish and that went out in sympathy to his less fortunate fellowmen. Even as a boy his life was prophetic of the man he afterwards became. He loved truth and honesty above all and was not ashamed to be known as a lover of the Bible and the principles taught therein.

His university life was characterized by close application to work and of power of concentration of mind that was remarkable. Hard work and conscientious effort won him honors and prizes which the indolent never secure. Throughout his college life he manifested a mission zeal that worked itself out in a very practical manner. He was leader of a band of young men that did successful evangelistic work in and about Cambridge.

Outside of his university work he was very closely associated with F. M. Chanington, the son of a prominent London brewer, who had a few years previously consecrated himself to rescue work in the slums of East London. These two wealthy young men moved by a common impulse united in this rescue work. Both gave of their means toward the erection of a large assembly hall on Miles End road that has been a benediction to thousands of men and women and stands as a mighty testimony of the unselfish work of two of God's faithful servants.

But Ion Keith Falconer was primarily a foreign missionary and his field was Arabia on the Red Sea. He was eminently fitted for this work for he had already mastered the Arabic language and was at the time of his appointment the Professor of Arabic Language at the Cambridge University. He also had traveled some in Arabia in order to learn the mind and ways of those people. But leaving his professorship at Cambridge in the midst of the finest classical surroundings and social standing that his wealth, title and scholarship had earned him, he and his talented wife gave up all this for a work of seclusion, selfdenial and obscurity. However, before permanently opening the work in Arabia, they prospected in that country and not till 1886 did they permanently locate at Sheikh Othman, near Aden. His mission plan was to establish a school, a medical mission and a Bible distributing depot. But after only five month's of labor he was stricken by the fatal fever of that country and on May 11, 1887, England offered in unselfish sacrifice one of her noblest sons to the evangelization of Arabia. Nevertheless his work went on and today Arabia has at Aden a school teaching English and Arabic, an ever-growing medical mission station that has the respect and confidence of all and on the main street of Aden the office of the British Bible Society, all the result of the work begun by this one man. In response to an appeal for volunteers to fill the gap caused by Keith Falconer's early death over a dozen university graduates responded at once. He sought to call attention to Arabia, and he had by his unselfish devotion to His cause done so in a way never dreamed of by him. The church of England was wonderfully aroused and Ion Keith Falconer multiplied himself, we believe, when he so early in his missionary career was called to higher service.

The above briefly are the facts of his life, but what are the traits of character in his life that are Christ-like and what are the lessons his life so forcibly teach us?

First, his simplicity. He was highly educated yet about him there was an atmosphere of naturalness, genuine honesty and sincerity that had its influence upon all whom he met. He had the cardinal virtues of a true Christian character; faith, love, truth and trust.

Second, his eccentricity. He himself said, "To be eccentric means to be out of center and you will be out of center with the world if you are in center with Christ." He was not ashamed to be a peculiar man, zealous of God's work. He was eccentric in that, that he was different, and his chief difference was that his purposes went both God-ward and man-ward. He was religious and this worked itself out in deeds of kindness and a work of love.

Third, his unselfishness. Selfishness destroys, and when we seek only our own interests, we shrink our very being. A life of unselfishness will grow and blossom into a beautiful life. Surely no selfish motives prompted him to leave his beautiful home surroundings and take up the life of a foreign missionary. It was unselfish devotion to the cause of the Master whom he loved.

Fourth, he had remarkable power of concentration. He could say with Paul, "This one thing I do." Too often lives are wasted because of lack of unity in purpose. The important thing is, get a right purpose to command your soul and only Heaven can reveal the good that may come from such a life.

Youngstown, O.

SUCCESSFUL WORK FOR WAYWARD BOYS

Until within twenty years little had been attempted, scientifically or skilfully, for the boys of the street, but now expert work with them is making fame for men, women and cities faster than fame is being made by shrewd politics, commercial schemes or pulpit oratory. Wide as is the range of interests and varied as are the lines of endeavor, a student of all these activities easily discovers three phases that compass the effort, spirit and purpose of the present noble prose of humble life into the rhythmic poetry of hope in many a boy's heart. The effort is to understand these waifs of the street, the spirit is one of respect for their possibilities, and the purpose is to give them a square deal.

All this awakening into new life for wayward boys is manifesting itself in boys' clubs in churches, in the Y. M. C. A. and in Social Settlements, in Junior Republics, in Juvenile Courts, in the playground movement, in Newsboys' Associations, in industrial and commercial opportunities, in the public schools and in expert school visitors to the homes. Start where we may and trace any movement of the day to its source, and Jacob Riis is always the fountain of courage and suggestion out of which the uplift of boys has come.

The first differentiation was in the social settlement of which Jane Addams gives a notable example in the Hull House, Chicago, with all its ramifications.

The second marvelous departure was that of William R. George in the Junior Republic at Freeville, N. Y., the one distinctive purpose, ideally or really, to take the toughest boys and most unmanageable girls and prepare the way for their complete transformation in thrift, intelligence, and honor. Already hundreds on the highway to distinction have been reconstructed and have become good citizens of the American Republic. Infinite patience is the key to his success, for he will wait and wait and wait until the ultimate inward irradiation of purpose lights up the soul of the most incorrigible boy. So distinct is the success at Freeville that already four other Junior Republics have been started by Mr. George, who has visions of fifty in all.

Then came the Juvenile Court, in which Judge Lindsey's audacious trust of any boy

and of every boy opened the eyes of all reformers, who began to realize that he is weaving cloth where they have too often been weaving cobwebs. Give all imaginable credit to the personality of Judge Lindsey and then study the achievements of the Juvenile Court in Indianapolis, Chicago, Omaha, Columbus, and we must admit that Judge Lindsey has projected a universal principle upon the world.

John E. Gunckel, the Toledo railroad man, has made a Junior Republic in a city of 175,000 people. He is a man whose good-humored inflexibility makes him the chum of every worst boy in the city, while at the same time he is admired by the judge, the chief of police and the school superintendent.

In the meantime the Y. M. C. A. has not been seeking flowery beds of ease. At Omaha the secretary, with masterly good sense, took down the time-dishonored signs of "For Members Only" and wrote "Welcome" in every look, word or act. The lobby of their new building is larger than that of any hotel or clubroom in the city, while it is said to be brighter and more attractive than any gilded saloon within four hundred miles. The secretary got busy to discover what temptations were besetting the boys of the street. Those who carry Sunday papers go out very early and consequently many spend Saturday evening in the whirl of the under world, snatching a brief sleep after the midnight is past. The secretary notified the Association that Saturday evening after nine o'clock was for those who carry Sunday papers. The lads bring clean clothes, take a bath, use the game room or library for a while, and by 10:30 sixty cots are set up in the big lobby and the newsies sleep serenely until called to go on their route.

In Chicago more than $15,000,000 have been expended directly, more than $40,000,000 directly and indirectly, upon the play-ground movement, and the attendant civic and moral regeneration already demonstrated in Chicago has given this activity a national significance and millions are being applied thereto throughout the country.

But, apparently, the most important of all is the movement in the public schools as illustrated by Julia Richman, Jane Day and others in New York City, a movement sure to be adopted in every center of population in the United States. In the Hester Street district, one of the most widely known of the congested sections of that or any other city in America, the public school is utilized in many special ways for teaching boys so that they may earn a good living, so that they will live right and be decent and manly in their relations to their fellows in youth and manhood.

Significant as is this work to the boys of the street, it means as much to the men and women of America through the reaction upon them. It has made many a man in home and business, in church and school, realize that he has been a stockholder in the waywardness and delinquency of boys, and is liable to have a share in the consequences of the misdeeds of their manhood. We now realize that no desperado will bear alone the guilt of his crime if he is allowed to develop in all their fierceness traits that might have evolved complementary virtues.—By A. E. Winship, Editor of The Journal of Education.

A NEW YEAR MESSAGE FOR CHRISTIAN MONITOR READERS

"To the readers of the Christian Monitor we wish a Merry Christmas and a Happy New Year. You will see us in the accompanying illustration sitting in front of our house. This house of ours is seven feet in diameter and comes to a point five feet from the ground. We are comfortable in it. Our possessions are as follows: One cot on which you see us sitting, two water pots, one broom, one fan for cleaning rice, two brass plates and one brass drinking cup, all of which you see in the picture. We are now building a mud house slightly larger than this one. One marked improvement in our new house will be that the door will be larger than in the grass hut in which we now live. The door of our present house is only three by two and one half feet.

Bhuneshwer and Phuleshwer

We became Christians one year ago. We make many mistakes. The missionaries here tell us that the people in America who sent them will pray for people like us. We are glad we are Christians. We are the poorest of nearly all the Christians about Dhamtari, but we have gotten very rich in this that we believe on Jesus Christ. Our names are Bhuneshwer and Phuleshwer. We each earn four cents daily now and so we are getting on much better than we used to."

The above letter from one of the Christian families near Dhamtari, is not sent for publication in order to solicit money for them. In fact a direct present to them in the way of money would by no means be a blessing. They are just as happy in their little grass hut as many who will read this, are, in many roomed houses. The wages they are earning is plenty in this country to let them have plenty to eat every day.

This letter is sent so that those who may read it may think just for a moment, "How the other half lives." Dear reader as you attend church service this coming Christmas or New Year please remember such as these in your devotions. Just in what way does God desire you to be used to help such as these to help themselves to a better life? "In as much as you have done it unto one of the least of these my brethren, ye have done it unto me."

M. C. Lehman,
Dhamtari, India.

CHINA

The following are a few of the things presented to the North China Annual Conference of 1908. Summary of the year's work of the M. E. Missions.

Outside Movements Influencing the Church

One year ago we heard very much of revolution. This year we hear much more of reform. One district magistrate was said to be preaching the "foreign doctrine." "He had issued a proclamation prohibiting the opium traffic and gambling; and exhorting the people to abandon idolatry and foot-binding, declaring them to be foolish and hurtful." In the public lecture halls the leading literati go regularly to preach reforms. One, in particular, "commends the church for advocating doctrines that benefit the people."

The Missionary Spirit in the Churches

The year has a very distinct advance in the missionary spirit in the church. Even in Shantung where "within the memory of man the prices of food and fuel have never been so high" owing to two seasons of bad crops, the "missionary collection was larger

than last year." The Standard Bearers of the Peking Girls' School gave $37 to the W. F. M. S. This missionary spirit has shown itself not only in increased gifts, but also in the desire to be constant in witnessing for Christ. The development, though comparatively small, is very real and gives promise of great blessing for the near future.

The Tokyo Union Church

The Chinese Church in Tokyo is a real one and a live one. That work belongs to all the Protestant missions in China, and it is a rare privilege that the North China Mission has in being the agents in Tokyo of the united Christian forces of China. The number of students in Japan has greatly decreased. But these 5,000 students will "probably do more for their country than the greater number would." These men in China "simply would not listen to the Gospel. But in Tokyo they are willing to listen. They are kindly disposed toward Christianity." But "these men cannot be won in masses. Nearly every one of the forty odd men who have been led to become Christians have been won through personal work." "More than all we need the prayer of the Christian friends that the workers in Tokyo may be led to reach the 5,000 young men from all over the empire of China so that they will go home and break down the wall of pride and prejudice that has hindered the advance of the Gospel so long in China."

Chinese District Superintendents

A new era seems to be before us. Out of eight district superintendents, four are Chinese, without difference in rank or responsibility. Thus is anticipated the demand for an independent church. A Chinese church is being founded as a part of Universal Methodism. We believe a new inspiration has been given to a great advance movement that will be felt throughout the empire.—Sel.

NOTES

The Balky Church

There is no such thing as a balky missionary church. There may be churches which do not know what their duty is toward the work of Jesus Christ in this world. A pastor may think he has adequately informed his church about foreign missionary matters, but my experience has led me to the firm conviction that wherever a church is not doing its full share for Jesus Christ in the foreign field, it is because that church has not been adequately touched by missionary spirit and purpose in its pastor.

Let me illustrate: One pastor became fired with enthusiasm as a result of a trip around the world, is the chairman of the missionary committee in our presbytery, and we received an invitation to come down to a certain church and undertake, if possible, an organization on the forward-movement plan. We went to that church on a very stormy evening and discovered that the pastor was away, his father having been taken suddenly ill, but he left word that the situation was in our hands, to do what we pleased. The chairman of the committee was to make the inspirational address, and it was for me to organize the church on the general lines of the plan which I had adopted in my own church. In spite of the storm, there was a good congregation. After a masterly address, every man in the audience who was ready to do something that would take time, grace and energy was asked to meet us after the meeting to organize the church for foreign missions. Fourteen men, some elders of the church, some trustees, responded. I outlined the scheme, and gave them the details. We had a plan that I thought was going to sweep that church through and through. The church needed it. The five hundred members had the year before deliberately given $9 to foreign missions. We reckoned that if the members averaged but five cents a week it would amount to $1,250 a year.

Then the pastor came home—the unfortunate part of it. About two months afterward the chairman received a letter asking him if he could not come down and give him another missionary talk. Last year that church gave $18. The trouble was with the pastor.

A church will measure up to the pastor's own personal interest. The church that does not find that its pastor, from the beginning of the year to the end, is heart and soul in the world-wide work of Jesus Christ, will not follow that pastor anywhere.—Missionary Review.

The Spirit of Unrest in the East

The plain, simple Gospel is responsible for more of the unrest and advance the nations are experiencing at the present time than we can know. Paul expresses the one great principle that has shaken the Oriental mind from its fixed and set position when he says, "Forgetting the things which are behind, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus." The patriotic spirit in Egypt; the great struggle for liberty in Persia; the note of triumph sounded by the Turkish empire are all expressions of the principle that is producing this result.

Matthew Arnold once wrote concerning India's attitude toward Western ideas and progress,

> "The East bowed down beneath . . . .
> In patient deep disdain.
> She let the legions thunder past
> And bowed in thought again."

India has been always engaged in thought of the past rather than in action. "And while other nations were seeking advancement, India was anchored to the past in thought as well as in life." Young men in India have endeavored to be like their grand-fathers.

Jesus Christ, the great Teacher, taught the same principle. "Think not that I am come to send peace on earth; I came not to send peace, but the sword. For I am come to set a man at variance against his father, and the daughter against her mother . . . ." "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." The very nature of the Kingdom demands an unsettled mind for its reception. In this Kingdom there must be taken a different attitude toward God and mankind and a new life in the individual. But in each step the past must be left in the past, and the new future appreciated.

China's Anti-Christian Campaign

Graduates of the Christan colleges in China have been winning some of the highest government positions, but this success appears to have aroused the enmity of the followers of Confucius, and antichristian measures are being adopted by the Government which may embarrass the American schools and colleges there.

The sentiment of the Government is distinctly hostile to Christianity. The Wai-Wu-Pu, or Board of Foreign Affairs at Peking, has issued a decree forbidding any Chinese to found an independent church, or to collect any funds for the Church. A general desire seems to prevail that the extension of Christianity in China should be checked.

The graduates of the Fuchau missionary colleges have been refused a right to vote at the election of members to the newly instituted Provincial Assemblies so that it is to be feared that almost all adult Chinese male Christians, and the bulk of those non-Christians who have received modern education in the missionary colleges, will be excluded from the earlier Assemblies. If this is true it is regrettable, particularly because religious and social legislation likely to be introduced by foreign-trained members will not perhaps occur to those who have not had the advantage. In other directions the effect is likely to be still more disquieting. The purpose of the decree is obviously to check the further multiplication of missionary colleges and schools, and to reduce promptly the attendance of those already established.—Missionary Review.

What the Japs Think

Here is proof from a Japanese newspaper, the Jiji Shimpo, which is to Japan what the London Times is to England. Speaking of Japan's policy in Korea, the Jiji Shimpo says:

"More than a generation ago, when our intercourse with the West began, our relations were touched with bitterness, and the West sent us the missionary and they showed us the Christian side of the West, and we owed it to the missionary that these first days of discord were smoothed over until the times or adjustment came. Now we ought to do the same thing in Korea; we are not liked in Korea, as the Christian nations were not liked in Japan. We ought to do for Korea what the Western nations did for Japan and send our religious representatives to smooth out our relations."

Bible Study

Conducted by S. F. Coffman.

A SKETCH FROM EGYPTIAN HISTORY

II

Egypt

(Notes from Rawlinson; Neibuhr and Breed.)

Much of the architectural beauty and glory of Egypt was due to the devotion of the kings of that land to their favorite deities. Temples and shrines abounded in every part of the land. In a marvelous and almost incredible manner massive temples and monuments were erected, and nothing in all of our modern architecture, though carried on by improved mechanical contrivances and engineering skill, has yet equaled the massiveness and collossal grandeur of those ancient works. Monoliths of unequaled proportions, as solitary monuments or in combination, remain to mark the zeal and devotion of an idolatrous nation to their mythical and material—even self-made deities of human and beast form.

Amenophis IV, son of Thothmes III, was one of the most religious of Egypt's monarchs. Whatever may have been the influence which determined his religious belief, he was a monotheist, but a worshiper of the sun. The purity of his worship and the high ideal of his religious views contrasted greatly with the grossness of the popular Egyptian worship. He aimed to popularize this form of religion, but met with such great opposition that he was forced to flee from his ancient capitol. He built a new city farther to the south and there erected temples and altars to the "Disk of the Sun." If such opposition was raised against one of their own kings in his attempt to introduce a One God religion, we may fairly conjecture that the religion of the Hebrews had made but little impression upon the people of Egypt. The people of Egypt were deeply religious, but devoted to their host of national gods. Amenophis IV was so much bent upon religious work that he had but little interest in material conquests, and the glory of this king is recorded in deeds of a religious nature with only a few unimportant military exceptions, and those carried on by his generals.

The family of Amenophis IV consisted of seven daughters. This threatened the extinction of the dynasty, and there is some reason to suspect that internal troubles were not lacking in the country on account of rivalry for succession to the throne. It is evident that the husbands of the seven daughters had something to do with the government of the country for at least a few years after the death of their father. The religious struggle was continued and ended in a compromise which tolerated the old forms of worship as well as the new.

In Horenheb Marienamman, called Horenheb or Horus, the dynasty came to an end, as he was childless. His claim to the throne rested upon his being brother-in-law to Amenophis IV. It is evident, however, that he bore no religious relationship to his kinsman, for under his leadership the whole nation swung back to their previous forms of worship, with the reconstruction of the former temples, rehabiliment of the priesthoods, and with bountiful offerings to gods and priests. Idolatry reigned supreme, and all Egypt became one great band of worshipers. The most remote and often most insignificant shrines were renovated and made to again serve their several deities. On the other hand, every temple that had been dedicated to the Sun-god or had been contaminated by his worship was destroyed as unholy. No doubt the twenty-one years' reign of Horenheb was marked with deeds of religious fanaticism unequaled in any previous reign.

Just how the people of Israel fared during these years of religious changes cannot be told. We may question whether or not their faith was tried as that of their brethren in later years in Babylon? or as the faith of the disciples of Jesus throughout the whole world? The question of their faith and the worship of their God does not seem to have come to the front until later, when Moses stood before his Pharoah and in the name of Jehovah requested him to let the people of Israel go out of the land to worship their own God. Was Israel true to God during these years? It is certain that they had not forgotten. They were ready to believe on Him, and offer their sacrifices when commanded through Moses. Their groaning and their suffering came up before God. Their promise to Joseph was not forgotten. With every consideration of this question, it is but a normal conclusion that Israel remembered the Lord, although they may not have been so zealous in their worship of Him as to invite upon themselves as heretics the persecutions of a heathen zealot.

The entire period of the eighteenth dynasty, about two hundred years, seems to have been a prosperous one. The limits of dominion were extended, for by their conquests the Egyptian kings had brought tribute from the nations to the North-east, East, West, South and from the Islands of the Sea. Such was the glory of the nation of Ham, before the days of Moses. Other kingdoms of the world seemed yet in their infancy, but gave promise of a development that would equal that of their conquerors. While Canaan ruled over Shem for a season, the Lord had spoken, and Canaan must take the place of "servant."

Egypt benefited by the enormous wealth that was brought to her. Jacob's children were rocked in a cradle of gold and then were sent to the brickyards. They were reared in the midst of the highest civilization of the age, and were under the influence of the most elaborate and complicated systems of religion then in existence, but were not spared the humiliation of becoming the most menial servants of the most exalted nation in art, science and religion.

THE DELIVERANCE

Exodus

Moses—His Birth, Education and Call.—Ex. 2, 3.

The first intimation which is given with reference to God's purpose with the tribe of Levi is in connection with the birth of Moses. At the birth of her third son, Leah rejoiced in the prospect of her husband becoming "joined" to her in affection, and commemorated her hopes in the name of her son, Levi—"joined." In the prophecy of Jacob, when imparting his final blessing upon his sons, there is nothing to indicate the high position which the tribe of Levi would hold among the Israelites. Levi was divided and scattered among the brethren as Jacob had said, but as a people whose inheritance was in the Lord and not in the land. Leah's hopes were realized beyond her expectations when God chose Levi to join His people to Himself.

Amram and Jochebed began their married life at the time when the most terrible edict had been issued against the Hebrew people. It was on account of their faith in their God that they dared to hide away their "goodly" child for three months, and faith again moved the mother to prepare the ark of bulrushes by which her child was saved when cast upon the waters of the Nile (Heb. 11). The deeds to which God's children are moved by His spirit are deeds of faith. The hand of the Lord is plainly seen in the events which surrounded the life of His servant Moses.

That a Hebrew child should be adopted into the home of the king of Egypt who had decreed that they all should be cast into the river, is in itself a miracle. But in this way the Lord caused one Pharoah to sharpen the weapon which He would use against his successor in saving His people from their terrible bondage. Moses was brought up an Egyptian. "There has not yet been discovered any extended notice

of Moses among the Egyptian records, though there is an unquestioned reference to him in the name of an island in middle Egypt which is called Ien-Moshe, the 'Island of Moses,'—The daughter of the king, however, the foster-mother of Moses, is mentioned, and her history is tolerably well known. Rameses II had in all sixty sons and fifty-nine daughters, of which twenty-three sons and thirteen daughters were by his wives. The foster-mother of Moses was one of the youngest of the latter. Her name, according to the monuments, was Meri or Merris. She is called by Josephus, Thermusis."—Breed.

It is of some interest to note the significance of the name of Moses. It is the opinion of some that part of his name was dropped by the man who "Refused to be called the son of Pharaoh's daughter." The meaning of the name "Moses" is "drawn out," hence, "brought forth" or "son of." It would be in perfect harmony with the idolatrous devotion of the daughter of Pharaoh to name the child in honor to the god of the river, "Son of the Nile." But the man who repudiated the idolatry of this nation, and in the name of Jehovah challenged all of their deities, refused to bear the name of his foster-mother's god, being satisfied to be known only as Moses, and believe himself to have been "brought forth" and saved from death by his mother's God.

The early life of Moses is not mentioned by himself. In Acts 7, Stephen mentions the fact of his being "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." In the days of Rameses II, the educational institutions of Egypt were at their best. It is said that he received the larger part of his education within the walls of a building whose remains are still standing at Thebes. It is known as the temple of Qurnah, but was called "The House of Seti," bearing his name on account of his having completed it and made it the centre of the educational institutions and the greatest of them all in his time. In this school Rameses II also was educated. (See Breed). Many legends are extant concerning the attainments of this adopted prince of the house of Pharaoh, of his qualifications for the position of High priest of Egypt, of his success in military expeditions, and of his probable succession to the throne. But this should be born in mind, that Moses was brought up in the same family and with the same privileges as the son of Pharaoh, who afterwards became King and from whose power Moses delivered the people of Israel.

For forty years Moses lived among the people of Egypt, countenancing the inequality among its people and witnessing the oppression of the people of his own race. Can any other motive than that of faith be attributed to Moses in the attitude which he assumed in behalf of his brethren? It was then that he "refused to be called the son of Pharaoh's daughter, choosing rather to **suffer affliction** with the people of God." (Heb. 11). That Moses was concerned for his brethren is evidenced in the attitude which he assumed toward the two who were striving together, he met them with a brotherly rebuke, while, in the case with the Egyptian who smote the Hebrew, Moses slew him. His motive was mistaken by his brethren, but Moses had clearly identified himself with his own people. The result was that the man who had befriended the enemies of the King (Ex. 1:10), must be looked upon as an enemy and intriguer; so Pharaoh sought to slay Moses.

In the land of Midian Moses might dwell in comparative security. The country was in at least nominal subjection to the King of Egypt, and as such, there was no occasion for a rebellion, since the most dangerous adversaries,—the Hittites to the North, had but recently met with crushing defeat at the hands of the Egyptians. Thus, under the very shadow of the land of oppression God prepared his chosen servant to "lead His flock like a shepherd."

Reuel, or Jethro, was a leading man of the Midianites, who were the descendants of Abraham through his wife Keturah (Gen. 25:3, 4). The marginal reference calls him a prince. The descendants of Ishmael are called princes (Gen. 25:16). Those of Esau are called dukes (Gen. 36). If the patriarchial custom was followed by the tribes of Abraham's children, Reuel may have been the chief person of the Midianites and the priest of the tribe. It cannot be said that Moses received his knowledge of God from the Midianites. Jehovah revealed Himself to Moses as the God of Abraham, Isaac and Jacob. He did not call Himself the God of Jethro. Moses was a shepherd of Jethro's sheep; He was not assistant priest. Like the apostle Paul, he counted all of his attainments as loss, and for forty years nothing of greatness was in his aspirations. He was a shepherd dwelling quietly with his wife and one child.

God watched over the fortunes of his suffering people in the land of Egypt and also over the exile in the land of Midian. Forty years was a long time to let the people suffer, but God does not need to hurry in order to fulfil His purposes. The new King of Egypt, Seti II, was like Rehoboam of Israel who inherited his father's greatness without his graces. His little finger became as thick as his father's loins. The groanings of Israel were heard and their cry came up unto God. God had the deliverer ready to meet the oppressor.

In the remote corner of the Siniatic peninsula, near the mountain where God had chosen afterwards to reveal Himself more fully to his people, Moses quietly fed his flock. The burning bush attracted the attention of the shepherd. It was no natural phenomenon. There may have been many shrubs which appeared like flames of fire on those fields, but Moses was not mistaken in the apparition. He drew near and found it to be a flame which did not burn the bush, and heard a voice speaking from the bush.

The whole purpose of the Lord in His revelation to Moses was to call him to the work of delivering His people from the land of Egypt (Ex. 3:10). From the bush God declared Himself to be the God of Israel. He was the God of the promises to the fathers. He was the God of the children of the fathers; "My children which are in Egypt." It was He who gave the promise of the land of Canaan. Their long period of isolation from the privilege of worshiping their God had not necessarily deprived them of the knowledge of the Lord. The faith of Moses needed strengthening, and God gave him a token that they would worship Him in this same Mt. Horeb. The faith of the people needed some special revelation which was given them in the form of the name of God,—"I AM THAT I AM." This name is taken from the same root word as that of "Jehovah." It was by the name of Jehovah that the Lord addressed Himself to Abraham (Gen. 15:7, R. V.). The significance of the name is, "The Eternal One." The people who would not forget their fathers, nor the promises made to them, would not so readily forget the name of the God in whom their fathers trusted. He is the Eternal, and that is His name forever.—V. 15.

The Lord gave to Moses a two-fold message. The first one was to the elders of Israel, and consisted in a promise of deliverance from their bondage and their return to the land of promise. The second message was to the King of Egypt, and was a request to permit them to go into the wilderness to worship their God, the Lord. The first message would be received, but the second, not. The Lord forsaw the obstinancy of the King and told of the terrible judgments by which Egypt would be made desirous to send the children of Israel from the land.

The infinite power of the Lord to carry out his purpose to the full, is manifested in the final attitude which the Egyptians assumed toward Israel. Israel was told to "borrow" jewels and raiment of the Egyptians, and it is said that the Lord gave the people favor in the sight of the Egyptians, so that they "lent" unto them (Ex. 12:35, 36). The force of the words "borrow" and "lend," is not that of borrowing and lending money, as for usury. Both words are taken from the same Hebrew word and bear the sense of "asking" or "desiring" on the part of one, and of "giving permission" or "leave" on the part of another. The same form of the word is used in I Sam. 1:28.

This was the first positive step that the Lord had taken to fulfil the promise which had been made to Abraham concerning the return of His children from their bondage. This revelation to Moses was so positive that Moses never questioned it. His doubts were not concerning the Lord, but concerning the people. God leaves no room for us to doubt Him. Before He promises He gives us assurance that He will fulfil His Word.

Rebellion in any degree is of the devil and is as the sin of witchcraft.

DEVOTIONAL STUDY

Ephesians

The blessing in the study of the Gospels lies in the fact that they portray so clearly the life of Christ, and give us such a true insight into the Word of God, as lived by the Son. The Acts of the Apostles gives us their preaching of the Gospel and its application to the Jewish and Gentile people. The epistles give us a fuller explanation of the Gospels, and many interpretations of the Word especially for the Gentile world, which was without hope and without God. It is God's desire that we Gentiles should also know the mystery of His will, the abundance of His grace and the fulness of His love; and these are revealed in the epistles. This is especially true with reference to the epistle to the Ephesians.

Ephesus:—The city which worshiped the image which fell down from Jupiter; the city of the great temple of Dianah; the shrine at which great multitudes of the world worshiped. This Ephesus was changed, by the preaching of Paul, and afterwards by that of Timothy and John, into one of the three great Christian centers of the world, with Jerusalem and Antioch.

When the Apostle Paul made his second missionary journey, he prolonged his stay at Corinth, the great Commercial centre of the country. He was thus privileged to preach to the people of many nations as they came to that city in quest of business. On his third journey he stayed at Ephesus for three years and came in touch with many of the peoples of Asia, on account of their frequent pilgrimages to the shrine of the goddess Dianah. There is little doubt but that in this great city he would come in touch with people from all parts of the world. Aquilla and Priscilla had come from Rome and Apollos had come from Alexandria to Ephesus. God places His candles where they will give the most light, and it behooves each little candle to shine at its best.

The epistle was written from the prison in Rome. It is this that causes Paul to call himself "The prisoner of the Lord."—3:1; 4:1; 6:17. The Apostle seems to have had the care of all the churches as a great burden upon his heart (II Cor. 11:28). In this spirit he was always desirous to hear of the condition of the believers in every place, and seems in some instances to have sent messengers to the congregations to learn of their state (I Thess. 3:1-$). Having received some such report from the brethren at Ephesus (ch. 1:15), this epistle is sent to them in order that they might also know of his affairs, and receive encouragement from his exhortations to them (ch. 6:22).

The theme of the epistle seems to be, "An admonition to an exalted Christian Life." The apostle first presents to the Church the high character of the Christian's calling as an incentive to a worthy life. He calls attention also to the estate from which they had been delivered. The great contrast should be a powerful inspiration to the Ephesians to live the higher and nobler life that they have found in Christ (Cf. Ch. 2:1-5, 6; 2:12-19).

The first two verses of the epistle constitute the introduction to the message. How closely Paul keeps himself to the Lord! His apostle-ship is due to the calling of Christ, and, as a servant is he subject to Christ in everything, even in his imprisonment. There is comfort in knowing that all of our experiences are subject to the Lord whom we serve. Again, it would not be comely for the Apostle to boast of his position. During his many years of faithful service as an apostle of the Lord his authority was questioned again and again; his proofs were always the same—the story of his vision and conversion at Damascus, one of the things of which the Apostle was most certain was his calling of God. Every believer in Christ may have the same assurance with regard to their calling in Christ. It is the will of God that we shall believe on His Son whom He has sent. Our gifts and several callings may be different, but that we are called of God to serve Him we need never doubt.

The Epistle is addressed to the Church at Ephesus, especially. It is uncertain whether the reference "To the faithful" refers to the Ephesians or to other believers who might be associated in some manner with the church at that place. In either case, two terms are used to describe the believers. They are Saints,—that is, Holy ones, and, The faithful,—those who have faith and are faithful in Christ. Every attribute of the believer belongs to the Christian. They are not intended to describe certain grades of Christian professors, but, to portray the various graces and qualities of those in whom the Spirit of the Lord has wrought to implant the nature of Christ.—Cf. (Eph. 2:10).

The greeting of the Apostle to the Ephesian Brethren is the same as that in all of his Epistles, excepting to Timothy and Titus, in which three he includes "mercy." The epistle to the Hebrews has no personal introduction.

What is it that the Christian needs above all else? Some would say, power; others, consecration, knowledge, Holy Spirit, or some other grace which might seem to be lacking in some lives. That which we most need is grace from God and from Christ. The sinner stands in need of grace, so does the Christian. We are saved by grace (ch. 2:10); and we stand in grace (Rom. 5:2). Grace grants a propitiation for the sinner, and an advocate for the believer (I Jno. 2:1, 2). If God should remove His grace from us who have believed, what would our righteousness and our attributes avail? Grace taken away would mean Christ taken away. It is the gift of God.

The second part of the greeting is that of Peace from God and from Christ. Peace is only effected through grace. John testifies to us of the Word of life in order that we may have the fellowship of the saints and fellowship with the Father and the Son (I Jno. 1:3). We receive grace through the Son, peace by the Son, and, as a result of that peace, fellowship with the Father and the Son. All the comfort and joy of the Christian experience depends on having peace with God. There would be but little comfort in our good deeds to our fellowmen, or the living of a holy life victorious over the lusts of the flesh, and resisting all temptations of the evil one, if we had not the assurance of peace with God. Eternity will reveal His presence. Peace with Him here will secure fellowship with Him then.

Every blessing that comes to us from Heaven is secured for us by the Lord from the Father. His will and His work are the will of the Father. That which comes from the Father comes from the Son and visa versa. They are one so truly that they are united in every work, and so inseparable that no one can come to the Father except by the Son. Grace and peace come to us only from the Father and the Son.

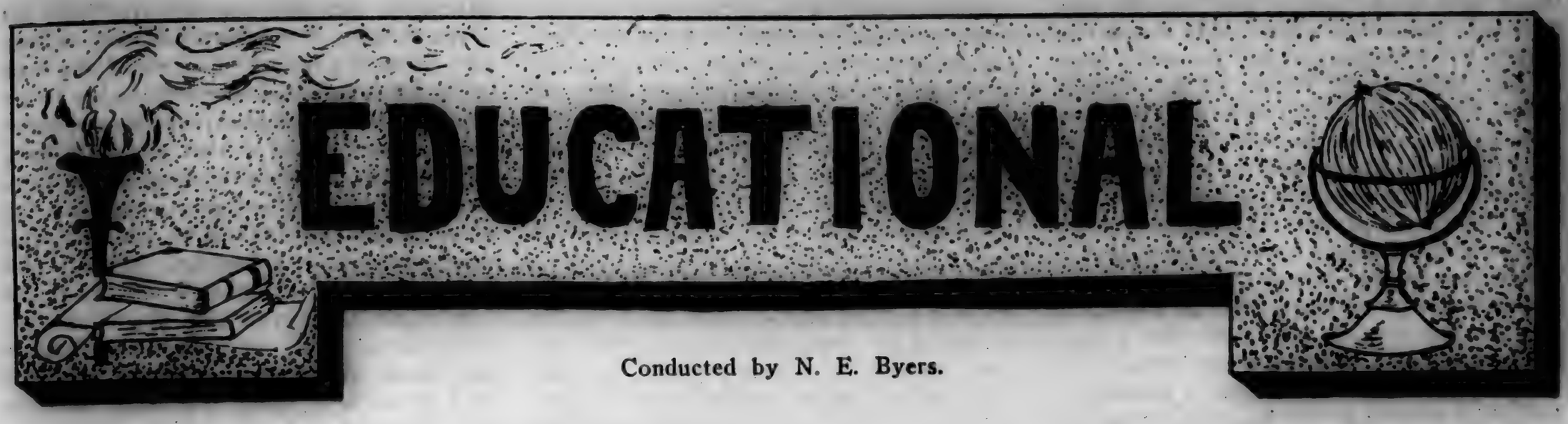
It Is Jesus That We Want

The following incident is related by J. H. Ritson:

When I was in Pyeng-Yang, in North Korea, I heard of a woman in great domestic and spiritual trouble, who went out of doors one night and filled a bowl of water to the brim, so that she could see in its surface the reflection of the seven stars; and, feeling that she had something of heaven near at hand, she bowed her head over that basin, and prayed, "Lord, help me to believe in Jesus." Her husband, a notoriously wicked man, a gambler, was at that moment adjusting a noose in an outhouse to hang himself, and, hearing the prayer of his wife, he came out and knelt by her side. He said, "It is Jesus that we want;" and they prayed together, "Lord, help us to believe in Jesus." And they found Jesus, and the power to lead a new life. They are consistent church members in Pyeng-Yang tonight.—Missionary Witness.

Woman's Life in Africa

The woman in Angola gets up early and starts the farm land about 6 o'clock in the morning. About 9 o'clock the man follows her to do some work also, and he returns home about 11, idling or loafing about the rest of the day. About 4 o'clock the woman returns. On her way home she gathers the necessary firewood. She now has to cook the main meal of the day, and is kept busy till nightfall. At the beginning of the planting season the man gives each of his wives a hoe, and at the same time demands that from the products of her garden each wife shall furnish him a sum of money varying from $9 to $15. This money she earns carrying basketful after basketful of the produce of her farm on her head sometimes for miles until she finds a sale for it. Besides this she has to clothe and feed herself and children.—Sel.



Conducted by N. E. Byers.

THE HIGH SCHOOL PROBLEM

While some Christian denominations have been slow in patronizing our public common schools I believe that the Mennonites have with very few exceptions been warm supporters of them. In almost every Mennonite community one finds school directors or trustees among our leading brethren and usually a number of school teachers among the younger members. And as a rule our people have been much interested in having good schools and sending their children regularly until they have completed the eight grades and have graduated.

I am convinced that we must give much credit to our common schools for the revival of active work in our church in recent years. Many of our leading Editors, Evangelists, Missionaries and Sunday School workers have been country school teachers who received most of their training in these schools as pupils and teachers. In their work these leaders have been well supported by the members in general, because they also had much of the same training and were ready to take up these new lines of activity.

But as a people I believe we are just now facing a new problem. In our best schools the pupils complete the common school subjects in eight years and at fourteen are ready for high school work. In some of our states these children can have their tuition paid to the nearest high school so that for nearly everyone their is possible a free high school education near at home, which can be completed before the age of eighteen. Because of these advantages high school education is just as common now as graduation from the common schools was fifteen years ago. At the same time this training is being demanded as a preparation for many vocations. In Indiana all teachers must be graduates of good high schools; this course is required of those who would study medicine, dentistry, pharmacy, nursing, agriculture or engineering; and many business houses insist that all their office help must have had high school training. Advantages, requirements and common practice have made high school our common school education.

In the meantime as a people we have not been quite sure what our attitude is toward these schools, they are usually located in cities and towns and it is not common to see a Mennonite on the School Board. In very few places have any of our active church members been teachers in these schools. In many places athletics, and social affairs have been carried on in a manner objectionable to our people. As a consequence they have not seemed to be our schools. We did not feel responsible for them and had very little interest in them. The few of our young people that went were often ostracised by the others and then because of their forced isolation were considered proud. High school teachers and classmates often attracted them to other social circles and to colleges of other denominations and they were lost to the church. Then we were sure that the high school was a dangerous institution.

Partly as a response to this condition we now have two church schools that give Academy courses very similar to a regular high school course, and perhaps one hundred young people are now taking this work. Here they have the advantage of having their whole life directed in accordance with the principles of our Church and may take courses in Bible study as a part of their regular work. The Church in general has thus recognized the value of this training if given under proper influences. The question then that confronts us is, shall we follow the plan of having the Church furnish schools of this grade for all of our young people at an expense within the reach of all and discourage them from attending public high schools, or shall we take as active an interest in our high schools as we always have in our common country schools and try to have them conducted more in line with what we want for our children?

I am sure that if those of our members who are engaged in business or one of the professions would make it a point to locate in towns where our people would send children to the high schools and would take an active interest in their management, and if our young men and women who are now teaching in high schools could be aided in getting positions in these same schools much could be done to improve conditions. At the same time these teachers by being active in some of the local churches could keep these high school pupils interested in the work of the Church and later if they wished to get further preparation they could more easily be influenced to attend our church schools.

These schools would still need to give these same Academy courses for those who are not conveniently located near high schools or those who for some reason did not get the training when of high school age. But most of their energy could be directed to giving Bible, College and Normal School courses for the purpose of training leaders for religious and educational work.

It seems to me we should soon determine our policy in this matter. Either plan to develop church academies for all or take a more active interest in the management of our high schools and get more young people to attend them. Which shall it be? I should like to hear from a number of persons who are interested in this matter and will publish as many replies as we have room for in our next number.

THE DEATH OF SOCRATES

"Me, already, as the tragic poet would say, the voice of fate calls. Soon I must drink the poison; and I think that I had better repair to the bath first, in order that the women may not have the trouble of washing my body after I am dead."

When he had done speaking, Crito said: "And have you any commands for us, Socrates—anything to say about your children or any other matter in which we can serve you?"

"Nothing particular," he said; "only, as I have always told you, I would have you to look to yourselves; that is a service which you may always be doing to me and mine as well as to yourselves. And you need not make professions; for if you take no thought for yourselves, and walk not according to the precepts which I have given you, not now for the first time, the warmth of your professions will be of no avail."

"We will do our best," said Crito. "But in what way would you have us bury you?"

"In any way that you like; only you must get hold of me, and take care that I do not walk away from you." Then he turned to us, and added with a smile: "I can not make Crito believe that I am the same Socrates who has been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see a dead body—and he asks, How shall he bury me? And

tho I have spoken many words in the endeavor to show that when I have drunk the poison I shall leave you and go to the joys of the blest—these words of mine, with which I comforted you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be surety for me now, as he was surety for me at the trial; but let the promise be of another sort; for he was my surety to the judges that I would remain, but you must be my surety to him that I shall not remain, but go away and depart: and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial, 'Thus we lay out Socrates,' or 'Thus we follow him to the grave or bury him;' for false words are not only evil in themselves, but they infect the soul with evil. Be of good cheer then, my dear Crito, and say that you are burying my body only, and do with that as is usual, and as you think best."

When he had spoken these words, he arose and told us to wait until he went into the bath-chamber with Crito; and we waited, talking and thinking of the subject of discourse, and also of the greatness of our sorrow; he was like a father of whom we were being bereaved, and we were about to pass the rest of our lives as orphans. When he had taken the bath, his children were brought to him—(he had two young sons and an elder one;) and the women of his family also came, and he talked to them and gave them a few directions in the presence of Crito; and he then dismissed them and returned to us.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down with us again after his bath, but not much was said. Soon the jailer, who was the servant of the eleven, entered and stood by him, saying: "To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me when, in obedience to the authorities, I bid them drink the poison—indeed, I am sure that you will not be angry with me; for others, as you are aware, and not I, are the guilty cause. So fare you well, and try to bear lightly what must needs be; you know my errand." Then bursting into tears, he turned away and went out.

Socrates looked at him and said, "I return your good wishes, and will do as you bid." Then turning to us, he said, "How charming the man is; since I have been in prison he has always been coming to see me, and at times he would talk to me, and was as good as could be, and now see how generously he sorrows for me. But we must do as he says, Crito; let the cup be brought if the poison is prepared; if not, let the attendant prepare some."

"Yet," said Crito, "the sun is still upon the hilltops, and I know that many a one has taken the draft late; and after the announcement had been made to him, he has eaten and drunk, and enjoyed the society of his beloved; do not hasten then; there is still time."

Socrates said: "Yes, Crito, and they of whom you speak are right in doing thus, for they think that they will gain by the delay; but I am right in not doing thus, for I do not think that I should gain anything by drinking the poison a little later; I should be sparing and saving a life which is already gone; I could only laugh at myself for this. Please then to do as I say, and not to refuse me."

Crito made a sign to the servant, who was standing by; and he went out, and after being absent for some time returned with the jailer carrying the cup of poison. Socrates said: "You, my good friend, who are experienced in these matters, shall give me the directions how I am to proceed." The man answered: "You have only to walk about until your legs are heavy, and then to lie down, and the poison will act." At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of color or feature, looking at the man with all his eyes, Echecrates, as his manner was, took the cup and said: "What do you say about making a libation out of this cup to any god?" May I or not?" The man answered: "We only prepare, Socrates, just so much as we deem enough." "I understand," he said; "yet I may and must ask the gods to prosper my journey from this to that other world—even so—and so be it according to my prayer." Then holding the cup to his lips, quite readily and cheerfully he drank off the poison. And hitherto most of us had been able to control our sorrow; but now when we saw him drinking, and saw too that he had finished the draft, we could no longer forbear, and in spite of myself my own tears were flowing fast; so that I covered my face and wept over myself, for certainly I was not weeping over him, but at the thought of my own calamity in having lost such a friend. Nor was I the first, Crito, when he found himself unable to restrain his tears, had got up and moved away, and I followed; and at that moment, Apollodorus, who had been weeping all the time, broke out into a loud and passionate cry which made cowards of us all. Socrates alone retained his calmness: "What is this strange outcry?" he said, "I sent away the women mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet then, and have patience." When we heard that, we were ashamed, and refrained our tears; and he walked about until, as he said, his legs began to fail, and then he lay on his back, according to the directions, and the man who gave him the poison now and then looked at his feet and legs; and after a while he prest his foot hard and asked him if he could feel; and he said, "No;" and then his leg, and so upward and upward, and showed us that he was cold and stiff. And he felt them himself, and said: "When the poison reaches the heart, that will be the end." He was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said (they were his last words)—"Crito, I owe a cock to Asclepius; will you remember to pay the debt?" "The debt shall be paid," said Crito; "is there anything else?" There was no answer to this question; but in a minute or two a movement was heard, and the attendants uncovered him; his eyes were set, and Crito closed his eyes and mouth.

Such was the end, Echecrates, of our friend, whom I may truly call the wisest, and justest, and best of all the men whom I have ever known.—Plato.

THE FUNCTION OF CONTENTMENT

C. Edward Bender

The man who is with all things content is a stumbling-block to his own progress and is also a social parasite. Likewise, the man who is never content agitates himself and is also a social irritant. The man who frets himself because of adverse things, real or imaginary in his life, or in society lacks spiritual poise and therefore self-control. He is nervous and discontented. Hence the function of contentment is to aid individual control directly and social control indirectly. There is a psychic interplay between man and his environing society. In this article I wish to emphasize the psychology underlying contentment and therefore individual and social control.

Contentment is the result of mental and spiritual poise. The contented man has self-control. What a needlessness of having nerves, mind, soul, and fretting about trifles. The man who blames his nerves for his irritability is mistaken. In nervousness it is not the nerves that gives the trouble, but the brain and the state of mind and soul back of them. Mental and spiritual panic produces nervousness and irritability. In order to restore his mental and spiritual poise he must abate his insistence on the disagreeableness of the unnecessary in general, and modify his attitude toward the forced draught in particular. No doubt "the wet hen could keep her temper if she would only cease to insist on being dry." Is this not true?

All this commotion is largely due to distorted associative memories imbedded in the subconscious life. The word tunnel, thunderstorm, fire, flood, poison, sin, death, or even for the super-sensitive, automobile, elevator, theater, crowd, snake, or mouse may start a train of vivid memories arousing emotions so potent and overwhelming as to seriously affect the conduct and life. All this hub-bub is an index to mental and spiritual instability, and may properly be termed as character leakage. They can be overcome by the exercise of educative contentment. What is needed is that the series of associative memories regarding life be thoroughly overhauled. Educative contentment causes a rearrangement of the existing associative memories by establishing new and proper mental and spiritual associations. Mental and spiritual poise will naturally follow, and the truly active educated man

who has developed a stability of mind and soul has true contentment and self-control. From his radiates an influence which is most helpful to all conditions of mankind. His influence will also tend to produce social stability.

Envy, strife and greed can not dwell within the bosom of the contented and self-controlled man. Neither can anger, jealousy, doubt or fear disturb his harmonious life. From tempests and turmoil his soul is free. He works, loves, trusts and sings. He has a living faith in a living and loving God. His is a powerful God who rules the world and can truly bring good out of evil things.

The contented man is a most active and hopeful kind of man. His faith and works go together. His life is a glowing witness to the fact that all things work together for good to those who control themselves, love God, and work diligently for the betterment of society. He is always busy doing good.

The contented man is calm. He trusts not the changing sense, scene or sign to bring him peace and sweet contentment. He knows his help and hope are not in the material, but in the spiritual things of life. He believes as a man thinketh, so is he. The things without can not make his heart unclean, but the inner life can. Uncontrolled passions and thoughts cause him to lose his temper. He controls his temper by controlling the passions that would lead to an exhibition of undue excitement. It is not losing his temper at all when he allows his anger or rage to get the better of him. It is simply permitting his passions to gain and keep the mastery when he manifests any quality that is not in keeping with his higher nature. Indeed, the man who can keep calm and sweet under trying circumstances has true contentment and is sure to come out the grand victor. Controlling his temper, then, consists simply in guiding his thoughts in the right channel, and by the help of God, never allowing any of them for one instant to get the better of his judgment and reason. Furthermore he keeps his soul serene by keeping in touch with his God. Like David, he talks daily with God and his own soul.

The contented man lives in the present. He does not fret over time that is gone. Like yesterday, for him, it is passed away. The today is a new dawn of the world. The today affords him the opportunity to improve himself and to help make the world better. For him tomorrow will never be. Indeed, he who waits by the wayside to catch the bait will never get it. Intent without event amounts to nothing. Life is reality and activity. The things of today will allow themselves to be amended. Whatsoever has been and can be done is here in the eternal living present.

Neither does the contented man fear the future. Why should he fear the years yet to come. He has learned the art of contentment, and is busily engaged in the work of the present. He loves his work and has learned to stay young. The longer he lives the more he knows, and added knowledge and experience mean to him added capacity and power. He does not dread the coming of more years, for they mean to him more intelligence, more power, more capacity, more usefulness, more real life, more real joy and more of everything that is rich and beautiful in the world. Cares can never annoy and anxious thoughts can never destroy his perfect peace and self-control which he rightly enjoys for his mind and soul are staid on his work and the all-intelligent God. Eugene Dolson well says:

"Rightly indeed he fares, who, all his days,
With heart elate and purpose fixed and true,
Turns not aside in devotions, aimless ways;
But fronts the life-work he has planned to do."

Williamsburg, Pa.

THE MENNONITES AS PATHFINDERS IN AMERICAN HISTORY

C. Henry Smith

The Mennonites are not generally regarded as having exerted much influence upon the course of American history. A careful study of their past career reveals the fact that they too must be reckoned among the early nation builders of our country. The Mennonites, too, were found among the early pioneers and pathfinders who blazed the way for later settlement, who braved the dangers of Indian attacks, cut down the primeval forests and broke up the virgin soil.

Among these early pioneers the Mennonites appear with the very earliest. The same generation that witnessed the founding of Jamestown in 1607 and the landing of the Pilgrims thirteen years later saw also the coming of the Mennonites. Just when the first immigrants came is not certain, but as early as 1643 a French priest, traveling among the Indians of New York, came across a small settlement of Dutch Mennonites on Manhattan Island, now the heart of New York City.

Just twenty years later in 1663 another colony of forty-one members was located on Delaware Bay by Cornelisz Peter Plockhoy, a social reformer of his day. No later trace of them has been found. The first permanent settlement was made by a group of Dutch and German families at Germantown, Pennsylvania, a suburb, now of Philadelphia, in 1683, just two years after William Penn founded the City of Brotherly Love. This settlement has the distinction of being the first colony founded by the German race in America. Here came soon after many Germans or other denominations. And here were founded sometimes in the homes of Mennonite settiers the first Lutheran, Dunkard, German Reformed and Moravian Churches of America. The little Mennonite village of Germantown thus became not only the first home of German America, but its religious cradle as well. Germantown is to the Germans of America what Jamestown and Plymouth are to the English. In the past much has been made of the Mayflower Pilgrims and the religious and political principles which they imported with them. Practically nothing has been heard in America of the little band of religious exiles who came over in the Concord a half century later, with religious and political principles in many respects similar, but in other respects far more nearly in accord with the spirit of present America than were those of the Mayflower passengers. But the Germans of America are rapidly becoming conscious of themselves, and of their glorious share in the building of the nation. They, too, are pointing to their Germantown as proudly as the New Englanders are pointing to their Plymouth. This interest in the past will continue and as it does the little band of pioneers who landed in Germantown in 1683 will be given a more prominent place among those who planted the first colonies along the Atlantic sea board. Then Mennonite will be as familiar a household word among the American Germans as is the word Pilgrim among descendants of the English race.

Soon after the founding of Germantown a group of Mennonites from the Palatinate made the first white settlement in 1710 in what is now historic Lancaster County. Here again the Mennonites were in the very vanguard of advancing civilization. This was at the time the western outpost of Pennsylvania settlements. Lancaster County because of its central location has become one of the most historical counties in the state. Lancaster City during the Revolutionary War was one of the leading towns in the Middle colonies. For a short time after the Continental Congress had been driven out of Philadelphia by the discontended and unpaid soldiers it served as the home of the Congress, and later it was seriously considered as the permanent capital for the Federal union.

In the westward expansion, too, of the American people across the Alleghenies and from the mountain ranges of Maryland and Virginia the Mennonites appeared among the earliest pioneers.

The first white man to settle in the Shenandoah Valley was a Mennonite from Lancaster County, Abraham Strickler by name, who located here in 1729, while the Indian still roamed at will through its forests, and paddled his canoe over the muddy waters of the stream which gives the valley its name.

The Mennonites being highly endowed with the German spirit of thrift had a nose for the most fertile lands and so they were always found in the most productive regions. The line of settlements followed up the river courses, and the frontier line was gradually pushed back toward the setting sun along the fertile valleys. Even before the Revolutionary War the Appalachian Ranges had been scaled by these hardy pioneers. In 1772 John Graybill, a Mennonite from Lancaster County ascended the yellow current of the Juniata and located along the Mahantango, in what is now Snyder Co., the first settler of the region. Even earlier, in 1767, Christian Blauch, had crossed the mountains and had pitched his

tent near the headwaters of the Ohio in what is now Somerset Co., before the public lands of that region had been placed on the market to the public.

Into the northwest territory, too, Mennonites came early. Martin Landis in 1798, together with a group of neighbors from Lancaster Co., floated down the Ohio, past Marietta, the earliest town in Ohio, founded only ten years before, then up the Hocking River as far as what is now Fairfield County where a few years later the first Mennonite Church in Ohio was organized.

In Indiana Mennonites were found in 1835 and in Illinois even earlier, in 1831, when a group of immigrants direct from the Fatherland located in what is now Tazewell County along the banks of the Illinois just nine years after the first log cabin in that part of the state had been set up. A little to the north along the Partridge Creek two years later this little group of people organized the first church of any denomination in what is now Woodford Co., and according to the secretary of the German Society of Illinois, the first church organized by German immigrants in the state.

A few years later they crossed the Mississippi into Iowa and then Missouri. And still the process of settling new lands is going on. Throughout the West wherever new lands are opened up for settlement there the Mennonite is among the first to put up a log-cabin or sod-shanty and among the first to organize pioneer churches.

It is not only in the characters of early settlers that Mennonites are entitled to the title of pathfinders, but also in the enunciation of religious and political principles which at one time were new in America, but have now become old.

They were the first Separatists on this side of the Atlantic. The founders of Plymouth were not Separatists in the true sense of the word. Religious toleration and separation of the church and state were not a part of their creed after they became firmly established on the New England Coast, with the possible exception of Roger Williams who espoused the faith of the Baptists about the same time that the Mennonites appeared in New York, the latter were the original exponents in America of absolute religious liberty.

The Mennonites were the first of the peace sects in the New World, as well as the first, if not indeed the mother of the peace denominations in the old world.

To the same religious society also must be given the credit for voicing the first protest on record in America against the institution of slavery. Cornelisz Plockhoy, the founder of the Mennonite Colony on the lower Delaware in 1663 forbade slavery in his settlement hardly a generation after the first slaves were brought to America by a Dutch war-vessel. But to another group of Mennonites is usually given the honor of writing the first public protest against the holding of slaves in this country. This is the well-known Germantown protest of 1688. Although this group of four comprised one Pietist, two Quakers and one Mennonite, yet the protest must really be considered a Mennonite document, or at any rate to the Mennonites must be given the credit for the protest. The two Quakers were proselytes from the Mennonite faith and owed their abhorrence of slavery to their early Mennonite training and German blood. It must be remembered too that the Quakers at this time still held slaves, but the Mennonites did not.

The same Plockhoy who in 1663 forbade the use of slaves in his colony, also bears the distinction of being the first social reformer in America if not indeed one of the very earliest advocates in the modern world of communism.

In all these lines of progress the Mennonites have been pathfinders, blazing the way through a wilderness of bigotry, superstition, and intolerance into the bright sunlight of political and religious toleration. They may well be called the first prophets in America of the perfect soul of liberty.

Goshen, Ind.

HALLEY'S COMET

L. J. Heatwole

The appearance of this heavenly visitor has not failed with each of its periodical returns to attract more than the ordinary degree of attention from people of past generations. In classical and astronomical literature it has for 400 years or more been regarded as one of the most interesting and remarkable of all cometary bodies known.

Though other comets are known to be larger and even brighter than Halley's yet its history is rendered far more interesting than any other by reason of the fact that the time for its appearance has long been predicted with comparative accuracy.

Because of the prolonged interval of 75 years elapsing between its last appearance, (1835) and its next return, (1910) there may be very few people living who will a second time have the privilege of beholding its misty rays beaming down upon our transient world.

This comet, in making its present revolution transversely across our solar system, must have passed its aphelion point just outside the orbit of Neptune in the year 1873, and since then has been on the return journey to our heavens with gradually increasing velocity.

In making its amazingly rapid whirl around the sun at the rate of more than a million miles a day, its bright and well defined tail will blaze upward at an angle of about 45 degrees. The brighter bands that appear at its upper and lower edges join in a semi-circle in front of the nucleus, which itself stands within as a brilliant kernel of light. These are some of the prominent chararcteristics that have enabled observers in former times to distinguish this comet from all others.

When approaching its visible stage, it will first be seen as a well rounded disk changing to that of a red-hot coal in color and shape—when later the long spreading tail will stream forth with a splendor that is well calculated to awaken the awe and admiration of all sentient beings on this planet.

The actual time for this interesting object first becoming visible to the unaided eye in 1910 has been estimated by astronomers for dates ranging anywhere from as early as May 11, to August 1.

As the times for each of its periodical returns in the past have been strangely alternating at intervals of from 75 to 76 years, its next return, if conforming to the 76 year period would cause its first appearance to coincide with the autumn of 1910 rather than in the spring of that year

According to calculations made at the Lick Observatory in last September this comet will come in full view in our heavens on about May 19, 1910. This would place it in the evening sky after sunset at a point lying mid-way between the star clusters Hyades and Pleiades in the constellation Taurus. Such position corresponds very nearly with the hour and place in the sky where is was seen 75 years ago by one of the oldest persons now living in this community.

The first recorded appearance of this comet is given as early as the year A. D. 1456 when its appearance became the cause for great agitation and alarm in religious and political circles; when Pope Nicholas issued his order for special prayers to be made for protection from the fiery spectre that then threw its flaming sword across the sky.

Its appearance in 1531, and again in 1607, fully justified the conclusion that it was but the successive return of the same object. It was Kepler who carefully observed it in 1607 and made the prediction that it would appear again in 1682; which it did and created such unusual interest that Halley, the astronomer royal of England, by use of the mathematical methods then known for calculating the motion of such a body, fixed the time for its next return in the year 1758. It was first seen on the night of Christmas Day of that year. Because of this remarkable coincidence it was styled by popular sentiment the star of Bethlehem, while astronomers of that day set the schedule for its return for 1835.

Dale Enterprise, Va.

Persians Hungry for Knowledge

This active desire for education is favorable to the development of mission schools, and Persians (Moslems) are attending in increasing numbers, aiming to acquire the learning of Western lands. In Tabriz we are prepared from a good vantage-ground to improve the opportunity. From the point of view of missions, it seems truly miraculous that in the fanatical city of Tabriz we have over 100 Moslem youth under Christian instruction, even girls, as well as boys, and some as boarders, eating the Christian food which by tradition is an abomination. One of them is the son of the governor of the province.—Sel.

MAKING A SMALL FARM PAY

The Remarkable Achievement of an Inexperienced Parson

Can a man make a living for himself and family by farming fifteen acres of land only thirteen acres of which are under cultivation? Some farmers have failed with a hundred, some with a thousand acres, of naturally fertile soil. We know that menace to rural prosperity—the mortgage—is often the result of crop failure. The farmer also says that prices are too low to make any profits, that he cannot grow a "money" harvest. In short, he always has a quiver full of reasons for his hard luck, and they all clear him from blame.

Fifteen acres would seem too few for a profitable farm, especially if its soil needed enriching yearly, and one had the winter climate of Pennsylvania against him. It might be planted in fruit, if the owner could stand the loss of an off year; but as for a farm pure and simple, the average tiller of the soil would shake his head and say: "No use to try to get a livin' off of that. Not enough of it."

That's the idea. So many farmers believe that more success comes with more soil cultivated—no matter how cultivated—that, to use a common saying, they "bite off more than they can chew." Trying to do too much, the year's end finds their expenses more than their receipts. That is often what leads to the farm mortgage, or what is worse—borrowing on notes and putting one's nose to the grindstone to meet the eight and ten per cent. interest charges.

Well, to get back to that fifteen-acres farm in Pennsylvania, here is an absolutely true story of how one man got a living from it, and a good living at that. When he bought the place he had never guided a plow handle or pitched a "fork" of hay. He preferred country life to city life, and determined to get enough out of the land if possible to pay the living and running expenses, without thought of profit. Some rural ministers know when, what and how to plant, the kind of earth suitable for certain grains and grasses, what the slope of a hillside means in increasing labor, the effect of swampy land on certain seeds. But this minister did not. He was equally ignorant about the care of live-stock, the best breeds for such a locality, how to make them give more milk, and other knowledge so necessary on the farm. The Rev. Josiah D. Detrich determined, however, to make it go if possible. He did a great deal of reading and thinking about agriculture—becoming what out West, they call a "brain farmer." It was not an easy task, for there was so much extra work to be performed before he could get everything running as he wanted it, but the system he had planned was finally completed, and the farm routine then proceeded without a hitch.

The result? When the nature-loving preacher began operations he had a mortgage of $7200 on the property. The first year he came out just $46 behind his expenses; but in the next six years he paid the mortgage and stopped this drain on his income—without borrowing a dollar. All of the money was the surplus from this little corner of Pennsylvania. Today its herd of seventeen milch cows earn $2400 every year at an expense for their "keep" of only $625; and milk is only one source of revenue.

No wonder the average farmer asks: How can he do it? The answer shows that there is no magic in it. Nature has been no more generous to this land in climate and soil than to many other farms. No fancy fruit or vegetables are raised under glass to sell at a fancy profit. The money comes from the ordinary farm products. What this man has done, the ordinary farmer can do, and perhaps with his larger experience might do better. So the way Mr. Detrich has earned his good fortune is worth the telling.

His first task was to enrich the land, for it was so exhausted that it did not produce enough forage for the two cows and horse that tried to exist in the "pasture" of the former owner. From that day the owner's motto was "no waste;" and his economies related especially to manure. Now thirty head of cattle keep sleek and fat on the feed that comes yearly from this same area. The average harvest of every green thing has greatly increased, because the soil has been enriched by the use of stable manure applied directly from the barn, as it was produced. The system of handling manure is such that none is lost, either liquid or solid. No commercial fertilizers have been hauled from outside. The bulk of the crops is fed to the animals, and is thus largely returned to the land in the form of manure. Of course much valuable fertilizer is added to the farm annually from the rich mill products fed to the cows. The coarse fodder is all raised on the farm, but all the grain is bought.

Here is indicated another reason for the new farmer's success. He tried intensive agriculture rather than the production of variety, and decided to make milk one of his few sources of income, so the farm is a dairy farm, the only products regularly sold being milk and a few head of young cattle each year. The cows are all registered Jerseys, except one or two picked up at sales on neighboring farms. They are not only pure bred but they are well bred. There is not a "star boarder" in the herd. Male calves, if worthy of it, are reared for breeding purposes, but none is raised for veal. If a calf is not fit to raise as a breeder, it is killed at birth. "It doesn't pay to feed $18 worth of milk to a calf that will sell for $7," thinks the owner, who has figured it all out. The young cattle bring on an average $100 each, and about five are sold every year.

All the milk is sold at 25 cents a gallon the year round to a State institution two miles distant. It contains on an average 5.8 per cent of pure cream. The milk is delivered once a day, the wagon leaving the farm in the early morning. Both night's milk and morning's milk are scrupulously cared for within an hour after being drawn. As soon as drawn, the milk is placed in bright, clean cans standing in cold water at some distance from the barn, and stirred frequently to aerate it and aid the cooling. The milk vessels are never allowed to stand around with a little milk left in them, but are washed as soon as the milk is removed, first with cold water, then with boiling and finally again with cold. "All buckets and cans about the dairy must be treated to a bath immediately after use, and placed in the sunshine and air, and, before use again cleansed with cold water." Such is the notice tacked on the barn. The amount of milk produced is nearly the same at all seasons, and averages about twenty-six gallons a day. This is equivalent to a yield of 4800 pounds a year for each of the seventeen cows.

Here is a curious thing about the farm. It has no pasture—not even a barn lot—because the owner thinks the space more valuable for something else. He does not waste time in driving the cows to pasture and then driving them back. What's the use of doing this when they will be just as well staying in the cow barn? So he does as the Danish farmer, who is known the world over as an expert dairyman, does: he keeps them under roof from year to year. That gives him the pasture for raising food crops, and so he can own thirty head of stock where under the old plan they could not keep two in good condition.

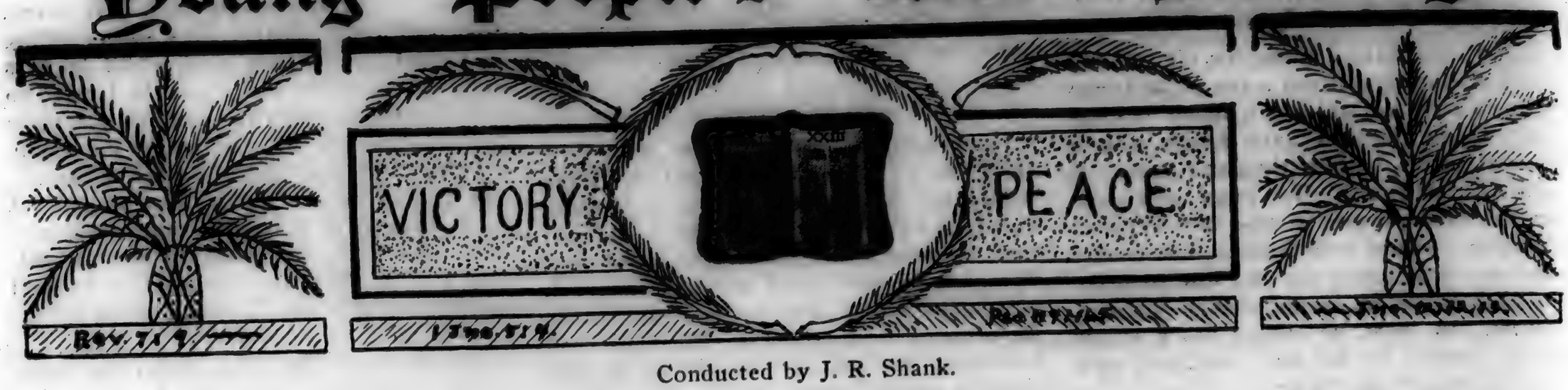
The bill of fare of the cows is as carefully arranged as the meal of the invalid at a sanitarium; for Mr. Detrich is a great believer in the milk-giving and beef-making properties of good food. When meal-time comes the cows get what he calls their "rations." Each is divided into three "courses." A portion of it is some succulent stuff—silage in winter, and rye, timothy and clover, corn, peas and oats, or some other green crop in summer. A second portion consists of dry hay or fodder. This is used to improve the quality of the manure proper and adds much to the convenience of caring for the cows. A third portion is mill products, of which three kinds are used—bran, oil meal and gluten. The proportions depend on the condition of the cow and are regulated by the flow of milk and the consistency of the manure.

The green crops are fed in this way: Green rye beginning about May 1, and continuing about four weeks, or until the rye is ready to cut for hay. Then timothy and clover are fed till peas and oats are ready The silo is opened in July and silage is fed till early corn is ready. Enough early corn is planted to last till late corn is ready. Late corn is then fed till it is time to put it in the silo. The rest of the year silage is fed daily till green rye is ready in the spring. No quick change is ever made in the system of feeding. Even the change from green corn to silage is made gradually.

Farmer Detrich has it all down to such a fine point that the cattle eat virtually everything that is raised for them; very little is left over. It is wonderful what a small quantity of feed they require to keep them in good condition. For instance, only a quarter of an acre is planted in early corn. This is enough for them until the late corn crop is ready. From a four-acre lot comes enough corn to fill the two silos. People

(Continued on page 447)

Young People's Bible Meeting



Conducted by J. R. Shank.

A WORD TO YOU

We want to say that we should like to make the young people's meeting as useful as we can by God's grace. One way that we can do this is by uniting our efforts in helping one another. To this end we therefore invite you one and all to take enough interest in these pages to read and study them. Also to send to the editor anything that you may have along the line of this work. You will have a list of the Bible Meeting Topics for the year 1910. Look over the subjects for several months ahead. If you are impressed to write on some line of thought write out in a pointed way what you have and send it in. If you have some suggestions for organization or plans of conducting meetings, some queries or problems send them in. We should like if we could feel that this is the work God has laid upon us one and all, and do it with a devotion to Him. Pray for the work. Let us pray for each other.

A Word to Leaders.—The topics as outlined do not necessarily need to be used in full in the meeting. Let everyone study the subject thoroughly. Let the leader or program committee adapt such material to the needs of the hour as is suitable. Don't make the meeting a drag by bringing too tedious or deep subjects for the capacity of the meeting. Give everyone possible a part in the service by getting everyone interested. Be prayerful and seek to make the meeting a spiritual feast that will strengthen for the work of life.

TOPIC FOR FEBRUARY 6

The Record of a Holy Life—II Tim. 4:7, 8; Dan. 6:10-17.

MOTTO

"Be ye holy: for I am holy" (I Pet. 1:16).

STUDY OF THE TEXT: II Tim. 4:7, 8.

"I have fought a good fight."—The "good fight" (in the metaphor of the Greek foot races), means a good contest in the race of the Christian life.

"Finished my Course."—Completed the course of the race, fulfilled all the requirements. In the Christian race, we also must fulfill the requirements before we can be successful. The metaphor is explained in the words "I have kept the faith."

"A Crown"—In the games, they crowned the victor with a perishable wreath of leaves and flowers, but to the victor in the Christian life there is reserved a "crown of righteousness."

"Not to me only."—In the temporal contests, only one may be crowned, but in the Christian race all who love the Lord's appearing may be victors and receive a crown. Earthly judges may award a crown to one unworthy, but the righteous Judge will make no mistake. All shall have their due.

OUTLINE OF SUBJECTS

I. The Holy Life Defined.—
1. Union with Christ—Jno. 17:17-23.
2. A Clean Life—II Cor. 6:14-18; I John 5:18.
3. A Growing State—Eph. 4:13-15.
4. A Devotion to the Lord—II Tim. 2:19-22; Rom. 12:1.

II. Records.—
1. Upon the pages of history—Deut 32:7, 8.
2. In the privilege of revelation—Dan. 9: 21-23; I Cor. 2:9, 10.
3. Forming a cloud of witnesses—Heb. 12:1.
4. Upon the lives of others—II Cor. 3:3.
5. Upon our own life—II Cor. 3:18.
6. In Heaven.
   (a) A book of remembrance—Mal. 3:16.
   (b) The book of life—Rev. 20:12.
   (c) Looking backward and forward.—Rev. 7:14-17.

III My Privilege.—
1. To lay aside every weight.—Heb. 12:1, 2.
2. To dedicate all to the Lord.—Rom. 12: 1, 2.
3. To abide in the love of Christ.—Jno. 15:10.
4. To abound in the work.—I Cor. 15:58.
5. To enter the gates of the city.—Rev. 22:15.

PERSONAL THOUGHT

Do I realize the value of the record of holy lives? Have I come into touch with their ennobling influence? Have I learned the secret of their power? Am I living up to my privileges?

SUGGESTIVE ASSIGNMENTS

I. For the Children.—
a. Scripture Quotations from Daniel.
b. Tell the Life Story of a Holy Man of the Bible.

2. For Young People.—
a. Our Influence for Holy Living.
b. Help I Obtain from Holy Lives.

3. Older People.—
a. Looking Backward and Forward.—II Tim. 4:7, 8.
b. Characteristics of the Holy Life.

THE HOLY LIFE DEFINED

By D. H. Bender.

That God demands and that it is possible for man to live a holy life is evident from the following and kindred scriptures: "But as he which hath called you is holy, so be ye holy" (I Pet. 1:15). "A bishop must be blameless . . . . just, holy" (Tit. 1:7, 8). "I charge you by the Lord that this epistle be read unto all the holy brethren" (I Thess. 5:27). "For after this manner in the old time the holy women also, who trusted in God, adorned themselves" (I Pet. 3:5).

We assume then that the holy life is the God-sanctioned life. It is the soul-satisfying life. It is the sanctified life. It is the perfect life. Several elements are essential and manifest in the holy life.

1. **Love.** Jesus teaches this fundamental essential in His great Sermon. See Matt. 5:43-48. Love to God. Love to brethren. Love to neighbors. Love to friends. Love to enemies. Love is the first fruit of the Spirit (Gal. 5:22). Holiness is imparted by the Spirit. The holy life is the loving, lovable, lovely life.

2. **Peace.** Holiness and peacefulness are inseparable companions. They are the spiritual "Siamese twins." Read Heb. 12:14. Love superinduces peace. A peaceful disposition is a lovable disposition. The peace of God; the peace of the holy life is beyond the comprehension of carnal man. It "passeth all understanding" (Phil. 4:7).

3. **Growth.** The holy life is a life of progression. It is not a stagnant pool, but a living, flowing stream. The ensign of the holy life bears the inscription—PERFECTION—and its battle cry is, "Let us go on" (Heb. 6:1). Its goal is Eph. 4:13—"Unto a perfect man, unto the measure of the stature of the fulness of Christ." For Christ has made the offering by which men may be "perfected for ever" and "sanctified."

4. **Service.** God sanctifies those who serve. Without true heart service there can be no real holy living. The Holy One set the example. His true followers exercise a faith in Him "that **worketh** by love" (Gal. 5:6).

Hesston, Kans.

WHY ARE THE REQUIREMENTS SO HIGH?

"Follow peace with all men and holiness without which no man shall see the Lord." —Heb. 10:14.

It is peculiarly true of fallen humanity when they are in captivity to the devil that they are prone to oppose themselves with just such questions as the heading of this article. If the statement were made, "Only those with eyes shall see the Lord," fleshly minds might seem to be better, yet this would not be true naturally. In a spiritual sense, holiness answers to the same thing as eyes do naturally.

God does not make a high standard of life in order to bar men from Him, but that men having come to Him may be in a position to be truly happy in His presence. We would not consider it too great a requirement if a mother should ask her child to eat only wholesome food, disallowing all injurious and poisonous things. Why should it seem too much that the Lord should tell us that only the "pure in heart shall see God?"

The Lord has made the requirement exactly what truth itself requires. He could not change it and be a God of truth. Men may seek to "broaden out" and be "liberal" as they say, but there can be no change or improvement on the truth. The soul of man is created in the image of God, having the power to will, and possessing an eternal existence. Only truth and harmony with the law of our being will make us truly happy. Anything contrary to the law of our being makes us unhappy and works destruction to us. Blessed be the God of truth who has revealed to poor blinded humanity the real need of His life.

The requirement is also within the possible attainment of man. While man in his state of capacity cannot release himself, God gives him power to walk at liberty through the blessed plan of salvation. When the Spirit comes wooing the heart, revealing the lost condition and opening the state of captivity, man's will power is left free to choose its own freedom (II Tim. 2:25, 26). When the choice is made for holiness and God, the Spirit gives strength to overcome the power of Satan (Rom. 8:2). The heart is purified and ushered into the presence of God even in this life (I Cor. 2:10), and His glory is made known to our spiritual eyes. When man has fulfilled his earthly course then in the fullness of eternal joy he shall stand before God (Rev. 22:3-5). to behold Him and have His name in their foreheads. "Beloved now are we the sons of God, and is doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is (I Jno. 3:3).

SEED THOUGHTS

Holiness is an unselfing of ourselves.—F. W. Faber.

"The narrow way, the way of happiness, not only leads to life, but it is life. Walking there, serene are our days, peaceful our nights, happy—high above the disorders and miseries of a wretched world—shall be our hourly communion with God; happy—full of assurance, of calm and sacred triumph shall be our dying hour."—Richard Fuller.

"A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof."—Leighton.

Real holiness has love for its essence, humility for its clothing, the good of others as its employment, and the honor of God as its end."—Emmons.

TOPIC FOR FEBRUARY 13

Christian Growth.—I Pet. 1:1-11; II Pet. 3:18.

MOTTO

"We shall be like him." (I Jno. 3:2).

STUDY OF THE TEXT

I Pet. 1:1-11.—

"Begotten again."—The new birth has been made possible through Christ the author of life and power; (1) by His blood to make atonement; (2) by His resurrection, the evidence of His power.

"To an inheritance."—Sons inherit the father's estate. We who are "begotten" are also heirs with Christ (Rom. 8:17).

"Kept."—He cares for His children and is concerned in their healthy growth till the times when they shall come into full possession of the inheritance, namely; "salvation ready to be revealed in the last time." The future hope gives consolation and is an incentive to faithful performance of duty. The trials and temptations are but an essential part of the exercise in heaithy growth, fitting us for the glorious inheritance which we already possess by faith.

II Pet. 3:18.—

"Grow."—Increase—your life becoming fuller, more mature. We cannot grow into life, but we can develop in life.

"In grace."—Grace indicates the favor of God to us. It also indicates the quality of life wrought in us by the Lord's favor. We grow in grace through the grace of our Lord Jesus Christ.

"Knowledge of our Lord and Saviour."—Acquaintance with His character, work, and will—an essential to the proper development of every Christian.

OUTLINE OF SUBJECT

I. The Beginning of the Life.—Jno. 1:12, 13.

II. Means of Growth.—

1. The Word.—I Pet. 2:2.
2. The Spirit.—Eph. 3:16-19.
3. Fellowship of Saints.—Jude 20, 21
4. Prayer.—Heb. 4:16.
5. Activity.—Heb. 13:20, 21.
6. Divine Providence.—Rom. 8:28; II Cor. 4:17.

PERSONAL THOUGHT

The Lord thinks upon my personal needs. Do I respond to such loving care by making Him the object of my devotion? I feast on His providence; He looks after my growth.

SUGGESTIVE ASSIGNMENTS

I. For Children.—

a. Find texts referring to spiritual bread, milk, water, meat, medicine, table, cup, honey, etc.

2. For Young People.—

a. Cultivation of Christian Virtues.—II Pet. 1:5-8.

b. How to Keep Healthy.—III Jno. 2, 3, 4.

3. For Older People.—

a. Hindrances to Growth.—I Pet. 2:11.

b. Value of Pruning.—Jno. 15:2.

THE WORK OF THE INDIVIDUAL IN CHRISTIAN GROWTH

By Amos Gingerich.

In Jno. 15:1 Christ says: "I am the true vine and my Father is the husband man." Verses five and six teach that Christians are the fruitful branches of the true vine as long as they abide in the vine; and if they abide not in the vine they are cast forth as a branch, withered and burned.

Verse two teaches that every branch that bears fruit is purged that it may bring forth more fruit.

The Christian's only reason for growing is that he may bring forth more fruit. The only way to grow is to abide in the vine and bring forth fruit.

It is the work of each individual born into the kingdom to allow the good Husbandman to prune and purge, water and tend, care for and keep him in His own good way.

Every Christian should have a longing, hungering, desire for food from the vine in which he is growing or abiding. Not that he may grow to be a large branch that can bear much fruit at some future time, but that he may change the food of the vine into fruit right now.

The pruning (Heb. 12:11) should give the branch a deeper longing for the "Sincere milk of the word," that it may bear more fruit. This longing for the food of the vine will show itself in prayer, in study of the Word, in diligence to assemble where we are taught, etc. The fruit will manifest itself in love, joy, peace, etc. The trust and confidence in God will be manifest in our humbly submitting to His providence in all things.

It is never the work of the Christian to make himself grow. "Who by taking thought can add one cubit to his stature."

It is the Christian's work to humbly, earnestly, and intelligently, learn and do God's will, and so doing he will grow without an effort. See Psa. 1:1-3 and Jer. 17:7, 8.

Versailles, Mo.

THE BLESSEDNESS OF HUNGER

"Blessed are they which do hunger and thirst after righteousness for they shall be filled.—Matt. 5:6.

A father and mother had a little child with them on a journey. The child did not complain of being sick, but it had no desire for food. The parents were alarmed, knowing that when there is no craving for food in proper season there must be something wrong. When the appetite again returned there was gladness in the parents' hearts.

When the spiritual man does not hunger after righteousness there is something wrong. Just as death will come to the natural body that no longer takes nourishment so spiritual death follows in the path of those who have no appetite for righteousness. Health and growth depend upon food eaten. The kind of food eaten depends upon appetite. The health of the soul depends upon its nourishment in righteousness. The receiving of the nourishment depends upon the hunger. "Blessed are they which do hunger and thirst after righteousness for

they shall be filled." There is an enjoyment to the senses of the body in eating wholesome food, how much more is there enjoyment to the soul in feasting on righteousness! After the food is assimilated in a healthy stomach there is enjoyment in the renewed vigor of the body, likewise with the soul.

Hunger paves the way for all development Godward, hence it is a blessed state.

SEED THOUGHTS

"The highest point of Christian experience is to press forward. It is a distinguishing trait in the character of every good man that he grows in grace. Grace in the heart as certainly improves and advances as a tree thrives in a kindly and well-watered soil."—Gardiner Spring.

"It is the very nature of grace to make a man strive to be most eminent in that particular grace which is most opposed to his bosom sin."

"There is no such way to attain to greater measures of grace, as for a man to live up to that little grace he has."—Thomas Brooks.

"Infinite toil would not enable you to sweep away mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere."—A. Helps.

TOPIC FOR FEBRUARY 20

God's Covenant with Man.—Jer. 31:31-34.

MOTTO

"If God be for us, who can be against us." Rom. 8:31.

STUDY OF THE TEXT

"Covenant."—The word means a coming together. In using the term in reference to God's covenant with man we cannot appropriately think of man making the conditions of coming to God in peace, since God is all wisdom and righteousness and power. God however has chosen to place His promises in the form of a covenant, which, man accepting and meeting the conditions, resembles a covenant between man and man.

"New Covenant."—A new promise with new conditions.

OUTLINE OF SUBJECT

I. Man Estranged from God.—Gen. 3:8; Psa. 53:2, 3.

II. God Seeks to bring about a Reconciliation.—Gen. 3:15; Jno. 3:16, 17.

III. Covenants.—

1. To Noah.—
   a. Parties of the Covenant.—Gen. 9:9, 10; Jer. 33:20.
   b. Conditions of the Covenant.—Gen. 8:20-22. Unconditional to those after. Duty of love and gratitude implied.
   c. Promise.—Gen. 9:11; 8:22.
   d. Token.—Gen. 9:13.
2. Abrahamic.—
   a. Parties.—Gen. 17:7.
   b. Conditions.—Gen. 17:1.
   c. Promise.—Gen. 17:8.
   d. Token.—Gen. 17:10-14.
3. Siniatic.—
   a. Parties.—Ex. 19:1-3.
   b. Conditions.—Ex. 19:5; 20:1-17; 21:22, 23.
   c. Promise.—Ex. 19:6; 23:20-33.
   d. Token.—Ex. 24:8-11.
4. New Covenant.—
   a. Parties.—I Cor. 5:19.
   b. Conditions.—Jno. 3:5, 16; Acts 2:38; Col. 1:23.
   c. Promise.—I Jno. 2:25.
   d. Token.—Heb. 9:14, 15; 10:19-22. (Cf. Matt. 26:26-28; I Cor. 10:16).

PERSONAL THOUGHT

As I look over the field of past history and God's dealings with men do I find my life in the plan of God's gracious dispensations? Am I drawing near to Him this very hour?

SUGGESTIVE ASSIGNMENTS

I. For Children.—
   a. Select a promise from the Bible to read or recite.
   b. Tell why God showed the stars to Abraham.

2. For Young People.—
   a. The Love of a Covenanting God.
   b. The Difference in the Old and New Covenants.
   c. Lessons for me in the Study of the Covenants.

3. For Older People.—
   a. Preparation to Meet God.
   b. Faithfulness to God.

OUR STRONG CONSOLATION.—Heb. 6:18.

God has in all things reached down to meet the weakness of men. The fall of man from fellowship with God opened the door to evil of every form of which unbelief is the fountain head. Doubt, distrust, fear, despair are all kindred evils by which all have been encompassed.

Men through disappointment in the unfaithfulness of one another soon learned to press one another under oaths, covenants, forfeitures and other means of securing faith in one another's promises. In order to meet man in this fallen condition and lift him up, God in His various dealings with men used the methods of assurance which their doubting nature might grasp. Very early in history, we find God bringing forth His blessed promises, and inspiring faith in them by the method of covenants.

Abraham was a man of faithfulness whom God chose with a far-reaching design—even to bring the working of a faithful God to all nations through all ages of time. God made a covenant with Abraham to bless and make him a blessing. He confirmed it by an oath for the sake of giving strong consolation and hope to dispairing men. Being Himself the unchangeable God He could bring in no other greater witness, yet humbled Himself to take up man's form of assurance and so swore by Himself, "Saying, Surely blessing I will bless thee, and multiplying I will multiply thee." Christ was the aim of God in the promise to Abraham. In Him God has followed the same reassuring plan of humbling Him to the form of sinful flesh, subjecting Him to all its weaknesses and temptations, sacrificing Him to the death of the cross as a purchase price of our redemption, and a proof of His love and faithfulness toward us, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." O, ye afflictetd, tempest tossed, struggling with doubt, unbelief and despair, longing for comfort, willing to be helped if ye only dared believe, behold the travailing, humbling, yearning, longsuffering love of our Heavenly Father in His willingness to give you a "strong consolation who have fled for refuge to lay hold of the hope set before us." He who was "holy, harmless and undefiled was willing in these last times to bear the penalty due to a covenant breaking people and was made "a curse for us." The forfeiture was due us, but He paid it. The blessing and fellowship was not merited by us, yet He gave it. "O the depth of the riches."

SEED THOUGHTS

"Every divine promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish."—Salter.

TOPIC FOR FEBRUARY 27

Love.—Its Characteristics.—I Cor. 13.

MOTTO

"He that dwelleth in love dwelleth in God and God in him."—I Jno. 4:16.

STUDY OF THE TEXT

I. An Outline Study.—Love.—

1. Cannot be Substituted.—
   a. By the gifts of tongues.
   b. By the gifts of Prophecy.
   c. By understanding mystery and knowledge.
   d. By working miracles.
   e. By gifts to the poor.
   f. By gifts of sacrifice even to the death.
2. Its Positive Character.—
   a. "Suffers long."
   b. "Is kind."
   c. "Rejoices in the truth."
   d. "Beareth all things."
   e. "Believeth all things."
   f. "Hopeth all things."
   g. "Endureth all things."
3. Its Negative Character.—
   a. "Envieth not."
   b. "Vaunteth not."
   c. "Is not puffed up."
   d. "Does not behave unseemly."
   e. "Seeketh not her own."
   f. "Is not easily provoked."
   g. "Thinketh no evil."
4. It is an Unfailing Quality as compared with:—
   a. Prophecies which shall fail.
   b. Tongues which shall cease.
   c. Knowledge which shall vanish.
5. Its Greatness, as Compared with other eternal qualities, viz.—
   a. Faith.
   b. Hope.

II. Study of Words and Phrases.—

"As a sounding brass."—That which contains the ability to make noise, being empty of all else, is like the man who may have the gift of tongues, but is devoid of love.

"I am nothing."—A man's value does not consist in what he knows or is able to do, but in what he is in the way of love. Knowledge and wonder working faith will not stand the test for the accomplishment of good without love.

"It profiteth me nothing."—The exercise of giving to the greatest possible sacrifice of goods, or the giving to the last inch of life in the sacrifice of body

brings no reward in itself without love.

"Charity never faileth."—Never ceases, always will be of service. The usefulness of the sign of the gift of tongues will cease. The need of the gift of prophecy, will no longer exist. Knowledge now gained will be useless in the light of perfect understanding. Love will be used for time and eternity.

"That which is perfect."—Complete in the comprehension of what we know only in fragments. Partial knowledge must give place to complete revelation.

"Darkly."—In an enigma, or shadow, parable.

"Face to face."—Clearly without the aid of types and shadows.

PERSONAL THOUGHT

When we know the matchless beauty of the life of love, especially characterized in the life of Jesus, we are found, if we see ourselves truly, poor and helpless. Lord, help us to come to Thee in such submissiveness and sincerity that Thou canst truly give us Thy Spirit, that we may have the quality that shall fit us for an eternal home.

SUGGESTIVE ASSIGNMENTS

1. **For Children.—**
   a. Commit verses 4 to 7 inclusive.
   b. Give some act of Jesus that is like some of the things love does.
2. **For Young People.—**
   a. The Emptiness of a Loveless Life.
   b. The Serviceableness of Love.
   c. The Value of Gifts when Used in Connection with Love.
3. **For Older People.—**
   a. Forbearing Love.
   b. Loving Kindness.
   c. Seeking not our own.

THE INDWELLING LOVE.—I JNO. 4:16

It is fruitless for us to try to develop the quality of divine love in ourselves without God. The real fountain of love is found in God. There is no manifestation of God found anywhere but what it is filled with love. Our blind and limited understanding is not always able to discern the love of God in all His acts, but when we are fully brought to see all things as the wisdom of God does, we shall be able to comprehend.

Since God is the source of all true love, we must look to Him for our supply. If we have come to Him in an acceptable way and have been truly born of God, His Spirit dwells in us. This Spirit manifests itself to the world through our lives in the likeness of God. God is manifest by love and our works in the world will be the outflow of God's love in us. When we have this love in us we can then develop that love by means of the expression in our lives. Love is already perfect, but it is only made perfect in us as we find expression for it in our life in the world (I Jno. 4:12) by our love to our fellowmen, and our obedience to God (I Jno. 2:59).

The study of the characteristics of love will help us to know whether we have the love in us, and knowing that, we have it, whether it is perfected in us. Love cannot dwell in an unsubmissive life. The heart filled with hatred has no room for love, and hence is not born of God. The surrendered life receives God and is taught of God to manifest the love more and more (I Thess. 4:9, 10).

WITH GOODWILL DOING SERVICE

"The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of life the shining record tells.
Thy love shall chant its own beatitudes,
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong.
Thou shalt be served thyself by every sense
Of service which thou renderest."

—Elizabeth Barrett Browning.

SEED THOUGHTS

The incarnation of God in Christ reveals this truth, that the love that seeks and saves the lost is the love that suffers. On the one side there is loss, Gethsemane and the rugged burden of Golgotha, but on the other is gain, the gain of a world's redemption."—Wesley R. Davis.

"Of all earthly music that which reaches farthest into heaven is the music of a loving heart."

THE REALITY OF OUR CALLING

Sometimes we are tempted to think that our service is not so important. We feel toward our work like children do toward games which they take up or leave at pleasure. If we had an assignment given by some authorative personage we would think our work more real. But now we feel as though it is all voluntary, to do work or not to do.

But dear friend, we do have an assignment by an important personage. Don't think because you are young that He takes no notice of how you perform your work. The call that came wooing you and bringing you to Christ for pardon and salvation was the call to a life of service. The fact of life is a proof of its call to activity. Your service is not a service of bondage, however, it is a voluntary service of love, but that does not make it unimportant. "The harvest is great and the laborers are few." We are called into the field to perform our part. Does the boy who carries water to the thirsty reapers think his work unimportant? Does the hearty, refreshment of a consecrated, young person lose its usefulness? Ah no. Every heart beat of sympathy, every stumbling prayer, every stammering remark, every effort of friendly good will, every sunny smile, when given in the sense of devotion to the Lord is work that cannot be lost, and for which the cause must suffer, should it be lacking. Our calling is a reality.

The **Christian Monitor** can be secured in club rates at the following prices: In clubs of ten or more (new or renewals) to separate addresses, 75 cents each. In clubs of ten or more (new or renewals) to a single address, that is, mailed to one person, 50 cents each.

ON ORGANIZATION

By S. H. Miller.

What branch railroads are to the main line, that are our Young People's Meetings to the Church. It is a place where talents are developed and exercised, and the mind drawn to a sense of Christian privileges and duties. The meetings ought to be a training school for more actual and efficient service in the great harvest field. Our Master has said, "the harvest is great, but the laborers are few." Therefore more efforts should be put forth to attain to this end. In order to reach the highest attainment to invoke a true blessing on others we must come to the feet of Jesus and pass with Him through the valley of humility.

Our success or failure largely depends upon the spiritual condition of our leaders. There is an old prophetic saying, "as the mother so the daughter." We believe this adage will hold true in Christian service. A shepherd who is much interested in his flock will watch over them and also see that they have good pasture, so a bishop or minister who has charge of a congregation ought to be the more deeply interested in their flock because souls are at stake.

I for one am much interested in the future welfare of our young people, and believe a greater degree of success may be reached by having a more efficient organization for our Young People's Bible Meetings, and therefore beg leave to submit the following suggestions:

1. That the ministers of the congregation together with the Sunday school superintendent select an executive committee of three members whose term of office shall be six months.
2. That the executive committee nominate three brethren from whom the members of the Young People's Bible Meeting shall choose one, by ballot, to serve as superintendent over the meetings for one year.
3. The duty of the superintendent shall consist of making out programs, and in cooperation with the executive committee select the leaders for the meetings. Each leader to serve for one month.

"Behold how good and how pleasant it is for brethren to dwell together in unity." May we as a body of Christian believers be united on the one great theme, "All for Jesus."

Shanesville, O.

Turkish Massacres

Since 1822 the slaughter of Christians by the Turks has been as follows.

1822, 50,000 Greeks.
1850, 10,000 Nestorians and Armenians.
1860, 11,000 Maronites and Syrians.
1876, 10,000 Bulgarians.
1894-96, 100,000 Armenians.
1909, 23,000 Armenians.
Total, 204,000.

How long will Christian nations for the sake of greed and jealousy suffer these cruelties?—Sel.

OUR SUNDAY SCHOOL

HOW THE SUNDAY SCHOOL PROMOTES MISSIONS

The Sunday school teaches the Truth, and this is fundamental mission work. Somehow the Bible must be made accessible to men and its teachings brought home to their hearts and lives. The scale of civilization everywhere is gauged by the degree of accessibility or inaccessibility of Revelation to the people. Civilization is dwarfed even among nominal Christian peoples where access to the Bible is indirect. And personal character is gauged by the same condition. The Truth, then, is missions in a high and true sense.

The Sunday school is a maker of converts to Christianity, which is the essential mark of a missionary agency. Do you tell me that 87 per cent of all converts are won by the Sunday school, or at least predisposed and prepared for conversion by this agency? In that fact you have the missionary value of the Sunday school in comparison with other missionary organizations.

The Sunday school is to be the promoter of general missionary benevolence in our churches. It may not hearten the pastor who hears me and should not lower his ideal nor lessen his zeal to attain it, but the truth may as well be told: We shall not have a generation of contributors in our churches until our Sunday schools train it. If but two cents a week from each pupil in our American Sunday schools would add at once nearly $2,000,000 to the missionary receipts of the evangelical churches, what will be the sum realized when these boys and girls have received their training in Sunday schools and grown to men and women, members of our churches and loyal stewards of wealth?

But we are making more than converts in the Sunday school and will get more than money from them. Here is the missionary plant-bed of the churches. From these schools will be drawn our chief supply of men and women to reinforce our inadequate and depleting missionary lines. Taught to give their hearts and their money to Christ, they will give themselves to His service. Like Cyrus Hamlin, they will drop their hearts with their pennies into the missionary box. The Sunday school has given us already many of the very best missionaries, but with the increased attention given to the missionary lesson, the missionary library, and instruction, it will yet give us an army.—J. F. Love.

COMFORT IN RELATION TO ORDER

The more experience one has in caring for children assembled in one room, the more highly will he value physical comfort as a factor making for order.

The degree of light and the direction from which it comes means much more to children than is commonly known. So defective are young eyes in many cases, that only best conditions enable the child to see without strain. Making effort to see brings on headache, or nervous disturbance of other kinds. Such results from going to Sunday school make the child so uncomfortable there that he is unhappy. His only impulse is to avoid the experience.

Another matter not often taken into account is noise. General confusion makes for brain confusion, indifference, carelessness, even lawlessness. Sharp or loud noises punctuating the hour, such as are produced by banging doors, heavy footsteps, falling articles, moving chairs, attract involuntary attention and prevent the well disposed from doing their best.

The kind of seats used is a matter of no small importance. If chairs or benches are too high, muscles and blood vessels call for relief, and the child becomes irritable. If seats are hard or unsuitable in shape, the same thing must occur. How can a child "sit still and be good" when his body is loudly protesting against actual discomfort?

Are there such problems before you as: How to manage mischievous, irrepressible boys, frivolous girls, restless, inattentive little ones? Before you tax the gray matter of your brain too severely in the attempt to solve them, investigate the heating apparatus connected with your schoolroom, and the janitor's habits about starting and regulating fires. Investigate his estimate of the value of fresh air, and find out what facilities there are for giving every child a good supply of oxygen. Then take action toward correcting faults in these directions. If the room is not well lighted, has dark corners in it, rearrange the seats with regard to giving best light to pupils. Soft floor coverings, doors so hung that they cannot bang, table covers, rubber-tipped chairs, will do much not only toward diminishing noise and its distractions, but toward impressing pupils with a sense of the beauty of order and quiet.

Physical comfort means so much to children, who seldom know what makes them uncomfortable, that no school can afford to be content with anything short of the best conditions it can secure.—Sel.

WHEN THE SUPERINTENDENT LEADS

"One of the most difficult things for me to do," said the young superintendent, "is to keep my mind and heart in the right attitude for the opening prayer."

No wonder this is so. At the beginning of the session the superintendent is in much the same position as Caesar declared he was at the beginning of a great battle, when he was surprised by the enemy: "Everything had to be done by Caesar at once; the trumpets must be sounded, the standards set up," and so on. So it is with the superintendent; the school must be looked over; absent teachers must be noted; the clock must be watched; the bell must be struck; and a score of other details must be attended to, all of them distracting to the attention, some of them disturbing to the heart. How can he secure and maintain that inward peace and communion which is so necessary to the prayer that reaches and moves the feelings and will of those who listen?

There is but one answer to this question: the superintendent must come before the school from an experience of prayer in which he offers very different petitions from those which fall from his lips before the school, and he must have within himself an inner shrine of devotion, untouched by outward turmoil and disturbance, as the compass preserves its level amid all the tossing of the ship by the sea.

The story is told of a quartet of young singers who were asked to sing at a funeral service. There was no musical instrument in the house where the service was to be held, and as the singers were rehearsing before starting out, they were very apprehensive lest they should be unable to start the first piece on the right key when they were called upon to sing it at the funeral. But at last the alto said, "I will take the key from the piano just before we start, and if you will not talk to me or ask me any questions, I think I can keep it till we sing." And she did; she fixed her mind upon it, and occasionally hummed it softly, and when they rose to sing she gave the tone correctly to the others. So must the superintendent carry the keynote of worship and spiritual devotion in the inner shrine, and bring it forth and give it out to the whole school.—Sel.

HELPING THE TEACHERS

It is never sufficient to say to the scholar, "Now go and do good." Something definite must be set before him, and often the very thing to do must be pointed out. The chief officer aids his teachers greatly by holding conference with them on the subject of practical work suggested by the lessons taught. The younger teachers, especially, look to him for guidance.

There is, however, no need to wait for a general conference. The superintendent, on beginning the study of the lesson for next Sunday, sees that there is a chance to give it a practical turn in the form of neighborliness. He knows of a family in which one scholar is recovering from illness. He decides to focus the attention and effort of Miss H's class upon this case next week in the outworking of the lesson. He gives her a hint beforehand concerning what is needed, and then takes a moment to mention the case himself to the class, leaving the teacher to arrange details with the members as to what part each will take in doing little things for the convalescent. The fact that the superintendent has thought of this particular class and is willing to help in the matter, gives the scholars an impulse to comply. The teacher's cooperation is just as necessary. After his push for a start, all must take hold and pull.—Sel.

Current Events

A New Irrigation Plan

A plan has recently come to light which has the double object of providing irrigation for lands where there is little rainfall and deriving the power for doing so from resources now regarded as practically useless. As a large group of oil wells is now operated by a single system of pumping machinery, so artesian wells in the Pecos Valley of New Mexico are to be made to irrigate the land. The power is to be derived from the poor quality of coal found in that district which will be converted into gas to operate engines in producing power. It is claimed that the land is rich in fertility, but that the only supply of water is from artesian wells, which are declared to be inexhaustible. It is the purpose of the company putting in the power plant, to install motors attached to pumps at all farms where there are artesian wells, so that every well in the valley will be connected with the main system and put into operation. The farmers can turn on the switches in their pump-house in the evening, irrigating during the night, and in the morning turn off so that the running water will not interfere with their farm work. The gas producers which make the production of gas from this poor grade of coal possible are of a peculiar construction and will require very little attention. It is said that they could produce gas even from lignite, which abounds in the northwest. Lignite as a direct fuel is useless. It is understood that the United States geological survey has been making a study of this discovery, with the object of utilizing it in conserving the fuel resources of the country.

High Cost of Living

To combat the trusts and attempt to bring down the prices of the necessaries of life to a reasonable figure, is the purpose of a movement which was inaugurated in Washington, D. C., by the organization of a National Anti-Trust League. The league has the support of a number of congressmen, many of whom took an active part in the formation of the association. It is felt by leaders of the movement that more can be accomplished by such an association than by legislation, as the acting of the people in unison, they believe, would be more effective than any laws in bringing the trusts to time. A similar movement was inaugurated in Germany several years ago with beneficial results.

Secretary Wilson, head of the Argicultural department is conducting and investigation to determine the cause of the almost phohibitive cost of some articles of food. This raise has been especially noticeable since the recent tariff law went into effect. The public sentiment against corporate control of the sources of food supply, thus forcing an advance in cost to the consumer which brings exhorbitant profits to a corporation, is rapidly growing more insistent and general. The protests are becoming so numerous that it threatens to become a political issue in coming campaigns. No individual or body of individuals should be permitted to get control of a certain food supply in order to fill their own pockets at the expense of the consumer. Whenever more than a legitimate profit is realized there should be legal control to prevent this.

A New Gas

Neon, a newly discovered gas, is the cause of the aurora borealis, according to a statement made by Dr. W. L. Dudley, before the American association for the Advancement of Science. Dr. Dudley showed a sample of neon, the only one in this country. It requires 100 tons of air to get a pint of it. Dr. Dudley has discovered that the friction of neon against mercury in a Crookes tube produces a yellow light, and, when near a wireless coil, Hertizian waves illuminate the gas. Dr. Dudley's conclusions are, that at the magnetic poles of the earth, neon, under high pressure because of the cold, is acted upon by magnetic currents, thus producing the aurora borealis, a phenomenon that has always puzzled the scientists.

Post Office Statistics

The report of the Postmaster General shows that there was a deficit of $17,479,770 during the fiscal year. The annual deficit has been rapidly increasing during the last decade. Investigations show that the two great sources of loss to the postal revenues are second-class mail matter and rural delivery, the loss on the former being $64,000,000 and on the latter $28,000,000. The postal service has about 325,000 employes, who handled during the last fiscal year nearly 14,000,000,000 pieces of mail. The number of postoffices in operation is 60,144. Delivery service by carriers is provided on 40,628 rural routes and in 1440 cities and towns.

Gifford Pinchot, until recently chief forester of the United States, in his annual report shows the total expenditure made on account of the forestry service for the fiscal year ending June 30, last, to be $3,936,297, while the receipts from all sources credited to the forestry department were $1,807,270. The total stand of national forest timber, reported last year was 390,000,000,000 feet. This was increased during the last year by 10,000,000,000 feet. This does not include the timber in the two national forests in Alaska, the extent of which is unknown. Mr. Pinchot says that some 8,000,000,000 feet of timber are destroyed annually by insects, fungi and borers. The total area of the national forest reserves is 194,505,325 acres.

At the recent aviation meeting held at Los Angeles, Calif., Paulhan, the French aviator, broke all official and unofficial records for altitude, by flying to a height of 4165 feet.

The German Evangelical Women's League has inaugurated a campaign to compel all German girls, by a system of conscription, to take a course in domestic science. The League proposes that just as German men are compelled to serve in the army, so should all German girls be compelled by law to serve a period in the kitchen and other household work. An elaborate system of registration and police supervision is proposed in order to enforce the compulsory household and kitchen service. Something on the above plan would probably not be far amiss in this country.

Russia is to continue her oppressive policy in the government of Finland. Governor General Zyn has received instructions from the czar to revive and put in force the most oppressive Finnish regulations. Finland will be required to pay $8,000,000 for Russia's national defense, instead of $4,000,000 as heretofore. In addition to this Finland will also have to pay the expenses of Russia's policing of Finland itself. If there is any sign of resistance to the Governor General's orders the constitution will be suspended and the governor general will become the absolute dictator.

The report of Swift & Co., issued to the stockholders, shows that the year 1909 was the most prosperous in the history of the Company, and that its assets increased almost $12,000,000. It also shows that $4,200,000 was distributed among the stockholders, that full interest was paid on $5,000,000 worth of bonds, that a liberal sum was set aside for maintenance and replacement, and added $4,000,000 to the surplus, making the total surplus of the Company $22,000,000. These small (?-) profits are evidently their proofs for their assertion that their profits are decreasing.

The annual report of the United States life saving service shows that during the fiscal year there were 1376 marine disasters involving the lives of 8,900 persons that called the life saving service into activity. Seventy-two vessels were totally lost, although only thirty people lost their lives in consequence. There was a property value of $16,106,000 involved in these disasters, of this amount $2,295,380 was lost. Of the 1,376 vessels meeting disaster the life saving service rendered aid to 1,319 valued with their cargo at $13,316,815.

Large quantities of peanuts are being shipped to this country from Japan. A steamer recently arrived on the Pacific coast with 10,000 sacks of peanuts consigned to about forty cities in the United States. In the Orient the peanut is a staple article of food, and is rapidly becoming such in this country.

Desiring to learn something about farming, the king of Siam turned to America for an instructor. J. C. Barnett, of Louisiana, has accepted the post as adviser to the king.

Rapid Photography

A rapid picture-taking machine that has met with considerable success thus far is the invention of a German, which takes no less than 5,000 pictures per second. The illuminating is done by means of the electric spark, a spark for each picture. A picture was taken of a rifle ball penetrating a bone. When it was reproduced at a slower speed, it shows the bone hanging free, with a bullet approaching it gradually, piercing and splitting it and proceeding on its way. For speed testing, examining machinery for defects, for studying the rapid movement of wings of insects and other rapid movements it may be found of great service.

In a resolution presented to the House of Representatives by Representative Victor Murdock, the assertion is made that the Postoffice Department has surrendered to the express companies of the United States a great part of the monopoly conferred upon it by the constitution and the laws to carry all mail matter, and that the Department is responsible for the deficit in the postal revenues and also for the high postage rates. He shows that in second, third and fourth class mail the government has allowed the express companies to compete with it. On short hauls the express companies have taken the business and make the profits, while in the long hauls where the express companies cannot compete with the government at the established postal rates, the government carried it at a loss. Investigations have shown that mail could be handled at a profit where there was a large quantity, and it is claimed that if the government carries all matter that is mailable it would produce such profits that would result in reduced rates. A proposed increase in the rates of second class mails would turn still more of the trade to the express companies and increase the postal deficit.

It has been proved by experiment that it is possible to disinfect clothing very satisfactorily by ironing. Clothing that have been affected by contagious diseases have been sprinkled and then ironed with the result that the bacteria were destroyed. Nearly all microbes can be killed by a sufficiently long application of a temperature of 156 deg. F., but a temperature of 266 deg. F. is required to kill certain spores of bacteria and to produce absolutely complete sterilization. The temperature of the iron may greatly exceed 266 deg. F., hence this process of sterilizing may be of valuable service in surgical operations in rural districts.

It has been announced that a syndicate of capitalists has undertaken to finance the erection of the second largest dam in the world, which will span the Mississippi at Keokuk, Iowa. The estimated cost is $15,000,000. The power plant will generate 200,000 horsepower, and the dam will create a lake extending for thirty miles up the Mississippi.

Negotiations have just been closed with representatives of 3000 Polish families for the sale of about 16,000 acres of land in Montana upon which a Polish colony is to be established. Most of these are expected to arrive within the next twelve months. Most of these colonists are well-to-do and even wealthy people. Of those who are to occupy the land probably a dozen would arrive with less than $1500, none with less than $900 or $1000, and the others with amounts ranging from $1500 to $50,000. They are leaving Poland because of the oppressive measures of the government.

For the past three years meat has been cured by electricity in much less time than was required by the old method. The meat is placed in wooden tanks and covered with ordinary pickle. An alternating current is passed through the vat. The cost of curing a vat full of meat (four thousand pounds) is less than one dollar. The action of the current is not understood, but it appears to drive the pickle into the meat and hasten the cure. It also appears to preserve the pickle and prevent its deterioration.

Engineer Shelford of England who has been surveying the proposed railroad, which will join the Uganda railway in Africa with Lake Magadi, describes the remarkable features of the lake. It lies at the bottom of a valley 3000 feet deep, and looks at a distance like an ordinary sheet of water, but the water is only a few inches deep above a hard surface like pink marble. This is an immense deposit of soda, covering twenty square miles, and is of considerable depth.

On the hills between Parma and Piacenza, which are about thirty-six miles apart, an immense landslide is slowly moving. It is two miles in length, half a mile in width and its depth is estimated at seventy-two feet. On the top of this slide is the village, Scopolo, recently occupied by 1000 people. It is doomed to destruction, and the inhabitants have evacuated the village.

The English government has appropriated $100,000 towards fitting out an expedition to search for the South Pole. The expedition will start next July. There is little doubt that the reported activity among American Arctic explorers who advocate a South Polar expedition proved a factor which determined the government to assist Captain Scott.

The United States department of agriculture has started an investigation of the salmon canning industry. Salmon canners charge that low grade canneries are engaged in unlawful competition by putting up as salmon many fish that are not salmon at all, misbranding as to locality and so on.

The value of the mineral output of Alaska for 1909 was $20,200,000, according to the report of the Geological Survey. Of this $19,460,000 was gold.

Millions of dollars are annually sent to foreign countries by postal money orders. It is officially declared that this is caused by a lack of confidence in the safety and security of private financial institutions of the United States. A total of $640,640,817, representing the surplus earnings of foreign labor employed in the United States, has been sent abroad since 1890. A total of $76,622,629 was sent abroad by foreign workmen in 1909.

According to a table prepared for the Archiv fur Eisenbahnwesen, the total railway mileage of the world at the commencement of 1908 was 594,842 miles, divided as follows: America, 302,928; Europe, 199,346; Asia, 56,284; Africa, 18,518; and Australia, 17,766. The average cost of construction in England has been $271,000 per mile, while in the United States it has been $68,800, and in Canada $58,000.

In Sweden a spinning mill has been started for making yarn out of paper. Such mills already exist in Germany and France. Thus far the best practical use of this yarn is in the manufacture of rugs and carpets. It is said that in Sweden people are already making carpet with paper weft. Narrow rolls of paper tape are used, but this is not spun.

According to statistics compiled by a New York paper, the total public benefactions in the United States during 1909, were $141,250,000. This amount is $40,000,000 greater than any previous year in the history of the country. Benefactions in the United States recorded in the public press in the last seventeen years amount to no less than $1,000,150,000.

What the New York police declare to the "biggest round-up of counterfeiters in the history of the country," was made recently in that city. Among them are a few noted Italian criminals who are wanted for crime in Italy and who are accused of being in the plot that ended in the assassination of Petrosino, the noted Italian detective, in Palermo, Sicily.

The attention of the United States government has been called to the existence of an alleged magazine trust. The information has been furnished by W. H. Brett, public librarian of Cleveland, Ohio, who, it is said, was unable to get discounts on a large order for magazines, having been told that a periodical clearing house controlled prices.

Spanish officials have unearthed an extensive plot to overthrow the present Liberal government. Many prominent government and military officials are alleged to be implicated.

The Canadian bureau of census estimates the population of Canada at the close of the year at 7,350,000. The province of Ontario leads with 2,619,025.

Miscellaneous

THE WHALE DISAPPEARING

The Bible tells us that in the beginning "God created great whales," but if man persists in his destructive ill-use of the things which the Almighty has provided for him, it will not be long before whales will be but a memory; some species are already extinct and are known only to the geologists, and the rest are fast going. And why? Because a whale will yield usually a hundred barrels of oil, and in some cases as much as two or three thousand pounds of baleen or whalebone—and as whalebone is growing more and more valuable, no quarter is being shown to the whales that produce it.

Dr. Wiley, the head of the government pure-food bureau, tells a story of a codfish that met a whale and said to the King of the Deep: "Say, old fellow, you don't seem to be much in demand, now that they have found substitutes for whale-oil, spermaceti, and whale-bone." To which the whale responded: "No, about all I am good for now is to furnish 'pure cod-liver oil.'"

There is some truth in this story. Formerly, before the discovery of petroleum, whale-oil was a very common article of commerce, but now about the only form the ordinary citizen sees it in is in whale-oil soap, which is used for protecting fruit trees from insect pests, or disguised as cod-liver oil. There are a number of different kinds of whales, and evidently it must have been a sperm-whale that swallowed Jonah, because the sperm whale has a throat big enough to receive a man, while the others haven't. The sperm whale is the most sought of all his kind; he is the Prince of Whales, as it were. This is because he carries in the top of his head a great reservoir full of valuable sperm oil and the spermaceti wax which makes such fine wax candles. Sperm whales usually go in schools, of sometimes several hundred together, led by several great bull whales, sometimes 50 or 60 feet long. These bulls have terrific fights and they are apt to make matchwood of any boats that are in the vicinity at the time.

The sperm whale is also treasured because now and then in one of them some of the precious ambergris is found. This is one of the most peculiar substances known to man. It is secreted in the whale's intestines, probably as a result of disease, and is sometimes found floating on the shores of the ocean. It has an odor all its own—not the pleasantest in the world— and it is almost worth its weight in gold for the purpose of making perfumery. The ambergris is used in very minute quantities, not as a perfume itself, but as the "vehicle" or base for carrying other very delicate perfumes. In the olden times it was much used also as a medicine—as everything was that was extra disagreeable.

Nowadays the whale-hunting business, like everything else, is reduced to a commonplace industrial process; there is no longer any romance or sentiment about it. The feeding-grounds of the whales, along the Labrador and other coasts, are well known, and "whale factories" are established at convenient ports. A staunch little steamer with a staunch little crew of Norwegians, armed with a gun for firing harpoons, is the outfit now used for the chase. When a whale is seen spouting, the steamer is rushed up as near to it as possible and then the gun is sighted and the harpoon, with a cable attached, is fired into the poor beast. The harpoon carries a heavy charge of powder, which explodes inside the whale, killing it instantly in most cases. The industry, however, is not without its perils. The coast is rocky and dangerous, the fogs are generally heavy, and now and again when a shot it not well aimed the whale, maddened by his wound but not put out of business, rushes upon his pursuers, and woe to the vessel he hits with his great tail or flukes or butts with his huge head. The head of the whole, by the way, is usually over one-third the entire length of the animal, and as the mouth can open very wide, a good-sized row-boat can be crushed between his massive jaws like a nut.

The whale spouts or blows through a special hole just back of its head, making a kind of geyser which can be seen for several miles at sea. Some whales have teeth, but the ordinary whalebone or baleen whale has none, or as they say only rudimentary teeth in the form of comb-like formations of a fibrous or horny substance all around the mouth. When the whale wants to feed it opens its mouth and allows the small inhabitants of the sea to enter in; then it quickly closes its mouth and strains the fish, shellfish, etc., out of the water by letting the water pass out of its mouth through the baleen, which acts as a sieve—a very simple way it would seem, to get a dinner.

A whale when harpooned bleeds a river of blood, which reddens the water for hundreds of yards roundabout, sickening the beholder who is not hardened to the sight. In earlier days the carcass was hauled on the whaling vessel and cut up and reduced to oil on board, but now the process is different. The body would soon sink if left to itself, so to prevent this it is blown up with steam, by thrusting a pipe into its belly and connecting it with the boilers of the steamer. When so inflated the whale looks like a gigantic rubber ball floating in the water. The crew may want to go on after other whales, and in that case they stick a pole in the hole made by the steam pipe and attach their flag to it, showing that it belongs to their factory. Then they come back after it later and tow it to the factory.

Huge steam windlasses are used to drag the great carcass up onto the land. Then a small army of men, armed with long, sharp knives, fall on the great object and set to work carving it up with a will. The hide is very thick, averaging half an inch but sometimes running several inches; it could no doubt be used for some purpose, but no one has taken the trouble to prove it, and so it is wasted. The blubber forms a layer of fat under the skin a foot or more thick. This is cut off in big chunks and "tried out" in the factory, five or six different grades of oil being produced from the same animal.

The smells connected with each and every phase of the whaling industry are of the once-smelt-never-forgotttn class; a little of them will go a great way with the average person. And yet the workers in the whale industry will cheer you up by assuring you that these smells are very healthful; consumptives, they say, speedily grow strong and fat on the nourishing vapors given off by the whale-oil—but people of delicate sensibilities would prefer to take their nourishment in some more appetizing form.

Remember, the whale, though commonly called the "great fish," is not a fish at all, so that the man who recommended fish to his friend as a brain-food and suggested that he eat a whale, was not strictly correct. The whale is a mammal; it suckles its young, which are called calves, and is more like a land animal that has taken to the water than it is like the fish tribe.—The Pathfinder.

THE DRY FARMER

In 1883, a tall, dejected man walked out of a sod stable in Brown County, Dakota Territory, leading a thin ox and a long-eared mule. All three were discouraged looking. As they were pulling themselves over the wind-swept field stirring up a trail of dust, the man gazed sadly at a few grains of wheat that dared rear themselves into blades. Suddenly he stopped, dropped down upon his knees and began scratching at the few blades fighting up out of the depths of an old hoof print. Only in the tracks did the blades dare lift themselves; all around the ground was parched and lifeless. Why should the wheat spring up in the hard tracks and not in the loose ground? For an hour the man puzzled over the mystery? Today the Dakotas and Nebraska bloom with wheat as the result of that hour spent over the footprint of the long-eared mule. The man was H. W. Campbell, who has developed "dry farming" and put those States on the wheat map. To him belongs the honor of making the Great American Desert the Great American Cupboard.

Dry farming was practiced to some extent by the Mormons sixty years ago, but it was left to H. W. Campbell to develop it and explain it. Until he did so, the farmers of the northern wheat zone barely eked out an existence; now they go to directors' meetings in autos. One and all, they rise up and call Campbell blessed.

In brief, dry farming is a method to keep the moisture in the ground. In the Dakotas and Nebraska in the droughty years, the sun sucks all the water out of the soil, leaving the vegetation to wither. Mr. Campbell preaches to the farmers, "Put a cistern under your wheat field by packing the ground and keeping the moisture in." This sounds very simple for a great discovery, but it has taken many years to find when and how to do it. Mr. Campbell finally invented a machine which packs by pressure the soil at the base of the furrows, making the

strip between each furrow as solid as cement. This method has practically reclaimed great stretches of non-irrigable lands. Its value has been well expressed by E. Benjamin Andrews, Chancellor of the Nebraska State University: "An unassuming townsman of mine, Mr. H. W. Campbell, has made a discovery worthy to rank with those of Watt, Eli Whitney, and Edison, that of storing up water in the soil so as to make a very slight rainfall suffice to grow a crop without the aid of irrigation."

Campbell practices what he preaches. He himself operates wheat farms following his own system; he has five farms, in all totaling 2,920 acres, with a yield of close to sixty bushels to an acre. In addition he supervises twenty model farms where farmers are taught to farm with their heads. The farmers in each district watch how it is done, and then the following season go and do likewise. Along with these he conducts a farm paper, and gives illustrated lectures and chautauqua talks.

Books that this Nebraska farmer has written are read the world around; they have been translated into a dozen different languages—even into Russian. Machines that he has devised are in use in Odessa, Hungary, Arad, Hyderabad, and in the Indian Punjab.

Mr. Campbell lives in Lincoln, Nebraska, where he has his offices and headquarters. He was born in Franklin County, Vermont, and for half his life was foreman in a railroad machine shop. When he took Greeley's advice and landed in Dakota he had a large family and a small pocketbook.

The Government crop reports show that Campbell is the Elijah who sends Nebraska her manna in the form of wheat. During the last five years Nebraska raised 30,360,000 bushels of wheat, selling it at an average price of sixty-eight cents per bushel. During the same period the Kansas and Iowa wheat crops fell below their records for the previous five years, while Nebraska gained over two bushels per acre—all by dry farming. This meant in money $20,644,800, which signifies that dry farming is putting more than $4,000,000 into the pockets of the Nebraska farmers each year. Campbell's contribution to the development of the State has been gratefully acknowledged by his fellow-citizens.—Sel.

OUR WASTEFUL CENSUS PLAN

(The following are extracts from an article on the above topic, in which the author gives a brief description of the English, German and French plans for taking the census at comparatively no cost. The plan of the author embodies the principal features of these plans.—Ed.)

We are a great people—the brightest, the quickest, the shrewdest and the richest on earth. The truth of these cheerful statements about ourselves, we frankly admit.

Being all of these things and more, it passes comprehension that we have not yet learned how to take a census. It is the more strange when the fact is considered that some simpler peoples do know how.

We know how to count, it is true. Our totals are probably as nearly correct as are the totals of any other nation. But the millions of dollars we waste in counting! The millions, the millions, the millions!

For the thirteenth time in our national history, we are about to take stock of our population. We are going to do the counting in a way that no enlightened nation of Europe would thing of doing. We are going to give an exhibition of national extravagance that might reasonably be expected to, and probably will, warm the hearts of all those gilded youths who, from time to time, come to New York for the purpose of asphyxiating Broadway with the fumes of money.

We shall proceed in this way:

On a certain morning next June, 65,000 gentlemen who are on good enough terms with politicians to secure their appointments will begin a sweep over the land These gentlemen will be known as enumerators. They will collect the names of all the living who are more that five years old, and of all the dead who have died within ten years. Also, they will gather statistics with regard to farms, factories and mines.

In a month, their work will have been completed. As compensation, the enumerators will receive three cents for each name they have recorded; not less than fifteen nor more than twenty cents for each farm they have visited; not less than twenty nor more than thirty cents for each establishment of productive industry reported, and, where population is too sparse to make these terms attractive, they will receive not less than three dollars nor more than six dollars a day. All told, the bill, according to the Census Bureau estimates, will amount to $10,000,000.

But that will not complete the taking of the census. Rather will the task then only have begun. The collected data will next be sent to Washington to be sifted, sorted, added, written into books and published. The cost of preparing and publishing the census reports of 1900 was $4,516,210. The bureau's estimate of the cost of preparing and publishing the reports of the census to be taken this year is $4,000,000.

A Proposed New Plan

Here is the beginning of a plan: Every adult in this country receives mail. The letter carriers in the cities, the rural carriers in the country and the postmasters in the small towns know every place in which a human being sleeps and, thereby, may be said to have a home. Suppose that, when the government wants to take a census, it should proceed this way:

Print circulars in every language spoken in this country, containing the questions that the government wants answered.

Put the circulars in envelopes, and have the letter carriers in cities and the rural carriers in the country leave a circular, printed in the language that the family or the individual understands, in each home.

Make the parent or guardian responsible for supplying the data concerning all minors in his charge who are of census age.

Make the proprietors of hotels, apartment houses and lodging houses responsible for the filling out of the circular by every individual whom he harbors

Require each country postmaster to give a circular to each one to whom he delivers mail.

Require the circulars to be filled out and mailed to Washington, without postage, within a given reasonable time.

Require the carrier or postmaster to give a receipt, signed by the postmaster, to each citizen when he presents his circular for mailing.

And, after the lapse of the specified time in which completed circulars are required to be mailed, deliver no mail to anyone who cannot show a postmaster's receipt certifying to the fact that he has complied with the census law.

This is not the draft of a census bill—it's a suggestion. The question is "Would a law based on these lines work? Why wouldn't it work? Would the business man neglect to fill out and mail his circular with particulars about himself and his business? He would not, unless he were willing to have his mail shut off until he complied with the law. Would the hotel or apartment house keeper neglect to see that both himself and his guests made proper returns? He might, if he didn't care about his own mail and believed his guests would stay with him even if they were not permitted to receive any communications by post. The farmer and the city house-holder could certainly be depended upon to act quickly. Even untutored immigrants want to receive letters from home.

A certain number of persons, it may be said, cannot write and therefore could not fill out the circulars. All right. Let the letter carriers or postmasters help them. Let friends, if necessary, be brought in as interpreters. A man who wants to prevent his mail from being stopped will run around quite a bit to keep the postal highways open to him. France counts those who cannot write and counts them by mail. Why cannot we?

Maybe, at that, 50,000 hoboes would escape the count. Maybe! What of it? Are we quite sure that our present expensive method of taking a census gives us a complete and accurate list of the hoboes? In any event, are the names of 50,000 hoboes worth $14,000,000?

If full particulars about the names, lives and fortunes of these gentlemen are not worth $14,000,000 why don't our Washington statesmen enact a law that would give us, without cost, the names of all the others?

The answer ought to come from the Washington statesmen, as they are the only ones who know. Others can only put two and two together and try to make four

Here are two and two—see if they make four:

Our government is a government by parties. The party that is in power is always trying to hold on, and the party that is out of power is always trying to get in. Neither the party that is in power nor the party that is out of power can hold on or get in except as it can do so through the work of its "friends."

Real political "friendship" is always based upon favors in process of enjoyment or favors that, it is hoped, will soon be in pro-

cess of enjoyment. Therefore, the party in power must give favors to stay in and the party out of power must promise favors to get in.

There is no political favor like a job—be it ever so brief—to which there is a salary attached. Men who would not work at anything else will work to get such a job. Men who would not pay for such work with their own money will pay for it with the people's money—pay for it by giving the worker a job at public expense.

Add up and see if these two twos make four:

The Federal Constitution requires that a census shall be taken every ten years. There are several ways of taking a census, most of which are bad. There are a few ways of taking a census that are good. The bad ways cost a great deal of money, but they are productive of many "favors" that may be bestowed upon willing workers. The good ways are productive of no favors.

The party in power—whether it be Republican or Democratic— wants to give favors to keep in power. That's enough. A bad way is chosen.

The word goes out from Washington to congressmen and such that nominations are in order for census enumerators. Sixty thousand were hired ten years ago; 65,000 this year A Federal official whose support the administration wants is permitted to nominate for enumerators men who, he believes, can thus be made helpful in keeping him in power.

The congressman, or whoever he may be, usually farms the job out for his city or district to a gentleman who is known as the "chief enumerator" for the city or district. He lets the chief enumerator, upon whom he believes he can depend, select most of the mere enumerators.

That gives the chief enumerator a chance. If he is a lawyer, he probably wants to be a judge. Whatever he is, he wants something. or he wouldn't be a chief enumerator. And, when convention time comes, those little fellows who worked a month in June are mighty handy. They make fine delegates for the chief enumerator. And when national convention time comes, the chief enumerator and all the others make fine men for the party in power. There must be some reason why a party in power that cannot even re-elect its candidates can nevertheless nominate its ticket. Benjamin Harrison's office-holders made himself strong enough to renominate himself in 1892, though the people, at the following election, defeated him.

Of course, objection may be raised to the theory that our expensive method of taking a census is due to the party system of government. Attention may be called to the fact that there are political parties in England, Germany and France. But the English, the Germans and the French will not stand some of the things that we endure. They will not stand, for instance, such bad municipal government as we endure. And the fact that they take their censuses for next to nothing would seem to indicate that their politicians know better than to try to install the American method of taking a census

The fact remains that the French, knowing as they do the names and addresses of all their people, are enabled to take their census by mail, practically without cost.

We do not know the names and addresses of all of our people. But, happily, we do possess an excellent postal service, and our postmasters and their carriers either know all of our citizens or know where they sleep. In other words, we can reach everybody by mail, precisely as France can. Is it possible, then, that the French plan, which works there, would fail here merely because in France the census circulars are directed to individuals in person, while here they might be handed to individuals in person, though the actual envelopes bore no names.

That's about all there is to it.—Sel.

(Continued from page 437)

who are not acquainted with the silo should be told that it is a sort of food-preserver for live stock. Into it is packed every part of the corn plant or other fodder, which is cut in pieces of suitable size by machinery. Full of sap, the "green stuff" is very heavy and packs down in such a solid mass that one silo will hold a surprisingly large quantity. The preacher-farmer found two silos, holding 100 tons, sufficient to feed his live-stock throughout the months when he could not secure their meals direct from the field.

These Jerseys are indeed fortunate. Not only do they have a course dinner but it is all cut up for them. Everything is sliced into little pieces less than an inch in length and well salted before they put their noses into the feed trough. Each cow gets three-quarters of a pound of fine table salt a day and licks up every grain of it.

That's the way the owner of this toy farm gets the best in milk and meat; but the life of the out-of-doors is interesting. One man and a boy do the labor of the farm, except in hay harvest and during the cutting of silage; and they have all they can do. The owner does only such portions of the ordinary labor as cannot safely be entrusted to hired help, but he plans the work, and then sees that his plans are followed strictly. So perfect is the system that the owner may leave for a week without notice to his laborers, without interruption of the regular routine. The feeding of the cows, the methods of handling the milk, of keeping the barn clean, and of disposing of the manure are all worked out so perfectly that they require very little supervision. Every green crop grown on the place is utilized for soiling purposes, more or less, the surplus being converted into hay or silage. The crops grown are rye, timothy and clover, corn, peas and oats, and millet. At least two crops a year are harvested from most of the fields. Any farmer knows what a record this is for even naturally fertile soil. Rentembering the scanty harvests when the place was farmed by muscle instead of mind, the results obtained seem almost beyond belief.

And the oddest part of it is, that the man who turned this worthless land into a profitable bit of agriculture, and with the aid of his brain created something out of nothing, is no longer its guider. As an illustration of the interst of the rural folk in everything that may better their life, when the news spread that Mr. Detrich was keeping thirty head of cattle on land which had not decently supported two animals before, he began to receive visitors. He answered their questions, took them around the place, explained his ideas about cultivation and crop selection; and of course they had to look over every Jersey. Then they went home and told their neighbors, and the neighbors came. Finally Mr. Detrich felt he was more of a showman than a farmer. He was so overrun with curious visitors that he had not time to continue the work. He sold out at a handsome profit, and took up another tract of land and repeated the operation. Where he has located is kept a secret. The Department of Agriculture knows, but it has promised not to tell. Ask anyone in about Flourtown, Pennsylvania, however, and he will guide you to the little pastureless farm which, for years past, has been such an object-lesson in getting the riches of the land.—Putnam's Magazine.

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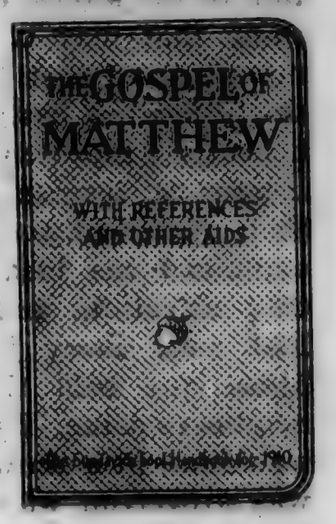

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STUDENTS' MAP of PALESTINE and JOURNEYS of JESUS

The Greatest Map of All Maps for Adult Bible Classes and for all Sunday School Teachers

By Rev. E. P. STOUT and CHARLES D. MEIGS

This is not the entire map, but only a small section, *reduced one-half in size*, covering a radius of 20 miles from Jerusalem

If so much that is of interest is shown on so small a section, think how much there must be on the entire Map!

All the Sunday School Lessons in 1910 will be a Study in MATTHEW of the

Words, Deeds and Journeys of Jesus

Of His 116 separate and distinct journeys, 63, or more than one-half, are recorded by Matthew. This great map shows His *itinerary*, in chronological order, and shows, by arrowed lines, His every journey. To study this map and to trace out each journey is to "Tour Palestine" with your Lord; *hear* what He *says; see* what He *does;* stop where He stops, and learn more Bible Geography in *six hours* than you ever learned before in *six years*. This has been proved by experience

OVER

FOUR THINGS WORTH REMEMBERING

FIRST—That no history was ever made in the air, not even the history of Birds and Balloons, else the first breeze would blow it away. It all had to be made on some spot of Land or Sea, where it could *stay!*

SECOND—All history has at least three component parts:

THE FACT THE PLACE THE DATE

You may know the *fact* and the *date* perfectly, yet if you are "all in the fog" about the *place*, there *may* come a time when you will blush at your own ignorance.

THIRD—It is every Bible Teacher's plain duty *to be interesting;* because, where there is no *interest*, there is no *attention;* where there is no *attention*, there is no *learning;* where there is no *learning*, there has been no *teaching*, and where there was no *teaching*, there was no *teacher!* This is worth pondering.

FOURTH—The study and use of this splendid map *interests* and instructs a teacher; consequently, *interests* the class, gets *attention*, and imparts information. Then there has been learning, teaching, and *a teacher*.

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

CHRISTIAN MONITOR

MARCH, 1910

On the Banks of the Jordan

SELECT READING

THE VISITING COOK

Boards of experts to figure out just what a soldier's knapsack should carry in war and no one to care for the table and dinner pail of the scores of millions in the war-surpassing struggles of the army of labor! That was the condition which one woman found and in a few brief years she has set on foot a movement that will rob poverty of much of its sting, that in the fiscal year has benefited more than two hundred thousand persons in New York City alone and by adoption elsewhere has reached an even greater number, that will keep the dinner pail filled!

The woman is Miss Winifred Gibbs. Her work is under the auspices of the society for the Improvement of the Condition of the Poor, and now more than eighty paid operatives are engaged in it, in addition to over two thousand volunteers. The man with five hundred dollars a year wastes more on food than the man with five thousand. This statement is extraordinary but time and Miss Gibbs' efforts are to change the condition.

The "Visiting Cook," the New York tenement dwellers call her, for they do not understand her formal title. They know that one day a woman came to the door and smiled when she said "Good morning." She had no gloves on her hands and they knew the redness of dishwater and the burns of flying grease. She wanted to know if Mrs. Flaherty and Mrs. Simonenski would mind if she went out to market with them and then came home and cooked their dinners, set the table and washed the dishes. Well, they never! But they were willing to play this new game. That was the entry. This was the process. The tenement women were accustomed to buying in a hand-to-mouth sort of way, small parcels of cheap food. With gentle suasion and unbounded patience Mrs. Flaherty and Mrs. Simonenski were shown how to buy better food for less money and when they got home it was cooked with greater care and resulting excellence of taste. The table had a different look to it when the "Visiting Cook" was through. Mother, father and children were amazed and delighted and words failed them when the strange woman sat down and ate heartily. Said one, Mrs. Flaherty, "Shure twus as good as a par-rty and Oi had saved twinty-sivin cints."

Nowhere is there so much need for the work of Miss Gibbs and all the others are doing as in the crowded cities. All of the crowded tenement sections are inhabited by people who have come from foreign lands or from the country where each has had a different and particular kind of food that cost far less than it does in the American city. The result is that not being able to live as they have been taught to live elsewhere, the poor, ignorant housewives enter on a makeshift existence, living out of tins and boxes, preserving little from meal to meal and overlooking the advantages of broad, staple foods tastefully prepared. Once they are shown the way the remainder is easy. Their instincts are all right and a better way is also more economical, it is its own propelling force.

Miss Gibbs was born in New York in 1873, but from childhood lived in Chicago and finished her education at the University of Rochester, graduating with honors and going into normal school work. When less than four years ago, investigating conditions among the poor as a somewhat literary study, she saw the great need which she is now meeting, she gave all her energies to it. Today, it is the most important thing of its kind in the world, and approached only by the work of the Salvation Army in London, which has paid it the tribute of adopting some of its methods.—Hampton's Magazine.

MISERY IS LOT OF A WOMAN WHO WEDS FOR MONEY

Many women are unhappy because their homes are not as fine as they would like them to be, and think if only by some stroke of what is called "good luck" they could live in a finer house and move in what is so-called "higher society," they would be completely happy.

What a mistake! It takes more than palaces to bring happiness. Anyone familiar with the stories of marital miseries as reported in the daily divorce proceedings of our country can readily believe what is a fact, that in many a palatial mansion there have been more scalding tears wept than those that rolled down the cheeks of Josephine.

If the sobs of unhappy womanhood could break through the $20,000 tapestried walls, those sobs would come along like the simmoon of the desert. You can hear in the rustling of the silk over the $10,000 rugs the hiss of adders that follow in the wake.

Have you not, as you have looked up at some of the great houses of your more prosperous neighbors, wished that you could live there and imagine how happy you would be? And yet, perhaps, at that very moment within those houses there may have been the wringing of hands that made the bones crack.

I have now in mind a young woman who was happy in her father's plain house. She married into what the world calls "a fine family," moved in a brilliant sphere, and all her girl friends envied her upon her grand prospects. The home she left was humble but happy. Her father and mother daily, upon bended knees, invoked God's blessing. The Sabbath light flooded the room with the mirth of heaven.

In the great residence revelry reigned and God was dethroned. The orange blossoms of the marriage feast lost their fragrance and the night of discontent soon cast its shadow. Unkindness changed all the splendid trappings into a hollow mockery. This is the story of many a woman who sought her happiness in social life and worldly splendor.

No matter how much money you have, it will only bring you nearer to some wealthier neighbor's sneer. No matter how fine things you have, there are others who have them finer. And the woman who marries for money only will find that her life will be one of gilded misery and her old age will be like a crag on the bleak side of a desert mountain, where cold moonbeams sometimes glitter, but no sunshine ever falls, no flowers bloom, no birds sing, but wild storms howl and hoarse thunders roar. —Dr. Peters.

YOU AND YOUR BOY

I have never been one to feel that the best love was won from a child by extreme indulgence. In fact, I hold that the contrary is the rule. Observing the families of my contemporaries and predecessors it is borne in upon me that the most indulged children have not been the most devoted to their fathers and mothers. On the contrary, having had the happiness to be associated with several households where strict obedience has always been demanded and received, I feel justified in declaring that the families where discipline is observed are those whose children are most affectionate.

Be it noted that strictness does not mean harshness or severity. It does stand for reasonable rules positively enforced, for commands which must be obeyed; and, above all, it should stand for justice.

Were I asked to put in a word the most desirable quality in dealing with boys, or with girls, either, for that matter, I would put justice first. It would not be a synonym for hardness, although this is a meaning often applied to it. It would mean obedience to orders and penalties when orders were disobeyed, but it would mean also an appreciation of the child's standpoint, an almost agonizing care that he should not be punished without adequate cause, a rigid adherence to promise of reward as well as of rebuke, an understanding of what led to this or that course of action which from an adult's viewpoint may seem inexplicable.

There may be well-brought-up children who resent a just punishment. I have never known them; but I have found injustice of reproof or of penalty resented with a bitterness which left its mark for years afterward.—Christine Terhune Herrick, in The Circle.

"Indifference to Missions is the worst kind of treason. Enthusiasm for missions is the measure both of our faith in Christ and of our love to men."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. II SCOTTDALE, PA., MARCH, 1910 No. 3

THE DISTORTION OF THE HUMAN FOOT

Dr. Francis D. Donoghue, one of the Boston's most successful surgeons. has started a new and hitherto neglected movement in sociology. He believes that men and women may live several years longer and may add to their industrial or earning capacity by an average of fifteen per cent. through intelligently caring for the feet.

Not only may the lame, the halt, and those afflicted with acute diseases of the feet and legs be restored and rendered capable of becoming efficient workers, but the shop girl, the laborer, the merchant and the woman of fashion are included among those to whom Dr. Donoghue believes his crusade will prove a veritable godsend.

Dr. Donoghue makes the statement, backed he says, by years of study and research, that only a small fraction of one per cent. (practically none), of the present-day men and women have normal feet or walk properly.

"The shuffling walk of the pauper, a phrase so often heard," says Dr. Donoghue, "is simply the result of broken down arches, and the common splay-footed walk in which the spring has been lost and the industrial capacity of the individual impaired. Fifteen per cent. of today's pauperism is thus directly traceable to a lack of care of the feet."

The doctor further states, what seems stranger still, that only a very small percentage of the people are aware that each day, they are being handicapped in business, socially and hygienically, simply through a lack of knowledge of the physical strain which their improperly-shod feet are inflicting upon them.

He says that thousands of shop girls, domestics, factory workers, workingmen, mechanics, artisans, merchants and also people of the wealthy classes are unwittingly, but constantly laying up a store of trouble by ignorantly abusing the delicate arches, joints and tendons of their feet and legs.

He says the shop girl behind the counter will be able to stand all day without getting tired, that people of all classes and conditions who are now wearied before the day is over by being constantly upon their feet will discover that this exhaustion has mysteriously disappeared; that the body and the brain of the worker will become infinitely better capable of increasing the individual earning capacity as soon as the human foot receives the simple care which is now given to other members of the body.

The purpose of the new crusade is also to establish better and more general facilities for caring for the feet and for placing a premium upon restoring to health sufferers from foot ailments.

Additional departments and more beds at public hospitals are to be secured, the purpose being to not only restore foot sufferers, but to furnish such advice in caring for the feet as shall at once do away with that class who are thus rendered sufferers and often public charges.

"Of all the organs or members of the body," declared Dr. Donoghue to a reporter last week, "the feet are the most neglected, with the startling results that the adult normal foot today is rarely found.

"The normal foot is provided with three under arches; the small arch, in front in a line with the foot, between the outer and the inner toe knuckles; the large arch on the inner side of the foot and a smaller arch running transversely from the large inner arch across the foot.

"The normal foot moves freely and easily upon the angle-joint and in walking strikes the ground upon three points of contact; the two on either side of the front arch of the foot and the one on the heel.

"The step should be in the direction of the ankle-joint in its natural position—that is on the axis of the leg in the line of weight of the body. In other words when the foot goes down it should strike the ground so that it does all the work intended of it in support of the weight of the body.

"A shoe is intended as a support for the foot and it is due to the overlooking of this fact that there is today an almost universality of abnormal feet.

"The first requisite in buying a shoe is that it shall support—that is, act as an aid for the large arch of the foot.

"Among ten people chosen indiscriminately, it will probably be found that in nine cases the shoe does not properly support this arch, as will sometimes be noticed by the wrinkles in the leather.

"The second essential to be determined in the selection of the shoe is that the point or front of the shoe does not squeeze the front of the foot out of its normal position and thus produce a constant tension.

"For instance, the average person with normal shaped legs walks straight ahead—that is, with an appearance of being slightly pigeon-toed when in motion. If the foot is forced into a shoe that has a decided point forward the whole tendency of the shoe will be to skew the toes around from their normal direction and thus thrust the foot out of shape; a result that is sure to bode trouble of various kinds to persons thus shod.

"Pointed-toed shoes are not necessarily ill-fitting, provided the shoe is built to toe in the natural direction of the foot when drawn on, and provided there is always room inside the shoe between the large and the small toe for the joints of the toes to have free action.

"What happens when these precautions are overlooked or disregarded?

"Supposing the foot is slightly thrown out of its normal position and skewed around by the fit of the shoe. Either the inside or the outside of the foot is forced from the natural direction in which it has a constant tendency to swing. There is a squeezing together of the toes, and sooner or later the little under arch in front, just behind these toes, is broken down. Then, instead of falling upon the two supporting points in the front part of the foot, the whole weight of the body begins to be thrown upon but one point here; that is, the equilibrium of the foot is lost and the person begins to walk upon the one point of contact of the heel and only a single point in the forefoot. Immediately a strain is inflicted upon the foot, the ankle and the leg.

"This straining of the foot out of its normal position eventually results in the breaking down of the large inner arch, and in causing flat feet and the loss of all the natural spring which is intended to relieve the body of the jar in walking.

"The average child has a perfectly normal foot. It is only when the growing person begins to wear stiff leather shoes that the process of twisting the foot and ruining its arches begins.

"Shoes should be built to fit the feet, but instead it seems to be an almost universal thing today for people to make the feet fit the shoes.

"An illustration of the abuse of the feet may be found at any time in the spectacle of one or a number of pedestrians upon a public street. In the walk of many, actual pain may be observed. Hundreds of people walk with their feet thrown slightly outward whereas if their shoe had been properly fitted from youth their feet would point straight ahead when walking—the normal walk of the child and of the rare individual with the normal foot.

"Few people realize that much of the weariness which they experience from standing still or walking is incurred by the improper fit of their shoe—that the foot is being continually twisted from its normal position."—Sel.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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"CONDITIONS AS THEY ARE:"—Facts are stern, irrefutable things. They "are God's arguments." They must be faced as they are; to ignore them will not alter the situation. The article with the above title, found on another page, is bristling with startling facts. Facts that will cause everyone who reads them to think, and to think seriously we hope, as to the cause for this gradual decrease in the contributions. These facts are evidence that we as a Church are becoming negligent in the support of the Lord's work. *Have I been negligent?* We need more information. Here is where the ministers have a grand opportunity of doing a noble work by giving their congregation the needed information regarding the missionary and charitable enterprises of the Church. Information breeds interest, and interest support. If the ministry lacks interest it is only reasonable to expect the same of the congregation. The pew will not rise much higher than the pulpit.

In this connection we also wish to call attention to the short article on "Annuities." Those of us who are blessed with an abundance of this world's goods let us consider carefully how we can invest them so they will return the greatest dividends into the kingdom of Heaven.

THE ESKIMO AND CHRISTIANITY:—Robert E. Peary after describing at some length the life, customs and religious beliefs of the Eskimo, in the second of his series of articles on "The Discovery of the North Pole," gives expression to the hope that no effort will be made to civilize these people because such an effort would destroy their "primitive communism" and make them selfish, which would be destructive to their existence because natural conditions necessitate the sharing of food supplies for their preservation. He further intimates that Christianity would have a baneful influence upon these people. The latter conclusion is evidently based on the supposition that Christianity and the evils of modern civilization are inseparable, that these evils will necessarily follow the introduction of the former.

We do not question for a moment that the introduction of modern civilization alone would be an injury to these primitive people, and even if introduced in conjunction with Christianity that the results will be entirely beneficial. However we do assert with confidence that Christianity alone will be highly beneficial to the Eskimo. It is true that civilization follows in the wake of Christianity, but not necessarily its evils. Christianity, pure and undefiled, instead of tending to destroy their "primitive communism" as it relates to the sharing of the necessaries of life, would serve to greatly strengthen it, because some of the principles underlying the highest communism are some of the teachings of the Gospel. Christianity is a civilizing agency, but it stands for a civilization freed from the evils associated with the modern conception of civilization.

Perhaps one of the most brilliant examples of the effect of Christianity, separated from the prevalent idea of civilization, is the world renowned work of Pandita Ramabai in India. Before the inception of her great work to educate and Christianize the widows of India, "she realized that Christianity was an Asiatic religion, and therefore should be adaptable to India without Western additions, and she determined to maintain her habits in all customs of food and dress." She did not permit anything in her work that would tend toward American and European ways of living and thus bring discontent among the converts. Frequently the mistake is made of trying to place converts from heathenism on the same plane of living that the missionary has been accustomed to in the home land. This breeds discontent among the converts and arouses opposition to the missionary cause.

The introduction of Christianity among primitive people does not necessarily require a radical change in their customs and manner of living. It is not necessary for its adherents to live in modernized homes and worship in special church edifices, nor to have all the other additions associated with it by Western civilization. It will flourish in the igloo as well as in the palace. For this reason we believe that Christianity would be a decided blessing to the Eskimo and would not result in a curse. If it would not be a blessing then Christianity would not be a universal religion, in this, that it is capable of meeting all the needs of humanity, as it is claimed to be, then Christ would not have died for all men. Let us speedily bring the Gospel to these children of the far north, but leave behind the evils of our modern civilization.

WHAT SHALL IT BE?—It is not our purpose to answer this question by endeavoring to outline a policy for the Church to adopt with reference to the problem discussed in the Educational department of this issue. Nor is it our purpose to draw any definite conclusions, but rather to give voice to a few thoughts relative to the problem.

Perhaps the most vital and perplexing problem confronting the Church is that of education. The problem is causing an increasing concern in proportion as we are realizing the significance of education as a factor in determining the moral and religious life of our young people.

It is possible for all to get a common school education, and

practically all can secure a high school education if they are so minded. That more young people are availing themselves of this opportunity may be attributed to the fact that a higher standard of training is demanded. Today a high school training is required to fill many positions for which a common school education was deemed sufficient a decade or two ago. This standard will evidently continue to be raised.

The dangers attending the acquisition of an education in the lower grades of our public schools are not so great, but this danger increases as the student advances in his course of study. That there are some erroneous moral and religious theories taught in many of the high schools and higher institutions of learning is very evident, when we see thousands of young men and women leaving the educational institutions of our land, moral and spiritual wrecks, or if not wrecked, headed toward dangerous shoals. This fact has given rise to much of the opposition to high school and higher education. Because of these conditions many parents think it is better for their children to do without this education than to have them run the risk of being led astray, morally and religiously, in acquiring it. Consequently the problem in the minds of many parents is, how to give their children the desired education yet avoid the danger of having instilled into their minds these erroneous teachings.

We probably do not fully appreciate the importance of the education of a child in relation to the religious teaching and training we wish to impart. Education, or the lack of it, has a vital bearing upon the religious beliefs of the child when it grows to maturity. On this point there are two possible extremes to be avoided: first, that of laying too much emphasis upon education; second, that of under-valueing it and not educating sufficiently. Both of these extremes are detrimental to the best interests of the Church. The problem then resolves itself into this: How can our young people acquire the desired amount of education without becoming contaminated with the evils so prevalent in many institutions of learning?

The Catholic Church solves this problem by providing the parochial school and a complete system of education for the training of their children under the direct control of the Church. In this system the work is so arranged and conducted that it serves to emphasize the religious teachings which they deem of paramount importance. The result is that there is not so great a falling away from their faith as there is from the Protestant faith.

We as a Church are hardly in a position to inaugurate a complete system of education of our own that makes provisions for the training of the child from the time it becomes of school age until its education is completed. The dangers threatening below the high school grades are not so serious and can be counteracted by proper training and instruction in the home. The problem becomes more serious at the high school age, when the mind becomes more impressionable and plastic, when the foundation is being laid that will largely influence all the future thinking of the individual.

At this stage it becomes a matter of vital concern to the parents and the Church. To meet these conditions the control, by our people, of the high schools located in Mennonite communities has been suggested. This is hardly possible because in the majority of communities our people comprise only a small per cent. of the patrons. There may be a few communities where a high school may be largely under the control of our people, but they are the exception. Consequently we can hardly expect to meet the problem successfully in this way.

Some of our educated young men and women, who are firmly established in the faith, can render invaluable assistance to our young people by securing positions as teachers in high schools located in these communities, and thus properly direct the lives of both those in and out of school into the right paths. This course, however, would only be a contributory factor toward the solution of the problem, and is also attended with dangers.

If the young people of a high school age have strong moral and religious environments in the home, the evils of the high school will not be so detrimental to them. The parents are able to counteract them by giving timely advice and counsel. Under such conditions it may be far better for young people to secure their high school training in the high school than in a school that will remove them from the direct influences of the home. There is no training that sticks to us as closely as that gotten in the homes.

Still another recourse that we have, and along which we have been working, is through the medium of our Church schools. These schools have been founded for the definite purpose of educating our young people for usefulness in the Church; for giving them the desired education without having them contaminated with the evils existing in many other institutions of learning; for training them under influences that are in accord with the principles of the Bible as interpreted by the Church; for training consecrated workers for the cause of Christ. In order to accomplish these purposes it is necessary that their curricula are so arranged and the work so conducted that the student will be fitted and prepared to meet the *immediate* needs of the Church. It is necessary to constantly hold up before their students the need of preparation for practical Christian work, rather than that of a brilliant career in some profession in which their services will likely be lost to the Church. The Church needs educated young men and women with an inspired vision of the possibilities for Christian effort among our people in the rural districts; consecrated men and women who are willing to labor in obscure places, working quietly yet effectively by implanting higher ideals of Christian living by their teaching and example.

We believe that the burden of the solution of this problem rests with our Church schools. If they continue to turn out an ever increasing number of trained young men and women for direct usefulness in the Church, the problem will be constantly nearing the desired solution. In order to do this they need the loyal support of the Church. We believe it to be the duty of the Church to see to it that the schools are kept in line with the purposes that led to their establishment. In the faithful performance of this duty, we believe the Church as a body can make her largest contribution toward the right solution of this problem.

As we see it, not only the schools and the Church as organizations have their contributions to make toward the solution of this question, but all of us as individuals have a duty to perform. Perhaps we have not in the past, and are not in the present faithfully performing our duty in this matter. Let each of us meet the problem as it confronts us, contribute our mite by throwing our influence on the side of right and truth, put our shoulder to the wheel and try and solve it so that it will work out to the best interests of the Church. By a united effort, all working in unity, wonders can be accomplished.

CHRISTIAN LIFE

CHRISTIAN SERVICE

Christian service is the labor, assistance or kindness rendered for another. All service, however small, has its compensation. Christian service is often classified as whole-hearted and half-hearted service. The term whole-hearted, conveys the idea of having the whole life, heart, mind and soul centered upon the work at hand; the prime interest and chief concern of the individual is in the service rendered. Half-hearted service, then, is such in which these conditions are lacking.

It seems inconsistent to speak of half-hearted service. Is there such a thing as rendering Christian service without having your heart in it? "Where your heart is there is your treasure also." Activity in religious work is not necessarily Christian service. Christian service manifests itself in some activity, but activity along religious lines cannot be taken as an infallible index, of Christian service. When the heart is divorced from Christian activity the result may not in the strict sense of the term be called service. If your heart is not in the work your treasure is not there, since Christ is the treasure, Christ is not in the work, and therefore it cannot properly be called Christian service.

That which gives quality and value to service is the spirit in which it is done. Christ had this in mind when He referred to the giving of a cup of cold water in His name. The giving of a cup of cold water is a small thing, as far as the physical act is concerned, thousands have done so without receiving the promised reward, simply because it was not done in the proper spirit, their heart was not in it. We as Christians often miss the blessing God intended for us for the simple reason that the kindness we render, the favor we grant is done out of an ulterior motive. Service, to receive the blessing, must have the heart in it, yourself in it, otherwise your labors will become mechanical, your work will be lifeless, devoid of doing much if any good. But the one who throws all the energies of his being into the work will be as an oasis in the desert, he will leave his impress upon the world for good.

God makes it very plain in His Word that He is not satisfied with anything less than a whole-hearted service. The prophet Malachi speaks in no uncertain terms about the irreligiousness and profaneness of Israel in their worship when he says, "But ye have profaned it, (the name of the Lord) in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat is contemptible. Ye said also, behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts: and ye brought that which was torn, and the lame and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Here an offering given to the Lord that is not the best possible that can be given by the offerer is not acceptable, but a curse rests upon the one who offers it. Does not this apply to our service which is simply an offering? If our service is not the best possible, and it is not unless our heart is in it, the Lord may well ask of us, "Should I accept this of your hand?" And we must with shame acknowledge that it is not fit for God to accept. When we realize that the Lord is a great King, we will never venture to offer Him anything but a whole-hearted service. Rest assured that however small the service, and imperfectly rendered, that if it is your best it will be as a sweet fragrance to the Lord, and will be richly blessed of Him. Whatever your hands find to do, do with all your might. Throw your life and all into the work, then and then only, will you realize the deepest and richest experiences in the Christian life.

MATHEMATICAL PHILOSOPHY
Some Rules for Walking a Straight Line and Being Square

AXIOM

The whole of man's character should be greater than that of his eccentricities.

DEFINITIONS

If one great soul comprehends another great soul, the result is friendship.

A person whose stupidity is greater than a right amount is called obtuse.

If the opposite sides of a quarrel are right and of equal value, the matter is a right tangle.

THEOREMS

A chord of sympathy is the shortest distance between two hearts.

The product of the golden means of life is always greater than the extremes.

The value of a man's influence is equal to the area of his character multiplied by his common sense.

The area of a man's smile is equal to the product of his good humor times his sympathy.

Two opposing wills will never meet, however far they may be extended.

A good life is bounded by a curved line, every point of which is equally distant from a point within, called the conscience.—Life.

MY THOUGHTS TONIGHT

F. Pearl Coffey.

My mind is o'erburdened with grief,
Oh! for some friend in whom to confide,
That this poor soul may find relief,
And with the pure forever abide!
Dark melancholy dwells in my mind,
And storms gather darkly each day,
And I know the light I'll ne'er find,
'Til I'm providentially shown the way.

I see sometimes faint tints of light,
And to grasp them I eagerly try;
But darkness again, with power and might,
Leaves me for the light to cry.
Rare gems at times I seem to have gained,
And joyfully do I heed the call,
'Til a voice murmurs, "All feigned, all feigned,"
And again from the heights I fall.

All absorbed in sorrow I sigh;
For I beheld the beautiful scene,
So dazzlingly lovely cast on high,
Without one trace of a screen.
It seemed as if all the pure and good
Had gathered in that place,
And in the midst the Shepherd stood,
To give them power and grace.

Their voices pealed forth in melodious sounds,
Telling the sweet story there and then,
Of the great love that forever abounds
In Christ, the Savior of men.
Very gorgeously beautiful were the gowns,
Worn by that band over there,
And many, too, were the gems in the crowns,
That were worn to adorn the hair.

This bright array seemed plainly to say,
"Of thy faith this is a sure token."
And sounds that were sung in the lovely lay,
Told, too, of the love that was spoken.
And as I stretched forth my vision to see
The scenes of that field of light,
A voice very low whispered to me,
"Depart from the land of night."

So thinking my strength indeed was great,
I made one quick, sudden bound,
Alas! with fear I learned my fate;
For I had reached the ground,
And thus forever 'twill be with all
Who fail in Him to trust;
For very loud has been the call,
"To trust in Me, ye must."

And tho' the dark I now behold,
Yet far-away voices say,
"Just bide your time; for 'tis foretold
You've stumbled on the way."
So to attain your longed-for home,
Put faith and trust on high,
And on together we'll roam,
And loud hosannas cry.

And now to reach that blessed land
We'll watch and fight and pray,
And thru' the Word we'll conquerors be,
Tho' dark and rough the way,
And now with words of joy I say,
As I tell it to you all,
Look unto Him, He is the way,
And thou canst never fall.

Stuart's Draft, Va.

THE WORLD NEEDS OUR SYMPATHY

The sight of a man crushed to earth is one of the saddest things known. And how many such wrecks there be! Poor, helpless, weary ones, of whom it might truly be said, "The grasshopper is a burden" to them. Indeed, it seems as if the juniper trees were almost as close together as lamp-posts in some lives; and how little we do, compared to what we might do, to make it otherwise!

Here is a poor, disconsolate, disappointed man, crushed to earth with the weight of life, and wanting to die. He feels that he hasn't a friend in the world, and so he wants to get out of it. A kind word of encouragement and sympathy would be to him like an angel feast, in the strength of which he might go for forty days; and yet we withhold it, because it seems such a little thing to do.

The hardest thing about the hard things of life is, that we must bear so many of them alone. Many a man will give his goods to feed the poor, and almost give his body to be burned in the works of charity, who will not take a poor man by the hand, and say, "Brother, be of good courage;" the very thing his heart is starving for. This old world of ours is in more of a famine today for sympathy than it ever was for bread.

As our hearts have gone out to the old prophet in his oppressive loneliness, perhaps some of us have thought: "I should like to have been the angel that helped him under the juniper tree." Well, why not be the angel to help other poor folks under other juniper trees? For there is still plenty of that kind of work to do. God's work in this world is not waiting for wings so much as it for hands and feet. The most of us are too much afraid of soiling our hands and hurting our manicuring in doing the same kind of work the Good Samaritan did; but if we only had a pair of nice, long, white wings to hold us up out of the mud, what missionaries we would make!

Had the priest and the Levite only stopped to give the half-dead man the right kind of a hand-shake and a word of encouragement, it might have braced him up to at least make a good start for Jerusalem before the Samaritan reached him. But their going by on the other side, with their heads up, may have hurt him more than the hardest blows the robbers gave him. A friendly hand on the shoulder of John B. Gough made a man of him, and put sunshine into untold thousands of homes.

"It was only a glad 'Good morning,'
As she passed along the way;
But it spreads the morning's glory
Over the livelong day."

It was a little thing, so easy for any of us to do, and so much needed, and yet we didn't do it. Somebody has said that, if we don't take joy to heaven with us we won't find it there, and I have no doubt it is true. In this world we have to give to get, and I don't know of any good reason why it should not be that way in the next. It doesn't take many notes to make a melody, and yet so many of us never sing the little song we might,

"The wounds I might have healed,
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part.
But evils wrought by want of thought
As well as want of heart."

—From the Raven and the Chariot.

FIVE QUESTIONS FOR THE PREACHER

Before going into the pulpit, let me ask myself these five questions, and carefully ponder them:

1 What is my motive? To display my powers? To conform to custom? To gratify the congregation? Or is my one motive to please Christ? Is my eye single to His glory? Am I willing to be personally dishonored, so long as He is magnified?

2. Am I cleansed, and therefore a clean vessel? My Master will not put throne water into a foul glass, or the sincere milk of the Word into a tainted cup. I must see to it, therefore, that I am free from the stain of known sin, and have put away all filthiness of the flesh and spirit.

3. Am I sure that He has given me my message? I am not called to argue for Him, or to be His advocate, but to witness to what I have seen of Him, and to pass on to men the word which I have received from His lips for them. We can only be sure of the message of Christ when we have waited before Him in believing prayer until some word of His stands out clear and distinct. Jesus knows best what the gathered people need.

4. Am I willing to be an organ or instrument through which He shall work? I am not called upon to work for Him, but to allow Him to work through me. Paul did not dare to speak of any things, save those which Christ wrought through him. We must remember that we are only branches through which the root expresses itself.

5. Am I relying on the cooperation of the Holy Spirit? My witness will do little unless I am counting on the co-witness of the Holy Spirit; just as Peter would have caught no fish, though he let down a clean net, unless Christ had driven the shoals into it. The voice of the servant to the ear of the congregation is corroborated by the voice of the Spirit in their hearts.—F. B. Meyer.

HOW TO LEAD A SOUL TO CHRIST

Do a kindness, do it well;
Angels will the story tell.
Do a kindness, tell it not;
Angel hands will mark the spot.
Do a kindness, though 'tis small;
Angel voices sing it all.
Do a kindness, never mind!
What you lose the angels find.
Do a kindness, do it now;
Angels know it all somehow.
Angels weave it into rhyme.
Do a kindness, it will pay;
Angels will rejoice that day.
Kindly thoughts and deeds and words
Bless the world like songs of birds.—Ex.

AT ANCHOR

H. T. Miller.

I ride at anchor in the waters of separation, insular, limited and free. A bit of bunting flies at the mast-head, blue with a white square in the center Its name is Blue Peter. Its meaning is, Ready for Sea. I have mere signals, they are secret, personal, revealing. They indicate a person, a plan, a purpose.

I hide in my little craft, yet I am found. The tide comes in, the breeze springs up, the stars come out, the universe ministers unto me. Messages come from afar, from the ends of the earth, from heaven. They come laden with fruits, flowers and songs. They inspire tears of eloquence, pulses of profoundest pleasure. How welcome the salutation, how fresh the air, how lofty the vision.

Some one has been thinking of me, planning for me, with clear thoughts, high purpose, beneficent ends. Fresh head, fresh smiles, fresh inspiration. They tell me I am chosen, my course is fixed, my destiny defined. I have secrets, treasures, dignities to bestow. I create, transform, transmute, transcend. So new to me, so old to my Master. Oh, wonders, that the empty should be filled, the hidden revealed, the silent proclaimed, the neglected lifted to honor.

Ask you the price I pay? Nothing! Ask you the labor I bestow? It is not by labor, but by separation from others. Anchored in loneliness, free from all, free from self, I watch, I wait, I sing, I receive. I hold on, but am ready to trip my anchor and fill my sail and pass round the headlands and listen to the plaudits of the redeemed!

Vineland, Ont.

HELP SOMEBODY

"If I could see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

"If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I kneel to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?"

—Selected.

When you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one. In the meantime continue along the path, which you have been already treading. It lies in front of you; pursue it. Abide in the calling in which you were called. Keep on as you are, unless you are clearly told to do something else. Expect to have as clear a door out as you had in; and if there is no indication to the contrary, consider the absence of indication to be the indication of God's will that you are on His track.—F. B. Meyer.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

X

J. A. Ressler.

The story of how we found the home of the American Mennonite Mission is as romantic as ever a story of exploration and adventure could be. It only needs the "pen of a ready writer" to bring it out—and this, so far, has not been available for this narrative. The slow pen now at work will have to be content with a mere recital of the bare facts and leave the reader to supply the romance.

The rainy season of 1899 had begun in earnest and we had settled down to the study of Hindi at Igatpuri, and I for one had made a firm resolve to let come what will and stick to my study until after the rains. Then something happened. In the history of the Mission just after we had settled everything just right was usually when something did "happen" to promptly upset all our plans.

The "something" that happened in this case was the coming of a letter from Jagdalpur away off in the interior, 183 miles south of Raipur, and Raipur was the nearest railway point then available for the place.

The letter came to some missionaries whose home was at Raj Nandgaon, not far from Raipur, and who had been staying for a few weeks at Igatpuri. It stated that the orphanage at Jagdalpur was in distress. Eighty-seven children were said to be in want and in danger of going back to their heathen surroundings and religion unless relief came at once. The letter pleaded with the Raj Nandgaon folks for relief or that they would come and take the orphans into their care. The missionaries shared the letter with us and asked us to join with them in saving the children. With our lack of experience and lack of knowledge of the country and of the circumstances we thought we saw a clear case of duty calling for prompt action. To have come ten thousand miles to bring the Gospel to the heathen and then shirk at sight of a journey of eight hundred miles did not seem consistent to us.

Jesus had come to save the lost and He found and saved us. We desired to follow in His steps. Our one desire was to save those children.

The information reached us on Tuesday evening. With stupenduous effort we got ready to start by Friday noon. Next day found us at Raj Nandgaon and later—late on Saturday night—we came to the home of Brother Gass, the home in which we have so often found a welcome since then.

Just before we started Dr. Page wrote home that we could not decide on a definite place to locate before the rains and "during the rains it is impossible to move . . " etc. Now that ought to have been strictly true. The rains began that year at Igatpuri on the eighth of June. By the twenty-sixth they were on in full sway. At Raipur we were on the twenty-sixth and the poor orphans we were supposed to save were 183 miles away —were they starving?—and there was no way to get to them but over land in country carts drawn by oxen. Old missionaries told us that the journey was impossible. Swollen rivers, pouring rains, mud, ensuing sickness, and fever would compel us to abandon the trip. But there were those orphans!

The boldest cartmen dreaded the journey. The first set flatly refused to go when they heard where they were to go. The second set we called went only on the promise of about double wages. But at last, about eight o'clock on Monday evening, the twenty-sixth of June, 1899, we started. Two days later we saw Dhamtari for the first time. The rains were scant. That was what saved us. It will be remembered that it was the shortage of rain in this season that caused the terrible famine of 1900. As it was, three of the four missionaries who went on that trip have been compelled to leave India—most likely for ever—on account of their health. And there is abundant reason to believe that the foundation for their break down was laid on that trip to the jungles.

Travel by country cart is romantic—at first. We had three carts, three drivers, six oxen, and two Natives besides the drivers. We had expected to use two of the carts for sleeping and the third for our provisions. We soon found out that we did not have nearly enough provisions and that we would have to live on native diet and sleep in native style. It was interesting but not comfortable. But the orphans!

Christ gave His life for them. Might not we give a little of our time and comfort?

Smithville, O.

THE INDIAN EMPIRE AND SOUTHERN ASIA

The most encouraging thing I have seen in India is the present unrest. While this has been partially caused by the partition of Bengal and Japan's conquest of Asia, its real cause lies deeper. That cause is found in the conflict of the new civilization with the old, the work of the leaven of a new principle, the upheaving of a new life. Five causes have led up to this, namely: Western education, the natural antipathy for foreign rulers, the poverty of the masses leading to natural dissatisfaction, the agitation of the educated Indians for self-government, and the dissatisfaction of the people with the old order, both political and religious.

England is hated in India today as the United States is hated in the Philippines and Japan in Korea. But common honesty demands that recognition be given the work which she has done for the country. England has given to India 30,000 miles of railways, 50,000 more miles of telegraph lines, 25,000 miles of irrigating canals reclaiming twenty million acres of waste lands, more than 50,000 miles of macadamized roads, a splendid educational system, with five universities, 145 colleges, and 5,700,000 pupils today, a splendid medical work with 2,500 hospitals and dispensaries treating twenty-two millions of patients last year. Further, in spite of the poverty of India, under British rule the trade of the empire has increased ten fold in sixty years.

But the marvelous thing in India is the awakening of that empire; an awakening, first within the church, and second, without the church in the leavening of the life of the people. It is an awakening involving the reaction of Christianity upon the non-Christian religions and upon the whole nation.

1. The awakening within the Christian church. While it is true that India, with her iron-bound caste system, and her subtle philosophy, presents the most difficult problem for Christianity in Asia, nevertheless the empire is surely becoming Christian. While during the last decade the population has increased 2 1-2 per cent, the Parsees have gained 4 per cent, the Jews 6 per cent, the Mohammedans 8 per cent, while the Protestant native Christians increased 63 per cent, more than twenty times as fast as the population.

The great mass movements in India are full of encouragement. More than half a million have been gathered in from the outcasts of India and fifty millions of this class are at the doors of the church today, waiting for us to receive them and uplift them. Just before coming home, I was present in a great audience of a thousand Christians, just the local members of one church, and they were coming out every night of the week to a series of services. And the audience was remarkable, not only in numbers, but also in the quality of the people. Seventy years ago you could have bought any one of the men of this class of people for $3 and the women for $2. They were serfs that were bought and sold with the land and the cheapest commodity on the land. A night's ride, miles on the railway, brought me to the next place where there had been a mass movement. A spire of a great church rose heavenward, and within 12 miles of that spire are 15,000 Christians, within one hundred miles are 100,000 in the Church of England alone that came in that mass movement. I preached in that great church, seating quite as many as this hall. The stone at the entrance was the stone on which the sacrifices were offered in the devil temple which stood a few

years ago on the same site. Three hundred men come out every morning to pray before they go to work, a mile away, and the women hold a prayer-meeting every night right along all during the year. These are people whose ancestors, two generations ago, were outcast devil-worshippers, not even permitted in the Hindoo temples.

But the mass movement is occurring not only among the outcast class, but also among the middle class, the great backbone of India.

There is also manifest within the church a new missionary spirit. In the pagoda, where, 100 years ago, Henry Martin went and prayed—Henry Martin, who said that he would as soon expect to see some one rise from the dead as to see a Brahman become a Christian—I saw converted Mohammedans, men from every province in India, meet to organize a native missionary society, under native management, with native men, and supported by native money.

2. But greater still is the effect of this awakening outside of the Christian church. It is resulting in a new ideal of life. The changeless life of contemplation is giving place to one of activity, of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country. There is a new demand for reform, a new attitude toward woman. The old caste system is beginning to crack like the old temples that are crumbling. Five years ago I would not have believed it possible that 30 Brahmans, 30 Mohammedans, and 30 Christians could meet to discuss the new national unity. Five years ago it would have meant the loss of caste for the Brahmans. There is a new desire for education. Are we not glad that in addition to those in mission schools, there are more than five million pupils being educated by the government?

Best of all, there is a new attitude toward religion. The Brahmans have taken over from us the ideas of the fatherhood of God and the brotherhood of man. They are making a desperate effort to regalvanize Hinduism. I was not long since holding a series of meetings for men. One man was sitting near the front. He went out of the first meeting laughing and scoffing over everything that had been said. The next night I saw his head drop as I spoke of sin. I had to leave the next day, so I called him out. We sat down on the old college wall under the trees. I didn't know that he was the head of an anti-Christian organization in the school, called the Devil's society. I didn't know that his grandfather was a leader in the persecution of Christianity. I said to him: "I want to ask you a question; are you saved?" He replied: "Our religion does not tell us anything about that." I replied: "I have come half way round the world to tell you a piece of good news. Jesus Christ stands ready to save you. What do you say?" He said that he had become convinced of the one God, through his study of the Bible in the school, but he had not before been convinced of personal sin. And there he definitely accepted the Savior. He suffered persecution at the hands of his own people. But he was baptized, and this man, waving good-bye from the shore, a rising young man in government employ, showing his colors and standing firm for Jesus Christ.

Do you know the significance of these facts? Do you know that all Asia is awakening, from Japan to India, from Korea to Persia, from China to Turkey, all Asia is awakening? When we remember that Asia was the cradle of the race, the birth-place of our own civilization, the teacher of the West, the mother of all the great religions of the world, what have we that we have not received from the East? Asia with more than twice the population of Europe, six times that of Africa, more than half of the race, 850 millions of our fellow men, awakening, I ask: What shall be the answer of the West to the call of the East? It demands that we give to Asia our life.—Extract from an address by George Sherwood Eddy at Student Volunteer Convention.

CUSTOMS AND SUPERSTITIONS OF THE AGIKUYU PEOPLE

II

A. Oyer.

He believes that there are many gods, one for each tribe, and that the white man's is ruler over all the gods of the black people. He believes that God loves some more than others. He loves all people enough to give them rain and food, but if a man becomes rich they say that he is loved above all others because God has made him rich, and if a man is very poor they say he is hated of God because God does not make him rich.

He believes in ngoma or ghosts and is deathly afraid of it. Ngoma dwells on the earth and its strength is alike powerful with that of God's, but God does not get as angry and does not trouble people like ngoma. They sacrifice both to God and ngoma, but oftener to ngoma, because ngoma goes about killing sheep and people. If a leopard or hyena kills a sheep, they say it is ngoma that is angry and the same applies if a sheep dies. When they sacrifice sheep to God, only the old men participate. They go to a certain tree in the woods to sacrifice. They eat only the lean meat, leaving some of that on the bone. The bone, fat and skin belong to God. After they have eaten, they sing "God bless the people, God bless the sheep," etc.' and after they have gone they believe God eats that which they have left for him. No one dares go back that day, for they fear they will be killed by God if they return before God has eaten his share. Several days later one of the men goes back slowly and carefully to see if the meat had been eaten. If it is gone they say God has accepted it, but if it is still there they say God is angry with them and thinking it was not good enough they sacrifice a much larger and fatter one than before, and if He again refuses to accept their sacrifice they say God is very angry. Generally the first time a hyena scents the meat left in the woods, and because it has disappeared they are very happy to think God is not angry with them. When they sacrifice to ngoma, they sacrifice in the village and that which is left for ngoma to eat is cut up in little pieces and they cut it up separately for each class; the old men separate, the old women separate, the young men, etc., to the smallest child to rejoice ngoma because they have prepared it nice for him. It is left out over night for ngoma to come and get it. If again some animal happens around they are happy when they find the meat is gone, but if such is not the case they kill another sheep and if he does not eat the meat the second time he is very angry and the man in whose behalf the sheep was sacrificed will die. The Mugikuyu does not believe that he will be judged of God, but those who go to the missionary and become Christians, because they have departed from the ways of the old men.

How they treat the sick. If a person is taken very ill they believe he or she is guilty of some crime. The witch doctor is called and he takes the sick man and one of the poorest sheep to begin with, a short distance from his village, first he makes the sick person vomit and then sacrifices the sheep to ngoma. If he does not get well they sacrifice to ngoma again and so on until about ten sheep have been killed and if not successful they say that he does not confess his crime therefore he will die and no further efforts are made to help him. When a person is near death he is carried out into the woods and is left there to die, but often to be devoured alive by hyenas. For fear of the dead all the sick people are carried into the woods as soon as they become helpless. It often makes ones blood turn cold to hear the blood thirsty howl of the hyena at night and to think that perhaps some poor helpless soul is to be crushed and devoured alive by the cruel beast.

If a person dies in the hut suddenly, no one will ever enter that hut again. The person is left there and the whole village is moved to another place.

Only an old man who is very rich in cattle and sheep is buried by them. After his death two male relatives, preferably sons of his, carry him out and bury him. After the burial a sheep is killed and they wash their hands with the blood and stay in the woods three days before they are allowed to go back to the village. If a man should out of love bury his friend, he must pay the people of the deceased seven sheep. But that is almost an unknown thing. The old men say that no Mugikuyu will do that, as they value their sheep too highly and are very careful that they do not lose any of them.

B. E. Africa.

(To be continued.)

CHRISTIANITY GAINING GROUNDS IN THE UNITED STATES

There were in the United States in 1906, the period of the fifth United States census of religious bodies in this country, according to the published bulletin, 186 religious denominations, 212,230 local religious organizations, 32,936,445 church-members, and $1,257,575,867 invested in church edifices. The following table shows the standing of the denominations:

Denomination	Communicants or Members, 1906	Increase Over 1890
Roman Catholic Church	12,079,142	5,837,434
Methodist bodies	5,749,838	1,160,554
Baptist bodies	5,662,234	1,949,766
Lutheran bodies	2,112,494	881,422
Presbyterian bodies	1,830,555	552,704
Disciples or Christians	1,142,359	501,308
Protestant Episcopal Church	886,942	354,894
Congregationalists	700,480	187,709
Reformed bodies	449,514	140,056
United Brethren bodies	296,050	70,769
German Evang. Synod of North America	293,137	105,705
Latter-day Saints	256,647	90,522
Evangelical bodies	174,780	41,467
Eastern Orthodox Churches	129,606	129,006
Friends	113,772	6,564
Christians(Christian Connection)	110,117	6,395
Dunkers, or German Baptist Brethren	97,144	23,349
Adventist bodies	92,735	32,244
Church of Christ, Scientist	85,717	76,993
Independent churches	73,673	60,313
Unitarians	70,542	2,793
Universalists	64,158	14,964
Mennonite bodies	54,798	13,257

Among Protestants, the Methodist bodies rank first in number of members, with 5,749,838, or 17.5 per cent. of the total, and the Baptist bodies come next, with 5,662,234 members, or 17.2 per cent. These two families together constitute somewhat more than one-third of the entire Protestant membership of the country. If to these be added the Lutheran bodies with 2,112,494 members, the Presbyterian bodies with 1,830,555 members, the Disciples (or Christians) with 1,142,359 members—each containing more than a million members—the five bodies combined include 16,497,480 members, or fully one-half (50.2 per cent.) of the membership of all reigious bodies in the United States and more than four-fifths (81.3 per cent.) of all Protestant bodies.

Eight New Churches Each Day

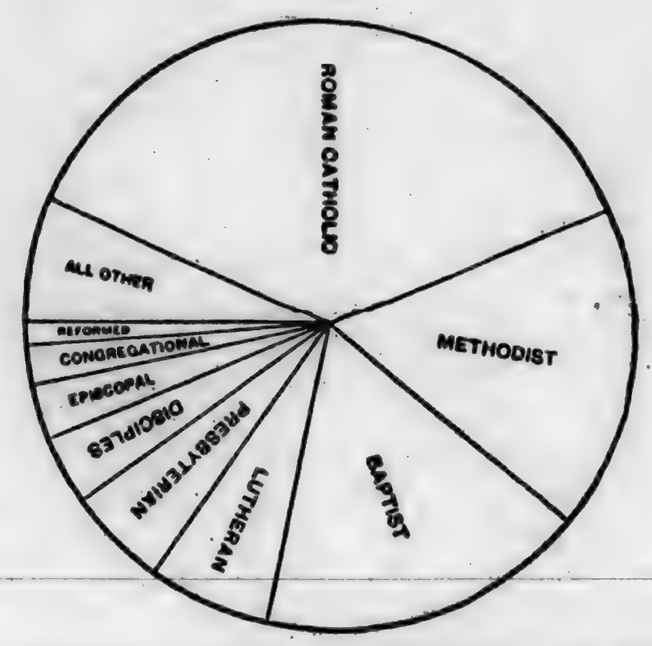
There was an increase of 50,308 church edifices since 1890, representing approximately 60 new edifices a week. The total 192,795 edifices had a seating capacity of 58,536,830, an increase of 14,976,767, or 34.4 per cent. The seating capacity reported for Protestants was 53,282,445, for Roman Catholics 4,494,377, and for all others 760,008. Protestants and Roman Catholics had the same increase (about 33 per cent.) in seating capacity. The increase in the seating capacity has kept pace with the increase of population, the capacity remaining a little more than 69 per cent. of population. Protestant edifices have an average seating capacity of 317, Roman Catholic of 436. Protestants can accommodate three times the average membership, while Roman Catholics have a membership of almost two and one-fourth larger than the seating capacity.

Catholic Majority in Sixteen States

In 29 States a majority of the church-members or communicants are Protestants in 16 States the Catholics have a majority, and in one State the Latter-day Saints. The States where the Catholic communicants outnumber the Protestants are New Mexico, Rhode Island, Montana, Massachusetts, Nevada, Arizona, New York, New Hampshire, Louisiana, Connecticut, California, Vermont, Maine, New Jersey, Wisconsin, Michigan. This preponderance, however, is more apparent than real, for the reason that the Catholic returns take in all who have been baptized, including even children, whereas the Protestant returns deal with none under 12 or 15 years. In Georgia, Alabama, Mississippi, Virginia and South Carolina a majority of the communicants are Baptists; while the Methodists hold a majority in Delaware, the Lutherans in North Dakota, the Disciples in Kentucky, Congregationalists in Vermont and Episcopalians in the District of Columbia.

Numbers of Ministers

The census of the ministry shows a total for all denominations of 164,830 ministers, an increase of 53,794 since the last census. Of these 146,451 are Protestant, 15,177 Catholic, and 3,202 represent other bodies. The Baptists lead the Protestant list with 43,790 ministers, Methodists 39,737, Presbyterians 12,456, Disciples 8,741, and Lutherans 7,841. The Protestant ministry increased 47 per cent. since the last census, the Catholic 65 per cent. The Christian Scientists have 1,276 ministers, as against 26 in 1890.



COMPARATIVE STANDING OF RELIGIOUS BODIES IN THE UNITED STATES, 1906

Our Sunday School Army

An interesting part of the census deals with the Sunday schools. In all 192,000 Sunday schools were reported, with 1,746,074 officers and teachers, and a great army of 15,337,811 scholars. These figures do not include the mission Sunday schools maintained by some churches. Moreover, 14,508 of the schools reported are undenominational and union, therefore unattached to any particular church. Of the whole number, 165,128 Sunday schools belong to Protestant churches and 11,172 to Catholic churches. The Methodists come first with 57,464 Sunday schools, Baptists next with 43,178, Presbyterians 14,452, Lutherans 9,450, Disciples 8,078; these five denominations having more than four-fifths of all the Protestant Sunday schools and nearly three-fourths of the total number. The Protestant bodies have 1,564,821 officers and teachers, the Catholic Church 62,470 officers and teachers; the Protestants have 13,018,434 scholars, Catholics 1,481,535 scholars. The Methodists come first denominationally, with 4,472,930 scholars, Baptists 2,898,914 scholars, Presbyterians 1,511,175 scholars, Congregationalists 638,089 scholars, Disciples 634,504 scholars, Lutherans 782,786, Jews 130,085.

Church-members Increased More Rapidly Than Population

Of the total estimated population in 1906, 39.1 per cent. were church-members. The corresponding percentage for 1890 was 32.7, so that the increase was 6.4 per cent. The relative gain was divided among the three main classes as follows: Protestants 1.8, Roman Catholics 4.4, and all others together one-tenth of 1 per cent.

The Census Shows Progress of Christianity

The Census shows clearly that Christianity is not losing ground in the United States. The Gospel is being more widely preached. The country is more strongly Christian and the people are more strongly and numerously attached to the Christian Church than ever before. Protestantism in the United States is not decaying as far as numbers are concerned, as some are trying to demonstrate, or growing weaker, but it is progressing.—Missionary Review.

IS OUR CHRISTIANITY WORTH PROPAGATING?

"There is no doubt as to Christianity being worth propagating. The question today for each one of us is—have I a Christianity worth passing on? What is Christ to me? What are my relations to Him? Have I a vital interest in Christianity? Have I had such an experience in Christ that I have a message I can give?

"The men and women to whom we are to go with our message may refuse to read our Bibles, they may not listen to our words but they will read our lives. Each of us must ask the question—What is my life? What am I before God? Am I a growing man? The old psychology said a man does what he is, the new thought is a man is what he does. In the short four years of college are you building up a strong personality?

"Another question that we must each ask ourselves is—am I a constructive Bible student? Not do I talk about the Bible to others, join a class or Bible circle, but am I a real student of the Scriptures? Is the Bible to me something dead and dry or a fountain of living water? Is it a fresh blessing, fresh manna and new life to me every day? Another question is, do I obey its teachings? The issue is not do I love the Book today, but did I obey it yesterday?

"A third question that must be answered by us all is—am I a man of prayer? Not do I talk about praying, but is my life permeated with the presence of God—a life

fragrant with prayer? Do I get answers to my prayers, or is there some unforgiven sin which hides God's face from me?

"Another important interrogation is—am I a winner of men? Not am I a professional secretary of the Y. M. C. A., leader of a mission class, but have I a deep consuming love that must speak when I find myself side by side with an unsaved soul?

"The last question I would ask each one of you to answer to himself is—have I a victory over sin? Do I realize God's commands in my daily life? Is God able to use me, or am I by some marring sin made unfit for service?"—Selected.

CONDITIONS AS THEY ARE

I. R. Detweiler.

It might be well for the Church at large to know the drift of her own mission interests. A number of brethren have been having some apprehensions as to what the Church will be doing, in the near future, for the cause of missions, if things shall continue much longer as they have been going the past three years. The purpose of this article is not to show an unthankful attitude toward those who have been helping so nobly in this work, but rather that a few more of our good brethren might receive apprehensions in case there should not be a change for the better soon. We do not believe there is a need of a Haggai to convince the people that this is the **time** to build. Yet there seems to be something wrong some where.

Figures are usually dry but in this case they are interesting, to say the least. They have been taken from the books of the General Treasurer of the Mennonite Board of Missions and Charities.

The receipts from May 1, 1906, to May 1, 1907, were $85,000.

The receipts from May 1, 1907, to May 1, 1908, were $75,000.

The receipts from May 1, 1908, to May 1, 1909, were $68,000.

Receipts	for	India	in	Nov.	1908,	$1727.64
"	"	"	"	"	1909,	748.60
"	"	"	"	Dec.	1908,	2911.78
"	"	"	"	"	1909,	1122.60
"	"	"	"	Jan.	1909,	1610.70
"	"	"	"	"	1910,	1052.57

The shortage in the India fund, Feb. 1, 1910, is $700, on Feb. 1, 1909 there was a surplus of $1500 in the treasury, making a shortage, over last year, of $2200. At the present rate of average for the last nine months, the amount for this year will hardly reach $50,000, making a total shortage or drop of $35,000 in three years. If our gifts shall continue to decrease for the next three years as they have the past three, we will be giving about $36,000.

Consider the present shortage in India; the extra expense that will necessarily be taken out of the India fund in the near future; the fact that the next few months are the months in which we usually expect the smallest gifts of the year, something should be done that will relieve the situation.

There a few other things from the General Treasurer's books that might be noticed. It is not the Churches that are giving systematically that are giving less. Some of the greatest diminutions have been from the congregations that have been blessed the most abundantly in material prosperity. Some congregations that three years ago gave liberally very seldom send in anything. The congregations that are giving the most liberally to the districts or local missions are not as a rule among those that have reduced their gifts. Before, and up to nearly three years ago, we heard a great deal about missionaries being sick, or some one dying for want of bread, or some other suffering of the body.

It might be of interest to know the ministers and bishops of the congregations where the largest donations are made, also how much these gifts are enhanced by an occasional illustration from the foreign field or from our own home mission stations, or how much a number of books on missions in a community influence the gifts to missions. All these things have had their influence in the past and there has not been a better time to notice the results of some of these influences.

A CENTURY OF PROGRESS IN MISSIONS

1810	1910
1 Nearly every country in Asia and Africa was closed to the Gospel.	1 Practically every nation in the world is open to missionaries.
2 The Church did not believe in foreign missions.	2 All evangelical churches are interested in missions. To speak against missions is counted a disgrace, and a sign of ignorance.
3 There were practically no Protestant Christians in heathen lands.	3 More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith.
4 Only one hundred foreign missionaries had been sent out.	4 There are nearly twenty-two thousand foreign missionaries in the world.
5 The Bible was translated into only sixty-five languages.	5 The Bible has been translated into about five hundred languages and dialects.
6 Only a few thousands of dollars were given yearly for foreign missions.	6 Total foreign missionary contributions amount to nearly $25,000,000 annually.
7 There were no medical missionaries.	7 Thousands of medical missionaries in the heathen lands treat three million patients a year.
8 There were no mission hospitals or orphanages.	8 There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.
9 There was no native Christian ministry.	9 There are about ninety-three thousand native pastors, evangelists, etc., working among their own people.
10 Missionary work was not recognized in American and British colleges.	10 There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands. Thousands of college students are on the mission field, and thousands are preparing to go.
11 There were no unmarried women missionaries, and no organized work for women.	11 There are over six thousand unmarried women missionaries to heathen women and children.
12 There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.	12 There are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the mission fields.

And yet today one billion people are still ignorant of the Gospel of Jesus, the Christ, the Son of God and Savior of the world.—Rearranged from the Missionary Review.

ANNUITIES

Several years ago the Mennonite Board of Missions and Charities made arrangements by which any one can give of their means to the cause of the Church while they live, and still retain the income from it for their support during life. It is not a new thing. It has been used long enough to prove that it is a good thing.

The Board will receive gifts of $100.00 or more and pay an annuity to the donor or beneficiaries as long as they live. The rate depends upon the age of the donor or beneficiary, and is paid regularly, either annually or bi-annually as may be agreed upon. After the death of the donor the income is used for the preaching of the Gospel in all the earth or for whatever purpose the donor may advise.

Advantages

1. The investment is safe.
2. It is free from tax.
3. It will not depreciate in value.
4. No added expense of lawyer's fees or administrator's expenses.
5. When this amount has been paid, the Board knows it will not be called upon to defend wills to secure what has been willed to it.
6. It is a permanent investment. Few investments last over five years until reinvestment is necessary.
7. The money thus invested is a fund promoting the preaching of the Gospel to the end of time.

Why not utilize some of the funds drawing a low rate of interest or paying a high rate of tax? Provide an income for life and at the same time know that the principal is being used to advance the cause of our Master, and above all that it will go to help this cause along after your body is laid in its resting place.

NOTES

Within Prison Walls

The following extract from a letter written by Mrs. Entwisle of Liuanchaw, in Anhwei, is interesting as affording a glimpse of the pathetic part of a Chinese social system. Mrs Entwisle writes:

While on a visit to Showcham, I had a unique opportunity of preaching to some who never heard the Gospel before, and will probably never hear it again. The evangelist's wife and I were out visiting near the south gate, on our way home she asked me if I would like to see the house of cast-away girls. Having a few minutes to spare, I thought I might as well go in. We went right into the inner court-yards, and everywhere we were courteously treated by those in charge. We saw the babies, about thirty in all (none over three months) and their nurses, but we had no time to stay and talk as it was near sunset. But as we were coming out I noticed a barred door, and inside of the bars, as in a prison, were quite a number of women, some were girls in their teens, others in early womanhood and all under middle age. The folks told me they were widows who had taken the vow of chastity, and they were not allowed out on any pretext till they were forty-five years of age, and no one but children under twelve years of age were allowed to go in to them, not even their own mothers. The doors were never opened except to let in new members, to let out those who had reached forty-five years of age or take out their dead. Those who had children under twelve had them passed out and in through a small hole in the door. Children over twelve had to be given, the boys to masters and the girls to their mothers-in-law. Everything else was passed out and in through this hole.

The look on the faces of these women haunted me so much that I had to make a special effort to get inside those bars I talked the matter over with my husband, and he sent the evangelist to interview the man in charge of both institutions. This one had no authority to open the doors and said we must apply to the head magistrate. We went there next, and he very kindly granted permission to go inside and speak to the women. An official from the yamen accompanied us to the open doors. I had the evangelist's wife and a woman inquirer with me.

As I entered the widow's court-yard and the doors were barred behind me, some took my hands, others stroked my hair, others again patted my back and all led me forward as they searched for the most commodious room in the compound. I soon saw that none of the rooms were large enough to hold us all, so thought it best to speak to them in the court-yard. Their faces showed great pleasure as they crowded around me. I spoke and sang and answered questions, telling the old, old story in different ways to the most attentive audience I have had for a long time. My throat failed and my lips were dry more than once, but I was well watched, and fresh tea was brought as often as they saw I needed it. About fifty women crowded around me and as my throat was weak I had to stand up to speak to them. Several times kind hands tried to force me to sit down and rest awhile.—From China's Millions.

Wherever in Austria or China, or Japan, or Korea people were standing on the old Book, believing in its integrity and preaching its power, whenever they held absolutely to the Deity of Christ, and the power of the cross, the work was flourishing marvelously. May I say with great care, whenever in all our journey we found men questioning the integrity of the Scriptures, or doubting the Deity of Jesus Christ, or questioning His resurrection, we found the work languishing, and it seemed as if the black hand of death was upon it.—J. Wilbur Chapman in Institute Tie.

A Troubled Life

In many ways the Zulu lives a more troubled and weary life than any other heathen. The Zulu baby is born in the fear of witchcraft; in the fear of witchcraft he grows up, and when he sickens and is about to die his one thought is that a spell has been cast upon him for which the charm cannot be discovered. All his lifetime he fears in lonely places to meet the "inswelaboya," the beast in human form who pounces upon and makes medicine of the unwary traveler. In mature manhood he suspects his neighbor, his brother and even his wife of being, or dealing with an "umtakati," a maker of charms and poisons. He walks with an uneasy feeling that an enemy may have put medicine on his path to harm him unless he is wearing a talisman against it. From every possible source, from earth and from sky, from river and from forest, from friend and from foe, he is continually apprehensive of evil influences coming upon him.

And witchcraft is often his hope as well as his fear. It is his dependence for getting even with his enemy by throwing a spell upon his person, his path or his food. If the dusky lady of his heart will not look at him, a love charm is his resort.

The "inswelaboya" is represented as an inhuman man, lacking only hair or fur to make him a beast. He is said to ride on a baboon, facing backward in quest of victims, while the baboon watches for them in front. From their bodies he makes powerful medicine, especially potent when it is from the body of a white man. That this belief has resulted in the occasional killing of people to make medicine of their bodies is probably true.

What Is One Man's Experience

"Your favor of the 7th containing my certificate for the conditional gift of $4,000, is received. I am much elated over the transaction, for I am most happy in making the gift. I have not received such satisfaction over any matter in a long time. Now the money is safe and no danger of any litigation. The Lord's work is sure to have it ultimately so far as we can see. There is another aspect of the matter which is not small. I shall have no trouble or anxiety over the sum, I am relieved of all care and can give my attention to spiritual matters. I praise the Lord for that." There are many others that might relieve themselves of a great deal of care and anxiety and at the same time enhance the Kingdom by following the example of the brother mentioned above. The Mission Board is ready to receive such gifts.

"No campaign was ever carried to a successful conclusion by the leaders alone. The laymen must support the clergy in this campaign to evangelize the world.'

"It is evident that the minister of the Gospel is the connecting link between the missionary and the layman."

Bible Study

Conducted by S. F. Coffman.

A SKETCH FROM EGYPTIAN HISTORY

III

Egypt

(Notes from Rawlinson, Neibuhr, and Breed.)

The nineteenth dynasty of the kings of Egypt began with the reign of Rameses I. We are more particularly interested in this dynasty, owing to the fact that some of these kings had to do with the direct oppression of the Hebrew people and the events which eventually led to their deliverance from bondage. The same mystery which surrounds much of the history of the silent Sphinx is attached to the beginning of the reign of Rameses. According to Rawlinson, he reigned but one and a half years. His reign was disturbed by the threatening invasion of his country by the Syrian and Hittite people from the Northeast, against whom he led punitive expeditions. The yoke of tribute which had been laid upon them by the former kings was galling, and at this opportune moment they endeavored, but without success, to throw it off.

The next king, Seti I, added greatly to the glory of his kingdom by his successes in arms, but much more to his own glory by the great number of buildings and monuments erected in his honor, celebrating his successes.

Each monarch of this dynasty was threatened with sedition and invasion by the Semitic nations. Although these nations were under tribute, they were a constant source of trouble and as their national strength increased and their military resources improved, they became more formidable adversaries to their southern conquerors. The irresistible power of the Egyptians, however, triumphed under the leadership of Seti I, who again invaded the territory which his predecessors had brought into submission, even unto the Euphrates. Traces of conquests under Seti I are also found in the northern countries of Africa, all his expeditions having been successful. According to the custom of Egyptian kings, Seti I fitly celebrated his triumphs and became the most elaborate of all the builders of his nation. The most celebrated of his works is said to be the Grand Hall of Columns in the Temple of Karnak, which temple seems to be the "Hall of Fame" of Egypt.

The wife of Seti I was a grand-daughter of Amenophis IV. This marriage may not have given him any greater claim to the throne, but may have given him some prestige in the minds of the people of his kingdom. It united him to the preceding dynasty and welded together the dynasties and the kingdom which he handed down to his son Rameses II. This inter-marriage gave Egypt a king of Semitic blood, so that the prophet is not wrong in speaking of Pharaoh as "the Syrian."

Rameses II was one of the most powerful of the kings of Egypt. The works of art left to perpetuate the memory of this king are very numerous. Among them is the great rock-temple of Ipsambul, an exceptionally large temple excavated from the solid rock of the country, Nubia. "The finest of its class known to exist," was created for the worship of idols and to honor the name of a heathen king. Let us measure our sacrifices for the God of Heaven by such zeal as that.

It was this king whose sons numbered sixty and his daughters fifty-nine. He was a polygamist, a practice which before this time was not usual in Egypt. Monogamy was compulsory with the common people. His reign began when he was but ten or twelve years of age and continued for sixty seven years. He was a strong man in many ways, and this is attributed to the fact that he was of partly Semitic blood. He outlived the most of his children. It was one of his daughters, a younger member of the family, who adopted Moses as her son.

There is no doubt that Israel suffered oppression under the reign of Rameses II. It may have been he who counseled to enslave them in order to destroy them. He may have given the order to destroy all of the male children at birth,—to have them cast into the river, and invented every other desperate expedient to destroy the power of a people who grew to greatness under the protection of his own country.

Rameses II was not a man of war. He adopted defensive rather than offensive methods. The walls and canals and internal defences occupied his attention. He would rather destroy the possible enemies within his borders than to make an expedition against his known adversaries in the adjoining countries. Israel was one of those "possible" enemies.

Educational institutions flourished and the facilities were ample for procuring the best possible education in the universities of Egypt. Thus was Moses educated as the son of Pharaoh.

Two sons were identified with the reign of Rameses II. The first was Khamus, who was educated for the priesthood and who was appointed as highpriest of Phthah,—the god who is supposed to be incarnated in the Apisbulls. It was the father's wish that this son should succeed him to the throne. Khamus died young,his eldest living brother, the fourteenth son, named Meneptah II, reigned with his father for fourteen years. He was a weak king and his reign was inglorious. It was not long until the country was invaded and overrun by the descendants of the Hyksos, who held the lower territory of the Nile for twelve years, or until the son of Meneptah, Meneptah III, or Seti II, by force of arms regained the lost territory and returned the exiled court of his father to its former capitol. It was at this period that Israel's bondage became most bitter, and Moses was ready to come to their succor.

Moses left Egypt shortly before his foster-brother, Khamus, died and Meneptah had succeeded to the throne. Before his return Rameses had also passed away. Those who sought his life were dead. When he returned to deliver his people, he stood before one whom he might have called "brother" in his earlier days. Those honors he repudiated, in order to suffer as a slave in the brick-yards of Egypt with his brethren who were the people of JEHOVAH, and the heirs of His covenant promises.

Under the reign of Rameses II the slave system was greatly increased in Egypt. He even made raids into the adjoining territory of Africa for the purpose of procuring slaves. With his captives and the subject races of his own nation, fully one third of the population were in slavery. These conditions existing in the reign of Meneptah, and the fact that Moses applied for the liberty of some of his slaves so soon after the great invasion of his kingdom, made the granting of the request an almost improbable matter. Yet, under these most unfavorable circumstances the Lord led His people out of the land of their terrible oppression and bondage.

THE DELIVERANCE

II

Exodus

Moses—His Proving, His Message to Israel and to Pharaoh.—Ex. 4-6.

When God called His servant Moses to deliver His people, He called for one through whom the power of God should be revealed. The man who fled from the face of Pharaoh could not again stand before his face. He who was despised by his brethren could not hope to be esteemed by them. He who sought the solitude of the wilderness never longed for the palace of kings. While Moses had no confidence in himself, he neither had confidence in his own people. How could he prove to them that God had sent him? V. 1.

A Divine Testimony.—Vs. 2-9.—The three fold revelation of God to Moses had in it a two-fold purpose. First, to confirm God's

promise to Moses; second, to convince those to whom Moses was sent that Jehovah was with him. The first token was that of the rod. The simple shepherd's rod was the weak thing chosen to confound the mighty. The staff was the implement of guidance and helpfulness to the flock; the rod the implement of defence and protection from the adversary. The deliverer of Jethro's flocks carried his shepherd's rod to become the deliverer of the flock of Jehovah from the powers of Egypt's darkness. One may only imagine the consternation in the court of Pharaoh at the approach of Moses with his shepherd's rod, yet it was that rod which overcame.

At the command of the Lord, the rod was cast down and became a serpent,—a venomous serpent,— for Moses fled from it. It was a token of death. It was the judgment of death upon Egypt. but the salvation from death for Israel, for when taken again by the hand of Moses it became as before, a shepherd's rod.

The second token, was that of the leprous hand. Moses placed his hand into his bosom and withdrew it, and it was white as snow with leprosy. Putting it into his bosom the second time, it became whole as before. These two signs should have been sufficient to convince Israel that God's power was with Moses. The second might have signified the utter helplessness which God would visit upon the strong Egyptians, and the strength with which He would visit the helpless Israelites. In either case, there was such a manifestation of Divine power in the changes of the rod and the hand, that none could deny but that it was the power of God.

Yet, peradventure some would not believe, the third token was given, proving the unlimited resources of God, and being of so different a nature than the other miracles would show that these signs were not the cunningness of human ingenuity. The third token was a sign of blood. If men will not hear God, nor believe Him, they must be visited with a judgment of blood, which means death. God exhausts every other means of grace, exercises patience and forebearance, reveals His long suffering and shows His divine power, before He visits upon them the blood of their own judgment. The marginal reference in verse 9, would indicate that the water which Moses was to pour upon the land, would become actual blood, such is the force of the word used. God is not a juggler but a worker of miracles. His power is too great to be trifled with. It is a fearful thing to fall into the hands of the living God.

Moses' Helper. Vs. 10-17.—Why it was that, after seeing the miracles which God performed by His hand, Moses could not trust the Lord to speak through him, is one of the mysteries which we must leave for eternity to reveal. It may be sufficient for us to see that God's hand is not shortened because of man's infirmities. Again, what one may refuse to do, God performs through another. His Sovereign Will must be done, but His grace and His power is bestowed only where it will be used. It may be that many today are like Moses, and expect immediate manifestations of miraculous power to prove to them that God is with them. Moses' plea was that "I am not eloquent . . . . nor since Thou hast spoken." It were better for us to prove God's gifts by the using of them. Aaron was chosen **with** the gift, and Moses continued **without** the gift, because of his refusal to do what God commanded.

While Aaron was only an assistant, he was only that, He was only the voice of Moses and nothing more. He was subject to Moses in every respect. It was Moses who commanded, who carried the rod and who gave the signs. Moses was to Aaron "instead of God." In this manner the Aaronic priesthood was but the mouthpiece of God. Similarly is the spiritual priesthood of Christ today but the spokesman of Him whom we serve.

Moses' Return to Egypt. Vs. 18-26.—The confidence which Moses had in the Lord was manifested in his separating himself from the people in the wilderness, and returning with his family to the land of Egypt. He returned without fear of his former adversaries (V. 19). He returned with the rod of God in his hand (V. 20), and with the commandment of the Lord (V. 21). He returned, knowing the conflict between Israel and Egypt was a conflict of life and death (V. 22-23). The incident of the circumcision should not be overlooked. Could Moses have entered the land without his way being consecrated with blood? The blood of His own son (His own flesh and blood), was made to touch his feet. Thus by **his** own blood he became a type of our deliverer, who, **by His own blood,** came to deliver us.

The Meeting of Aaron. Vs. 27, 28.—The spokesman of Moses was chosen of the Lord, and sent by Him to meet Moses. The long separation ended in a joyful meeting. The commission was given as God has commanded. They were prepared to fulfil their mission to their own people.

The Message to Israel. Vs. 29-31.—Together Moses and Aaron called an Assembly of the elders of their people and declared to them the words, and showed unto them the signs which the Lord had commanded. There was a general acquiescence on the part of the people regarding the message which was declared to them.

The First Declaration to Pharoah. Ch. 5. The Message. Moses and Aaron, after their consultation with the people, went to the King as the Lord had requested them. Their petition to the King was that the people might be allowed to go into the wilderness to hold a feast unto the LORD God of Israel. Since Pharoah owed no allegiance to any, save his own national gods, he refused to hearken to the request (V. 2). The Lord had met and withstood Moses because the rite of circumcision had been neglected, and what might not his judgments be upon those, who, for long years had neglected to offer their sacrifices to Him (V. 3). The appeal to Pharoah found no response in his selfish heart.

Moses, "the son of Pharoah's daughter," was driven from the Court of Pharoah with his brother Aaron, to serve as a slave with his brethren, because he was a Hebrew. This was one of the first results of his service for the Lord. "They that live godly shall suffer persecution." The task masters were commanded to make the people gather their own straw and produce the same number of bricks, adding to their afflictions, since Pharoah supposed that idleness had incited them to desire more liberty. This was a second evil result of the first audience with Pharoah.

In verses 15 to 19, an insight into the slave system is given. While the task masters were Egyptians, there were officers of their own people appointed over the Israelites whose duty, it seems, was to represent the people in any difficulties that might arise. They, too, were required to see that the amount of work that was assigned had been performed. For two days the overburdened people had failed to perform their usual task. The cause was, no straw had been provided by those in authority. It was thus impossible to perform their usual task, and the cause of this trouble was traced to the request which had been made by Moses and Aaron of the King to allow Israel a season of worship.

That trouble should arise between Moses and the people was a natural outcome of what had been done. There was trouble on every hand. Conditions were complicated, dangers were threatening, and, in utter despair Moses presented his condition to the Lord. He even shows his own disappointment in this sentence "Neither hast Thou delivered Thy people at all."

The Promised Deliverance. 6:1-8.—Matters had come to pass just as the Lord had said, Pharoah had hardened his heart. But Israel was so much occupied with their sufferings that they had failed to see that God's work was going on. In reply to Moses' complaint, God reaffirmed His declaration to deliver Israel. Not only would Pharoah **let** the people go, but he would **drive them out** of the land (V. 1). This statement was confirmed by a revelation of God as the Jehovah of the Covenant, and a restatement of the promise to restore Israel to the land of Canaan (Vs. 2-8). The tender mercy of the Lord is revealed, in the promise that He would take the people of Israel unto Himself for a people and would be to them a God. All that had been promised to their fathers He would do for them. A promise that had been confirmed with an oath would be fulfilled (V. 8).

The messages which Moses afterwards presented to the people were scarcely received by them because of the severity of their bondage. They, as did Moses, expected to get deliverance at once and their faith was discouraged because it did not come to pass. Yet, the message was given, and the command was given to Pharoah that he should let the people go.

The latter part of this chapter consists of the genealogy of the families of Levi especially, and the heads of the families of Reuben and Simeon. The genealogy of Moses and Aaron is given in order to show that they were of the families of Israel—direct descendants of the tribe of Levi and of the children of Abraham.

DEVOTIONAL STUDY

II

Ephesians

The first thought of the Apostle, as expressed in this epistle to the Ephesians, is that of praise to God (V. 3). The very mention of the name of Christ seems to fill the apostle with a spirit of praise. And no wonder, for he recognizes in Christ all that there is in the plan of salvation. He represents the fulness of God. Christ is the subject of the section comprising verses 3 to 14. The fulness of blessedness is found in Christ. He is the expression of the fullness of God's love to men. Through Him we are admitted into that blessedness of grace, and dwell in the Heavenlies, in which state we are blest with "All spiritual blessings!"

As Christ stands for the Love of God, so also, does He represent the fullness of His grace. The section (Vs. 3-14) represents the various manifestations of grace through Christ. The subject of Grace however, continues as the primary thought of the section ending in chapter 2:10. The Apostle views the work of Grace as that through which God is most greatly praised (V. 6). Grace receives the praise for our adoption into the family of God (V. 5).

Our adoption as children of God is not a matter of an after-thought with God nor is the method of it worked out by a slow process of evolution. We are chosen before the foundation of the world, (V. 4), having been predestinated by His will. There is no room for after-thoughts or evolution. God's plans were made for us before the world was framed. Man first, the world next. Yet, another is to be considered before man; it is Christ. Our being chosen is "in Him." Our predestination is through Him and by Him. Hence, Christ is first and man second, and above Christ is the supreme will of God the Father. What shall we say then? That man is the predestinated one; or that Christ who is the means of God's grace to man is the eternally chosen, foreordained **means** of man's exaltation? If man were the object, then man should have the glory. Since the **glory** is God's, and the **honor** Christ's and the **blessing** man's, the great purposes of God must rest in Himself and in His Son. But, man becomes a partaker of these Divine plans.

The one great object for which God has sent His Son into the world is that we might be made holy. The object of this epistle was to inspire the Ephesian Church to live in holiness (cf. 2:10; 4:1, 17, 22-32). What greater incentive could he give than to show them that it is the primary object of Christ's coming into the world? Holiness is a qualification necessary unto our adoption. To be made holy, not only restores us into peace with God, but gives us the privilege of becoming children of God.

The idea of love should not be overlooked in considering God's work for man. Love, was the foundation of His purposes. It pleased God to think of our adoption through Christ. It pleased Him to think of our love for Him. The Father of love begets children of love. There is no compulsion on God's part to save us; there is no compulsion on our part to serve Him. It is all a matter of love, and hence, of **good pleasure.** The family of God is established upon the principle of redemption through love and, obedience in love. Why should not this so magnify the grace of God that it would be the object of the praise of the Son, the wonder of angels, the adoration of men (V. 6)?

In the following verses, 7-10, some of the manifestations of grace are mentioned. The first is, "Redemption through his blood." Forgiveness of sins is the result of redemption by blood. There is no forgiveness without salvation. We cannot be saved by the life of Christ without accepting first the shedding of His blood for the remission of our sins. In shedding His blood He poured out His life which represented our life poured out, or our death, for sin (II Cor. 5:21). If the wages of sin is death, how can the law of God be satisfied without the giving up of life? Hence we are redeemed from sin and death by the blood of Christ. We are reconciled to God by the putting away of sin (cf Lev. 17:11). In this again the riches of grace is manifested. All sin is transgression, and transgression is willful (Rom. 7:7-11).

That God reveals His favor toward those who have wilfully disregarded Him, and who have delighted themselves in those things which He, their Creator, had forbidden them, is wonderful grace. Again, forgiveness is secured without any "works" on the part of man. It is a gift of God (ch. 2:8). By what means, if left to his own resources, could man atone for his sins sufficiently to become reconciled to an offended Deity?

Their can positively be no improvement upon the plan of salvation as revealed to us through Christ. This plan is the summing up of all of the **wisdom** of God, and the result of the perfection of God's judgment and deliberate council. It is not surprising that, in His revelation to John, the Lord laid a judgment upon all who should add to or take from the words of His prophecy. Man has not found God, nor discovered His wisdom. God has always endeavored to reveal Himself to man. The whole Bible is not a system of discoveries, but a course of revelations, the theme of which is **"Salvation by Blood."** We cannot take away from the Word the crimson tint of the "sprinkled blood" without destroying the efficacy of the plan, and thus losing the salvation which otherwise would have been ours. "Blood Salvation" is based upon God's estimation of our needs in the matter of our redemption from sin.

"The secrets of the Lord are with them that fear Him." He reveals them unto us "By the Spirit." The "Mysteries" of His will are those truths which in other ages were not clearly seen, but which were concealed in the shadows or symbols of ceremonies commanded of the Lord. How beautifully these truths have been expressed in the life and work of Christ. With what glory are they surrounded when expounded by the Spirit-filled Apostles. God has made known to **us** the mystery of His will. He tells His own innermost purposes, and shares with us His counsels. He proves to us His friendship by telling us of His purposes.—Jno. 15:15.

What are the results of all of God's works of mercy for us? To what end the choosing, the redemption, the adoption and the revelation of His secrets to us through His Son? It is the culmination of the great work of grace in the **fulness of times,** in revealing man saved from sin in the fulness of the glory of God. We shall be "to the praise of his glory" and, we shall praise Him for the exceeding riches of His grace in His kindness toward us through Christ Jesus.

All ages and times are but periods of God's revelations; they are but steps unto a great period; they are the earthly time-marks unto eternity. There will be a time in which all the times will culminate—when they shall cease. It will be a gathering up time for the earth, and a gathering together time for Heaven (V. 10). All ages have in them that which is a delight unto the Lord, a treasure which shall be saved for Heaven. It is that people which have been faithful unto Christ. It is the Church, the "Ecclesia" to be "called out" because it is "in Christ." We will not be alone to share the riches of God's grace. Beginning with the first family of faith and unto the last of the children of faithful Abraham, they shall share with us the perfection which God shall bestow upon those who believed on His Son whom He hath sent (Heb. 11:39, 40)

Those who possess faith, have **eternal possessions.** "The things which are seen are temporal." "The things which are not seen, are eternal." We see not Christ, yet we love Him. We see not His mansions, yet we possess them. In Him we have obtained an inheritance. We may not know the nature of our eternal possessions. The many mansions may but indicate the extent of the largeness of God's eternal kingdom, as a mansion may indicate a small part of the domains of a King. Yet will our glory in our inheritance be greatly subordinate to our joy in Him through whom we have obtained our inheritance (Vs. 11, 12).

Can we measure to some extent the greatness of the grace of God revealed to us in these wonderful declarations of His love and holy purposes! Here is revealed no selfishness on the part of God. It is all a gift on His part—giving of His power, of His love, of His wealth, of His Son and of Himself. It is grace to us, because of our being enemies, sinners, outcasts and under condemnation, but are now, by His grace, enriched in all things made partakers of Heaven, and share in the greatest glory which God Himself receives. Those who have most dishonored their Creator are so wrought upon by His grace and power that they may bestow upon Him the highest praises. The contrast is almost beyond our conception, but such is the measure of this wondrous grace of God

Shall we notice again the esteem in which the Apostle holds the grace of God? It is the greatest of His mercies (V. 2). It is among the highest of Heavenly blessings (V. 3). It is worthy of the greatest praise—the glory of grace is supreme (V. 6). The distance between Heaven and earth can be measured only by the estimation of grace. The one tie which binds man to God is grace. The one medium by which man has access to the throne is the gift of the Son. The one means of our reconciliation and acceptance with the Father, is faith in Christ (V. 12). Faith acknowledges our sin and unworthiness. Faith accepts condemnation as merited. Faith believes in God's infinite love and eternal wisdom. Faith trusts only in the redeeming blood of Christ for the forgiveness of sins. Faith acknowledges our son-ship through Christ, and accepts the promise of eternal glory, looking forward with unswerving confidence to the fulfilment of God's eternal will, and rejoices not in its own riches, but in its power to glorify Him who has made faith a possibility through grace.

WHERE LIFE IS CHEAP

A True Story

On the north bank of the River Yangtse-Kiang is Hankow, a city of some 600,000 inhabitants, the site of a thriving work in schools and chapels and churches. On the south bank is Wuchang, with 100,000 people, a sort of university town for the whole province, also a Christian educational center. Young men there become possessed with progressive ideas, meet together from societies more or less secret, and make programs, some very sweeping. That severe measures should be taken by the rulers to stop this is only natural. It is the old, irrepressible conflict between authority and liberty, authority in the saddle and liberty crushed to earth but striving to rise.

A year ago there was almost a panic among the officials. The whole body of students fell more or less under suspicion. None could say how far the revolutionary spirit had spread. The viceroy of Hupeh had three names sent him of men suspected of nursing and spreading disloyal sentiments. The surname of one of them was Liu. It happened that a young man of that name was one of the teachers in a school belonging to the American Mission in Wuchang. He believed indeed that for its highest well-being his country needed reforms and changes. But, far from being revolutionary in the dangerous sense, he was deeply persuaded that what China needs is not revolution in politics, but Christianity. As head of a society among his pupils, called "A Society for Daily Progress," he sought to promote among them an ambition for constant advance in intellectual, moral and spiritual achievement. He strove to make them better students, purer boys, nobler men. Among other things he exhorted them to patriotism, to practice in saluting the national flag with prayers for the "powers that be." He was a man of intelligence and force, a natural leader. But alas, his name was Liu, and a man of that name was wanted to "throw to the lions." Without warning or preliminary he was arrested. One day quietly going about his duties; the next shut up in a Chinese prison, with all its horrors, charged with treason against the government!

Of Liu's guilt there was absolutely no proof save the trumped-up story of his accusers. So his prosecutors proceeded to make their case against him. They seized upon the fact that he was head of the society for daily progress, a society absolutely without political meaning. They drew up a confession declaring that it was distinctly revolutionary in its purpose. He was bidden sign that confession. Not to do it meant torture. To do it meant not only death to himself, but false witness against the school and the mission. In vain he protested his innocence and that of the society. No denial, no explanation, was of any avail. Then came the torture, the lash. Four hundred times the cruel thing left its mark upon his quivering, bleeding shoulders. Now would he yield and sign the paper? No, no; he could not. It was a lie from beginning to end. It was a trap to catch him and to deliver the mission school into the hands of its foes. How could he sign what had no truth in it? How could he betray not only himself, but the friends and employers who trusted him? With a splendid courage and endurance he refused again.

Was there no response in the hearts of his judges to such manliness? None; only the inexorable determination to wring the confession from him though he died under the torture. Oh, the pity of it! 400 lashes more! Now would he yield? Confess himself a traitor, the school a bed of sedition? He summoned his waning powers and again denied. Was it time for these fiends in human form to let him go and say they had made a mistake? He is no guilty. Nay; it was not the truth they were after. They wanted his confession, and again came the dread order, more lashes, harder, faster, more furious. It was more than human nature could bear. At last he yielded. He put his thumb to their paper, and was carried, a mere wreck, back to his dungeon, with the sentence of death hanging over him. And yet there are those who ask, Why try to convert China?

Meantime his friends learned what had come to him. Their interposition brought some delay. There was some hope, though not much, that he might be saved. A paper giving the whole story, written in Chinese, was sent to Peking, and the intervention of our ambassador sought. He promised to do what he could to shield the mission from damage, but for the man he thought the chances for any setting aside of the sentence were exceedingly small.

We left him still in prison with the sentence hanging over him. There has been some relaxation of severity. Some of his near relatives, arrested with him, have been discharged. There are other signs that the viceroy may relent, but the thread is slight upon which his life hangs. The sword hangs over him; any hour it may drop. Whether at last he is or is not set free, he will carry to his death the marks of his torture, with the shame and sorrow of the confession which he would fain have withheld and could not.

Life is still cheap in China. Why spare it if its taking will save the face of the powers that be? To the Chinese nothing seems much more important than the saving of the face. To arrest a man and then let him go is to confess to a mistake, and so lose face. To go on and put him to death without making a possible case against him were to lose face still more. To torture him to a confession, whether true or false, and then put him to death is to save face, and that must be done at all cost. The torture is in the background, the confession to the front; and lo! the magistrate is right and the dead tell no tales.—Sel.

Lessons from Korea

The above is the title of an article in the October number of the "Record of Christian Work." The following is an extract.

Although missions the world over are assuming an almost romantic interest, and the awakening of the people to the incomputable possibilities only just beyond the threshold of today is thrilling the hearts of the watchmen of Zion. Events in Korea are without doubt far in the vanguard.

The fact that one of our Churches carrying on work in Korea can so soon publish the following statement of results is to say the least, unique, and deserves the attention of all students of the progress of the kingdom of God:

1884—First missionary sent out.

1887—Christmas Day—First administration of the Lord's Supper; seven Koreans present.

	1906	1907
Total Places of Worship...	628	767
No. Church Buildings.....	263	423
No. of Schools.....	208	344
No. of Scholars.....	4,352	7,504
No. of Baptized Christians.	12,546	15,079
No. of Adherents	44,587	59,789
Native Contributions.....	$27,418	$40,088

Statistics of the Protestant Missionary Societies of the World

	Home Income	Income from The foreign field	Total mis'n'ries
1895—	$13,620,972	$1,545,000	11,765
1900—	15,479,575	1,833,981	16,218
1905—	19,661,885	3,516,015	17,839
1906—	21,280,147	3,535,432	18,591
1907—	22,459,680	3,483,920	18,499
1908—	22,846,465	4,843,814	19,875
1909—	24,613,075	4,859,605	21,834

According to the above the army of men and women that are giving their lives for the evangelization of the world is gradually increasing, the amount of money from both the foreign and the home field is increasing.

The evangelization of the world in this generation would save another generation of children from being born into the horrible sins of heathenism.

EDUCATIONAL

Conducted by N. E. Byers.

PRACTICAL TRAINING

A committee appointed by the Mennonite Board of Missions and Charities and composed of brethren who are members of both the Mission and Education boards of the Church is working on plans for combining practical work with instruction for the preparation of Christian workers. This is in line with the methods that have been found best in training for other lines of work. The medical schools cooperate with hospitals in training physicians. Normal schools make observation and practice in model schools an essential part of the courses for teachers. Schools of Agriculture make large use of model and experiment farms. All industrial schools are organized on the same plan. There can be no question as to the wisdom of the plan, providing the work can be properly conducted. If it would simply result in having a number of curious and uninstructed youths lazily visiting mission stations where only mediocre work is being done it would be very unfortunate both for the missions and the youths. If on the other hand young people who have been thoroughly grounded in general and Biblical knowledge and in the best methods of work are carefully directed in the observation and interpretation of superior work it could be made very profitable and should save the beginner from much fruitless experimenting and many disappointing failures.

If qualified, consecrated workers and sufficient funds can be found no doubt much good could be accomplished. At present both boards are hampered by the lack of workers and means for doing well the work already begun. Yet if this work is needed it is well to formulate plans and present them to the people because the realization of the need may be the means of calling the needed laborers and finances to start the work.

Non-Christian Theism

Abstract truth we can make little of at first hand; it needs to be embodied in a living form before we can live upon it. Even God is remote and abstract, and non-Christian theism makes thin-blood and spectral worshippers. It is when the Word becomes flesh; when the hidden reason of all things takes human form and steps out on the earth before us, that truth becomes nutritive, and God our life—Marcus Dods.

MODERN AGRICULTURAL DEVELOPMENT IN PALESTINE

P. A. Yoder.

To travel over Palestine today and see its barren wastes, then to recall the accounts of the dense population which according to Biblical accounts and ancient history that country supported in former times, one is led to wonder how so many such numerous tribes could eke out an existence among those rocky hills in that semi-desert-like climate. We now see little appropriateness in calling this Canaan a "land flowing with milk and honey." Such especially are the impressions one gets of Palestine if he approaches from a humid region like Europe or America and during Palestine's dry season. Should we, however, imagine ourselves to have spent most of our

A Beggar at David Gate, Jerusalem

lives on the yet more barren plains of the great Arabian Desert, or on the shifting sands of northern Africa on either side of the Nile Valley, then suddenly to have been permitted to view this land from a mountain of Nebo on the high plains of Moab, with the green Jordan Valley at our feet and the rolling hills beyond covered with vineyards and waving fields of grain, and moreover should this country have been promised us and our posterity for a permanent heritage, we can readily conceive that his "promised land" would look very good indeed to us, the more so if we first saw it in the spring or early summer, after the heavy rains of winter. When we place Palestine in this setting surrounded by the barren desert wastes, when we follow the vast concourse of people, the children of Israel, from Egypt for forty years through these same barren wastes which ordinarily produced only enough to support a few scattering nomadic Bedouin shepherds, then we are better prepared to appreciate the exultation and thankfulness that these people must have experienced when they reached the Promised Land.

Barren though the general aspect of Palestine now may appear to a traveler from well watered Europe or America, there is evidence that at one time it was far more productive. The vast slopes and hilltops which now produce but a scant pasturage for the sheep, at one time were terraced for a most intensive style of farming. The ruins of these ancient retaining walls on the terraced hillsides may still be seen, but they are crumbled down and the soil from the level plots which they were made to retain, has been washed by the rains of centuries down to the bottom of the valleys and in a large measure on to the sea. Many ruins of wine presses and vats are evidence that extensive vineyards were there at one time. The many mill-stones which have resisted the action of the elements these many centuries, now lie about on the sites of ancient villages as silent witnesses of a once thriving grain producing industry to supply the indispensable grists which the women in each household would each morning laboriously grind out for the daily bread of the family. In these prosperous times when the ancient Jewish nation was in the height of its power, this country doubtless supported a population ten times as dense as the present population and that without the constant stream of wealth poured into the country with annual tides of pilgrims and tourists to the Holy Land.

The Palestine of today is a pitiful example of the decadence of a once blooming agriculture through the careless habits of an unfrugal race and the governmental mismanagement of the unworthy successors to the Ancient Jewish or Roman power.

Though the general aspect of the Holy Land at the present time is anything but that

of prosperity, agriculturally considered, the observant student of this industry will find evidence of a new awakening in the thriving modern settlements located in widely separated parts of the country. These modern settlements set forth the possibilities of the country even more forcibly than the visible remains of the ancient agricultural enterprise. Near Jaffa, the usual port at which visitors enter Palestine is a colony, now forty years old of a German sect. This colony is in a prosperous condition, more so than its location among an unprogressive people and under an oppressive, we may almost say hostile, government leads us to expect. Located along the old Nabulous Road over which the patriarch Jacob with his family doubtless traveled in their journey to Egypt, this colony, named Sarona, is on the fertile Plains of Sharon. As is the case in many other parts of this coastal plain, the surface is a relatively loose sand, while underneath at a depth of 1 1-2 to 2 feet is an excellent soil. This supplies a condition peculiarly favorable to farming in a semi-arid climate, with alternating wet and dry seasons. Nature provides in large measure the very conditions which the farmers and investigators in our own semi-arid West have learned to be essential to success in "dry- farming," viz.: (1) Porous open surface layer durng the rains; (2) loose surface layer during the drouth; (3) a relatively firm, fine, rich soil beneath this surface layer, of high fertility and high capillary water holding capacity. The first of these conditions is secured in our West by fresh plowing, and in Palestine by this sand layer. The second which is so essential in preventing excessive surface evaporation is secured in our West by frequent cultivation and in Palestine by this same loose sand layer with but little cultivation. The third condition is expected to be present in either locality, as it is from this deeper soil layer that the plants actually draw their moisture and food supplies during the growing season.

The barley crop is harvested the last of April followed a few weeks later by the wheat harvest. The principal summer crops are durra (a non-saccharine sorghum) and sesame. Though no rains fall from the end of April to the end of October yet one may see in July vigorously growing fields of durra, sesame, watermelons, tomatoes, pumpkins and cucumbers. Even in August and September, the peasants bring in watermelons. It is said that the Arabian fellah (i. e. farmer) wants rain for planting, but that after planting he prays to God that the rain stay away until his harvest is off.

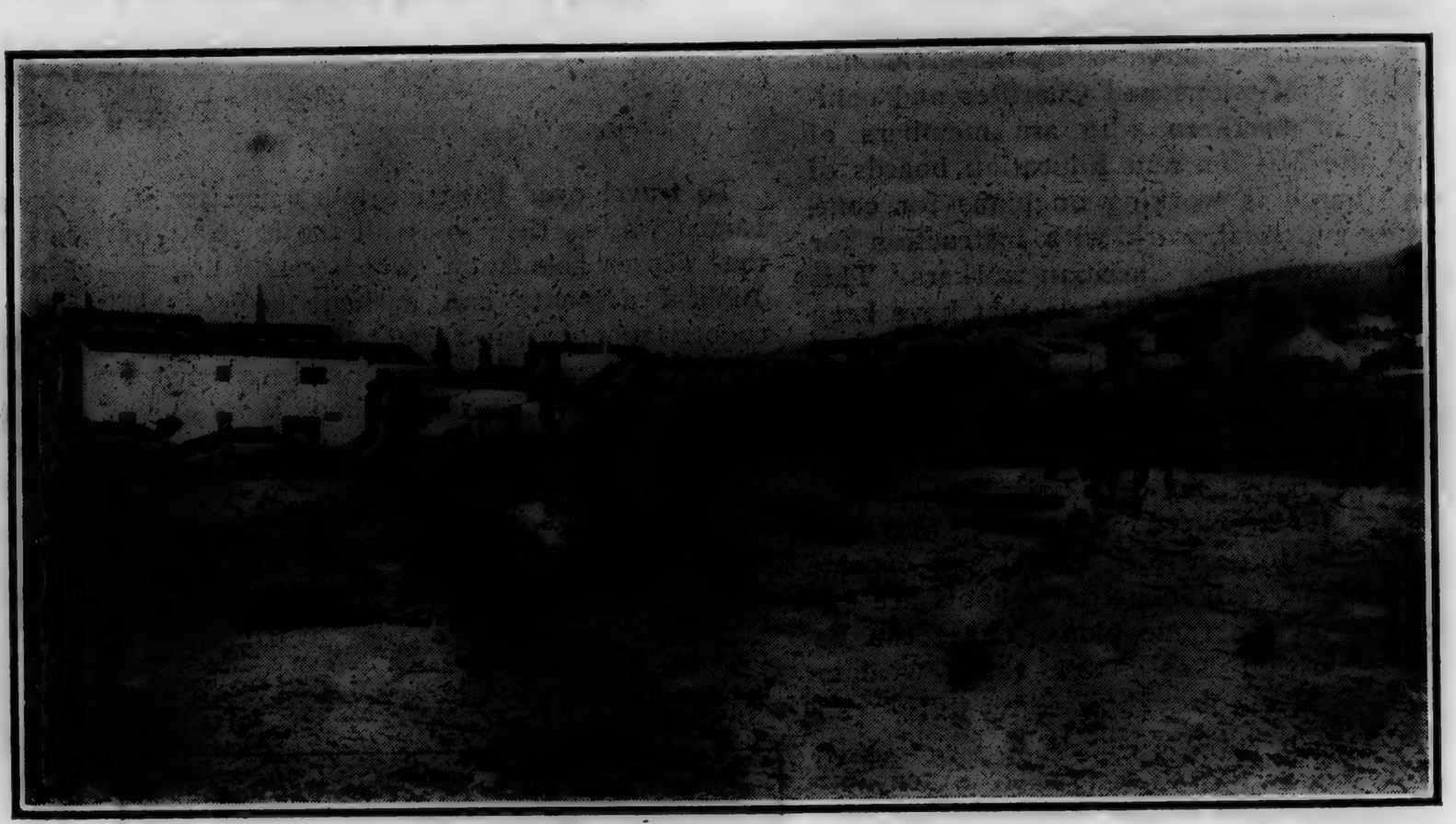
This same German sect that has established a colony at Sarona, has other colonies farther inland at Wilhelma, at Jerusalem and at Haifa. Among the other modern colonies are several founded for the Hebrews by Rothschild in fostering a movement to repossess the Holy Land.

Notable among these new Jewish colonies is the one at Zimmerin near Haifa near the north border of the Plains of Sharon. These settlers, mostly from Germany and Russia are pursuing agriculture and apparently making a great success of it. The village is prosperous and modern looking, thus in sharp contrast with the Arabian villages of the surrounding country. The fields, vineyards and olive groves are in vigorous growth. Large wine cellars and presses were provided to work up the crops from the extensive vineyards. In this same movement, other agricultural Jewish colonies have been established east of Haifa and in the Jordan valley. The activity and good management displayed in these colonies is a relief to the western traveler, after seeing the haphazard, sporadic attempts at farming practiced by the Arabs, or after witnessing the pitiable condition of multitudes of Jews at Jerusalem and other cities, who have returned to the Holy Land out of religious fervor, but without any definite means of a livelihood. An engineer at Zimmarin with whom the writer had an extended interview, characterized the movement of the Jews back to the Holy Land as made up of two classes, one class coming there to pray and die, and another class coming there to work and live, their colony belonging to the latter class. To read of the past glories of the Hebrew nation and to see in the midst of the present desolation the remaining evidences of their great agricultural industry in those ancient times, and then to reflect over the persecutions that the scattered remnants of their race have suffered in many countries, one cannot help but to wish them success in their efforts to reinhabit and repopulate the land of their forefathers and to reestablish flourishing productive industries.

We were repeatedly told by the European settlers in these colonies that the greatest obstacle to prosperity in these colonies is the unhelpful and actually discouraging and oppressive attitude of the Turkish government and of the dishonest officials of that government.

With the revolution in the Turkish government now accomplished and with a generally prevalent feeling among all races and sects in that benighted empire to live in peace henceforth and to join hands in building up the country, we may hope that the road to success and prosperity now lies open.

New Orleans, La.



Threshing at the German Colony at Haifa

THOUGHTS FOR GIRLS

I

Anna Kauffman Hess.

Some Things Worth Reading

To form a carefully guided and permanent reading habit should be one of the ideals every young girl cherishes. The existing social order requires woman to spend her life almost wholly within the home circle; but it also demands of woman that she be the guiding spirit, not master, of that home life. Since this is true, woman must have some method or means of enriching her own life so that she may be strong within herself. There are two ways through which she may acquire this enlarging of her visions; one, by association with friends; the other, by a well selected line of reading. In a large measure her associations are determined for her, but her reading she can determine for herself. The purpose of this talk with our girls is to help them, if possible, to find some things which they will want to read many times, thus acquiring a well fixed reading habit.

"The books we read should be chosen with great care, that they may be as an Egyptian king wrote over his library, 'The medicines of the soul.' Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter. "Books, like proverbs, receive their chief value from the stamp and esteem of the ages through which they have passed." When a new book comes out I read an old one."

These quotations introduce very concisely what I want to say on the subject of choice. The first impresses the importance of wise choosing and the last two give the best standard for judging the value of books. Truly, there is no end of making books and just as truly the larger number of books now written are doomed to the mass of neglected reading matter. The safest plan, then, is to be very slow to read new books. Wait to read a book until it has been proven worthy by the master critic, Time. Your own time is too precious and the process too dangerous to try to make the test yourself. You need the counsel of competent judges to help you find what is worth reading; you can then choose for yourself from what they place before you. You will thus be shielded from the danger in reading trashy productions.

Begin very early to build up a small library of well selected books. If you can add but one fifteen-cent copy a year, do that There are some very good cheap paper-bound books; but you do not buy them from news stands, you get them from standard publishing companies. A book that is not worth reading again and again is not worth owning, so the value of your library depends not on numbers but on quality. Your books will be friends with whom you can visit whenever you choose to do so. You do not want too many of these friends but you do want to know each one very intimately. A girl's desire for reading usually calls for three rather clearly defined lines of subjects: physical education, general culture, and strictly religious literature.

The reading on physical education should claim but a small part of your time. The less we think of our bodies the better, yet we need to know enough about them to help them be a temple for the Spirit of God. A friend of mine told me she seldom thinks of her body. When but a baby, her mother taught her a little prayer for each article of dress as it was being placed on her; as a result she thought more of her prayers than of her body and clothes, and now though she is a young woman of wide experience she thinks little of her body and clothes. Her habits are very beautiful but they are shared by few. The majority of us are conscious of our bodies and have some curiosity about their make-up. I do not believe this is wrong. Many a girl has fallen into sin through ignorance and many a young girl now growing up may be saved by knowing, and by saving herself she may save others. So it is really the duty of every young woman to be informed. Where to get the information is the more serious question. Avoid most diligently all circulars and advertisements published by patent medicine firms. The very purpose of such reading matter is to create the evil which they claim to cure. Choose one strongly endorsed book such as Dr. Mary Wood-Allen's "What A Young Woman Ought to Know,, and "What A Young Girl Ought to Know," and read it for information and with a pure mind. You will not want to reread that book as you do your other books; when you have gotten the information you seek lay it away. Then also every girl needs to know how to keep her body in the best condition. Our bodies need care as well as our souls. In work there are always some muscles over exercised and others not exercised at all. If work took the place of systematic exercise, there would be no hollow chests, round shoulders, and protruding abdomens found among the girls who do manual labor every day, and yet many of those girls suffer from one or all of the defects mentioned. It is one thing to walk and quite another to walk correctly. The only way to know how to walk, sit, or stand correctly is to be taught. Spalding's small booklets on physical culture for women give a few important illustrated exercises which will be helpful in aiding you to exercise those muscles which are neglected during your regular work.

Reading for general culture may be subdivided into poetry and prose. The field of poetry is so large and so varied that selection is difficult. You are safe when you read such poetry as conforms to Lowell's statement: "Poetry is something to make us better by continually revealing those types of beauty and truth which God has set in all men's souls." Poetry, especially songs and lyric poetry, is predominately infused with the feminine graces and for that reason is perfectly fitted to inspire womanly grace and virtue. No person can long cherish feelings of anger, envy, and meanness while reading a good poem. The poems of Longfellow, Lowell, Bryant, and Whittier are the best with which to begin to form the poetry reading habit. Selections from their poems are published by Houghton Mifflin Co., in fifteen cent volumes. These poems will continue to unfold more and more of their beauty and meaning as you reread them. They will help you see the beauty and truth in your daily work just as religion helps you get the most out of life. After you have learned to like poetry you can become acquainted with the shorter poems of Milton, Wordsworth, Tennyson, and Browning. Always keep in mind that you dare not read poetry "by the yard" if you wish to enjoy it and get its real meaning. Read intensively rather than extensively.

Most of your reading will be in prose which may be subdivided into biography, essay, and descriptive narration. Biography includes the life history of great and good women. Esther and Ruth give us character studies of unsurpassed beauty and strength. Then there are other women of the Bible about whom less is written, but who each have some strong quality. In history we have Florence Nightingale and Clara Barton, the world's greatest nurses; Helen Hunt Jackson and the North American Indians; Frances Williard, the great temperance worker; Isabel Thoburn and her devotion to the women of India, and Eliza Agnew, Ceylon's "Mother of a Thousand Daughters." No girl can read these life sketches without imbibing some of the womanly greatness present in these characters.

Essay is the most dignified form of prose. Of the many fine essays we can single out a few as being especially suited to girls. "Girls: Faults and Ideals," Miller, is a simple and good little booklet with which to begin. "Winsome Womanhood" Sangster, "The Queen's Gardens" Ruskin, and "The Great Word" Mabie, are stronger and adapted to the mature mind. They teem with visions of the strong womanly woman. Under the head of descriptive narration we have the nature books and all books of travel. "The books of nature and Revelation equally elevate our conception and invite our piety; they are both written by the finger of one, eternal, incomprehensible God;" this is a most fitting tribute to books on nature. I shall name but three of the best known. "In God's Out-of-Doors," Quayle, "Wake-Robin," Burroughs, and "Our Home Pets," Olive Thorne Miller. These books deal with the plants, trees, and animals we have about us every day. They both instruct and inspire worship and adoration of God, the great Creator of all. Few of us appreciate any considerable portion of the beauty and truth about us; we need just such teachers as these books are to fill us with more contentment and joy.

Under the head of strictly religious literature I wish only to emphasize the importance of reading religious literature. While some of the books suggested for reading are not strictly religious, yet they all contain a religious element. The biographical books are filled with a spirit of self-sacrifice for a great need; the poetry has more the spirit of worship and adoration; the essays are exhortation and the nature books are again worship and adoration. But I do not mean that these are to take the place of strictly religious literature. The Bible will always remain the greatest and best of books and must never be neglected for other reading. Much good religious reading matter comes into our homes through the Sunday school and Church papers and that will constitute the bulk of your strictly religious reading. If these will not give you all you desire you can select from the books of F. B. Meyer, S. D. Gordon, and J. R. Miller. These men write about religion in a very plain, practical, and orthodox manner; their books have guided many an inquiring soul. But girls cannot learn too soon the full significance of the oft repeated advice—to read so as to fully grasp the meaning of the writer rather than to try to cover ground—applies nowhere more pertinently than to religious reading. Read only a paragraph at a time if you feel you have found something that you can apply to your own life.

Let me again call to your minds the idea of forming the reading habit. Do not try to read everything I have suggested within a few months. I do trust, however, that a great many girls will begin to read something they have not read before; also that they will begin to build up a little heap of books they can call their own. If you find yourself alone on a Sunday afternoon or evening, read; if you have some girl friend visiting you, read some of the things you like to her and get her interested; if you have some young man friend visiting you, read to him. Form the reading habit and at the same time the sharing habit. Exchange books and then exchange opinions. And when the habit has become a part of yourself and your being, you will have realized an ideal which will be as a corner-stone upon which to rear the structure of noble womanhood.

Coaldale, Pa.

THE FORCES THAT MAKE FOR PEACE

I

C. HENRY SMITH.

(Address delivered before the W. C. T. U. of Goshen, Ind.)

War is a relic of barbarism, and like other relics that have had their beginning in the early childhood of the race, arising perhaps from necessity, has maintained its hold upon mankind long after its excuse has disappeared. War is a habit, and like most other bad habits, hard to get rid of. But that the world is gradually and surely ridding itself of this habit, no thoughtful student of the signs of the times can deny. The evidences of the passing of war are sure and unmistakable.

The history of the human race is the story of evolution and development of political society from the family group or clan among primitive races to the great federal state of the nineteenth century. As the race grew in civilization through commerce and religion and other humanizing forces, the clan gradually gave way to the city, state—the common form of political organization in the days of early Greece and Rome. Cities, later, by the close of the medieval age, had united into nations. Nations, finally, by the beginning of the 19th century, began to unite into the federal state, as those of the United States, Germany and Austria. Shall we say that these unifying forces which have been at work in human society throughout its entire history shall now cease? The same reasons for further union and co-operation still exist and it is only reasonable to conclude that there is another step in political organization before these forces shall have completed their work.

The next step is the creation of a world state which shall exercise such political functions as can be better performed by united and co-operative action than by individual effort.

The ground for the ultimate world state has already been well prepared by many agreements which the nations of the world have entered into for carrying on certain governmental functions. There is the world's postal union, which makes it possible to send a book to Germany as cheaply as to the next village; the international regulations regarding patent rights and copyrights. For all practical purposes the world is one organization for carrying on these and other similar services.

There are, furthermore, many activities other than political which the world through common needs makes subjects of international agreement. Professor Reinsch points out over one hundred and fifty international unions and councils organized for the purpose of carrying on the commercial and industrial activities of the world. Among these are an international union of freight transportation, an International Maritime Committee, A Metric Union, International Institute of Agriculture, International Council of Health, International Institute of Statistics, International Commission for Regulating Navigation on the Danube and the Congo Free State; and a number of other similar organizations. The tendency of the age is toward co-operation and organization. As the nations learn to know each other better and distrust each other less, more and more of political and commercial activities will be brought under common control. These efforts at united action which are all of recent growth, are rapidly convincing the nations that they have common interests, and that the highest interests of all are best served, not by international strife but by peace. This conviction once established, it will be only a step to the organization of the world for maintaining the peace.

Among the interests which suffer most from the ravages of war are those of commerce. So closely are commerce and war related, that the slightest rumor of war between two civilized nations is immediately registered in the stock markets of the world. The commercial classes are usually found on the side of peace. At one time commerce favored war, because war was profitable. The conqueror was rewarded by booty, slaves, and added territory; but it is no longer profitable. Both the winning and losing side carry on the struggle at a great financial loss. It is well known that Turkey has been saved from many invasions by the nations of Europe during the nineteenth century, because of the financial interests involved. A good illustration to the point is found in the opposition of commercial New England in the war of 1812. Nations like individuals are debtors and creditors. War disturbs the credit of the nations involved and upsets existing financial arrangements.

War and the preparation for war is costly. A single first class battleship of the modern type costs more than the entire equipment of Harvard University. We are spending annually on army, navy and fortifications as much as upon the whole free public school education of all the states in the Union, and ten times as much as for the current expenses of all our colleges and universities. Last year of the much boasted billion dollar appropriation made by Congress, nearly one half went to cover the expenses of war, past and future. Four hundred millions for army, navy, pensions and fortifications; and eleven millions for agriculture, three for the diplomatic and consular service to promote our peace and commerce with the rest of the world.

This cost is increasing with frightful rapidity, especially in the mad race for naval supremacy among the nations. England,to maintain her naval supremacy has been compelled to build ever larger and more costly dreadnoughts. Last year the government was confronted with a deficit of $75,000,000. This year in order to meet this deficit and to provide for the building of more warships a new system of taxation is proposed, embracing taxes on incomes, inheritances, on automobiles ranging from $10 to $300, on gasoline, added taxes on spirits and liquor licenses, and taxes on the rise of value in land, which will deprive the owner of much of the profit that would come to him as a result of the natural rise in the value of his real estate. This proposed tax shows clearly whither the English government is drifting in her attempt to keep her navy the largest in the world. At this rate Englishmen will soon be thankful if even the air they breathe be allowed them without a tax. But this of course can not continue. Such a policy would bring, not only England but all other nations to the verge of bankruptcy in a short time. Before that happens however the civilized world will come to its senses and disarmament must begin. The enormous increase in the cost of the preparation for war is one of the strongest forces now making for its abolition.

Science adds its testimony to the evils of war. It was once thought that war was a necessary incident in the progress and evolution of the race. And that just as the struggle for existence in the animal world resulted in the loss of the weakest, and the survival of the fittest, so in the human race war had the same beneficial results. Whatever may have been the case in the days of primitive civilization, the very opposite is true in modern warfare. The case is best stated by President David Starr Jordan, one of our leading scientists, and president of Leland-Stanford University. He says, in that remarkable little book, "The Blood of the Nation." "that the best and the strongest are taken, and that the weaklings—the odds and ends—are left. The standards of physical excellence are being raised higher and higher. It is only the physically perfect that are taken, and are lost to the nation on the battlefield. The crippled, the weak, the diseased, are left behind, and they perpetuate the race. In the animal world every stockbreeder knows what the result of such a selective process would be. Its end would be degeneration. It is no different in the human species. The French today are shorter by two inches than they were before the great Napoleonic wars drained the nation of its strong young men. The English recruiting officers found it extremely difficult in the recent Boer war to find enough men to measure up to the standard of physical excellence set up a century ago. Rome fell, not because of vice, or luxury or absolutism, but because her wars of conquest deprived her of her strong young men, and left the inferior men to keep up the race. Science demands the abolition of war because it robs the race of its best manhood."

Christianity cries out against the cruelty and injustice of war. The Founder of the Christian religion brought a new message into the world. The message of love. He taught that love should be the motive principle in our human relations, and not force. Peace should rule the world, not war. This principle His early followers adopted as an essential part of their faith. Then came

the union of state and church under Constantine and the principle of love was once more replaced by the principle of brute force. The church became a fighting church. But the ideal of Jesus was not completely lost in the world. Today the church is again coming back in its teaching at least, if not altogether in practice to the earlier ideals. In every relationship of life,—social economic, and political, the church is upholding as never before since the days of Constantine the Golden Rule as the best guide to right living. The Christian religion is gradually, but surely humanizing the race, and transforming it into a vast brotherhood Christianity recognizes no national boundaries nor racial differences. All men are brothers. As soon as the church puts into practice what it preaches and believes in theory, wars will cease. The relation of the church to the cause of peace is well stated by Dr. Trueblood, Secretary of the American Peace society in these words, "Jesus Christ has been behind the peace movement in all its phases. There was no such movement until He came. He set forth the great principle of divine kingship of men which inspired it. He exemplified this in an example which has ever since been like a sun in the social heavens. He kept the spirit and hope of peace alive through all the dark centuries. It was He who revived them in the seventeenth century and strengthened and developed them during the eighteenth. Through His inspiration Christian men and ministers of the Gospel gave us the organized peace movement of this century. During no inconsiderable periods of the century disciples of His have furnished its chief and practically only support. Until quite recently most of the distinguished advocates of peace have been Christian men and women. The record which the peace movement has made is fundamentally due to them. Profoundly grateful as we must be to the distinguished men and women beyond the pale of the Christian profession who in recent years have been among the chiefest apostles of the cause, yet fidelity to historic facts demands the recognition of the primacy of Christianity in the founding and developing of the work of peace."

(To be continued)

THE HIGH SCHOOL PROBLEM

High School Course in the Church Schools

The relation of the high school to the college has long ago been defined by those who have charge of the educational interests of the country. The question of the influence, or the relative influences of the common school, the high school and the college on the lives of those young people whom parents are desirous of educating without exposing them to the evils of modern educational institutions, is the question to be considered.

Parents have been conscious of the existence in the public schools of certain kinds of teaching which is contrary to the faith which they have endeavored to teach their children. The text-books are perhaps more responsible for the teaching of evolution, militarism, and the omission of teachings concerning Christ than are most of the teachers. As one's education proceeds, the same influences continue, since the same class of literature and the same class of teachers are employed. But it is evident that as the minds of the young become more conscious of the nature of the things that are taught, stronger influences are needed in order to counterbalance the evils which have previously been imbibed.

The public schools are more directly under the control of the patrons, while the high schools are much less so, and hence are more objectionable to many parents. Yet, not all high schools are objectionable, and not all young people susceptible to what may be considered to be the same evil influences. Where evils do exist, the wisest policy would be to send the young people to such schools as afford the proper influence and the right kind of instruction.

Many young people are deprived of the privilege of a high school course, and in later years desire to continue their education, and this would be impossible in the regular high school.

It is evident that there will be a call for a course in our Church schools equivalent to a high school course. While the majority of those who continue their studies in the Church schools will have completed the regular high school work, provisions should be made for those who are equally deserving, but who have not been as fortunate as others. At the same time, every influence should be exerted to control the educational interests of the public and high schools of our land, in order to make them safe and helpful institutions for all young people of our respective countries.

S. F. Coffman,
Vineland, Ont.

High School or Church School?

As I understand the question raised by the editor of the Educational department in the February issue of the Christian Monitor, it resolves itself into this: Shall we as a Church take a definite stand in favor of high shools; encourage our young people to attend the same; endeavor to control them as much as possible by having members of the Church act as directors on school boards; secure positions as teachers for our qualified young people in these schools, and offer our support to the high school movement generally. And in order to still further indorse this position, have it understood that our Church schools do not aim primarily to cover the work of the high school, but confine themselves to Bible, College and Normal work. Or whether we should stand against the practice of our young people attending the high school; conduct our Church schools so as to include the work of the high school and insist on our young people taking this work in the Academic department of our Church schools.

If control is our aim, we certainly would fall short of our purpose in adopting the first plan mentioned. 1. We could not hope to have a sufficient number of our members either on the school boards or among the teaching force to assure this end. 2. It would not be consistent with the purpose of the public school system for a denomination to exert the influence bearing on a faith and practice peculiar to itself. And if no special influence were exerted along this line, it could scarcely in any sense be said of the Mennonite people that they controlled the school, for we are "a peculiar people" in comparison with the people of the land in general. By "control" I mean having such a degree of authority in the management of these public high schools that they would be conducted in harmony with the faith and practices of the Mennonite Church.

Since this could not be expected, nor could it be considered expedient, I would not think it advisable for our people to throw the weight of their influence and encouragement on the side of the public high school rather than to encourage a similar work being done in our Church schools. A true orthodox Mennonite will find himself in embarassing positions while serving the public high school. When the question of some forms of athletics now in vogue in the high schools comes up, with other social functions, school entertainments, etc., he is supposed to be "right in the swim," if not indeed in the lead, helping to bring the function to a successful (?) culmination. Two positions are open to his choice: Either to offer an unheeded protest, lose prestige and be duped as "narrow," "ancient," foggyish," or fling his religious convictions to the winds, join the popular movement and throw his influence with such practices as are foreign to the Church.

I believe the Church should stand loyally by her own schools. The Church schools should offer, not only a complete Academic course covering the work of the public high school, but also a sub-academic course to accommodate those of our young people who have not completed the work of the common schools, yet wish to get their education under the influence of our own people. While we should not antagonize the public high schools, nor discourage our young people from attending them, especially when the means are not at hand to attend a Church school, and they are in position to get the high school training free of actual expense, yet the Church should be urged to patronize her own schools, both for the good they do her young people and as a means of making them possible from the standpoint of finances. A boy or girl placed under Church influence at the high school age, and kept free from the damaging influences apparent in some other schools ought to be worth more to the Church, and consequently to the cause of good generally, than when first an erroneous foundation is laid and a course of life begun that needs readjustment.

Additional responsibility thus attaches to the Church school. In order that our schools may claim the confidence of our people as a whole, it means that we need to walk very circumspectly and that our work be done in a manner to merit the approval of those especially interested and remove it as far as possible from the criticism and condemnation of the rest.

D. H. Bender.
Hesston, Kans.

The School Problem

In the February number of the Christian Monitor Bro. N. E. Byers raises some pertinent questions with reference to this problem and calls for responses. We are not sure that we can answer his questions satisfactorily, but if we can be a means of encouraging a little thought on the question the purpose of this article is accomplished.

The first question to consider in this connection is, Why should parents think of sending their children to high school? Much might be said on this question, but the reason we raised it is to emphasize the importance of having all points brought out on the question measured by the question whether it is a help or a hindrance in their spiritual life. Not, "What shall be the sphere of my children in the world?" but "What shall be their sphere in the kingdom of heaven?" is the supreme question by which we measure the advisability of this, that or the other thing coming up in connection with the life of our children. Children are to be raised for God and the Church, and all other motives should be subordinated to this one. Their tastes, dispositions, environments, aspirations, moral and spiritual build must all be taken into consideration when the school question is up. With some a high school education is an advantage, with others a disadvantage. Parents are not always able to tell beforehand which it is, but that parent who does not grapple with this question and makes a prayerful effort to do what is best, falls that far short of his duty in this respect.

The next question raised is, Shall we encourage children to get their high school education at home, or in some school owned and controlled by our own people? Here again circumstances must answer. Where parents have a good influence over their children the longer they can keep them under direct parental care and influence the better. Especially is this the case where the spiritual conditions of the home community are good. Under such circumstances I would say, Keep your children at home. But unfortunately such favorable circumstances do not everywhere exist. We would not have far to go to find communities where the spirituality of the school world is at such a remarkably low ebb that it is virtually sending children to a spiritual graveyard when you send them to high school. Under such circumstances, keep them out of these schools if you possibly can. In this question as well as the previous question, base the answer upon the question as to which is best for the spiritual welfare of the child. Expense is a question of secondary consideration. Match the spiritual atmosphere at home against the spiritual atmosphere surrounding the school, and make your decisions accordingly.

Shall we make an attempt to capture as many of the high schools as possible and supply the school boards with directors from our own people and furnish our own people as teachers? is another question for consideration. "As we therefore have opportunity, let us do good," is the Bible position on this as well as all other questions. But here let us be careful that we do not encroach on the idea of a union of Church and state. The public school system is not for churches, but for all people. Then again the way that laws are framed in some states a man professing Bible nonresistance is out of place on a school board. As for supplying teachers, we should supply all we can, always taking into consideration that we should encourage no teacher to go into a place where his hands are tied and he will be compelled from the nature of circumstances to do things which are contrary to the teaching of the Bible. It brings us back to the old foundation. Circumstances must determine the "yes" or "no" in the matter. Stay in the Gospel path, and do as much as you can.

Those having the education of our children in charge are charged with a responsibility which few people recognize. With so many of our modern schools little better than "hotbeds of infidelity," and with the modern strong current in the direction of education, the problem of education is to my mind one of the most serious ones we have to face. It behooves those who are charged with the responsibility of wrestling with the problem to see that our schools are conducted in a way that those of our young people who attend them will become stronger workers, more loyal to God and the Church, more humble in service, and more steadfast all around than they were when they started. Otherwise, school life is a failure. It behooves us who are charged with responsibilities along other lines to pray for those who are charged with the solution of the educational problem; not only to pray for them, but to assist them in whatever way that we can. We can not control schools under the fostering care of the state. We may be able to control those under our own care.

To our young people I would say, While your parents and teachers are wrestling with problems affecting your present and eternal welfare, may you make the problems easier for them by rising to a full sense of your own duties and responsibilities, holding to "the first commandment with promise," and improving the opportunities of youth in preparation for the burdens of maturer manhood and womanhood.

DANIEL KAUFFMAN,
Scottdale, Pa.

Support Both

We need both high schools and our Church schools. There should be no unfavorable attitude towards either. Both should receive our support and patronage as far as this can be done consistently. Such as have high school privileges near at hand will continue to send their children there, especially is this true of parents having limited means.

As to our Church schools they should offer inducements to at least five different classes of students: (1) those who desire a Bible course preparatory to active Christian work; (2) those who have had no high school privileges; (3) those who are teaching in either public or high schools and desire to take normal training during the summer vacation; (4) those who are graduates from high schools; (5) those who desire to take an extended college course.

Those in charge of our Church schools should exercise special care to have them conducted strictly in harmony with the principles of our Church, so that parents may feel safe in sending their children. This will insure both support for our Church schools and the future welfare of the Church. It may safely be predicted, **as go our schools so will go our churches.** Those who have received training at our Church schools should feel it their urgent duty, if possible, to secure positions adjacent to some one of our congregations, so that their services be not lost to the Church. Teachers of this class may do a good work in developing the moral standard of our high schools.

J. B. Smith,
West Liberty, O.

I have for a number of years believed the school probem to be one of the most serious confronting the Church. I am thoroughly convinced that there are many objectionable features connected with the high school system of our cities, towns and also those in the rural districts. The athletics and social features so intimately associated with it; the immoral conduct; the vain, frivolous and profane language so prevalent in this age, are probably the main objections. The danger of mixed marriages and false religious teachings is no less serious.

It seems to me the policy that we should adopt under the conditions is plain. Several years ago Bro. S. G. Shetler spoke and wrote in a plain and stirring manner concerning dangers that threaten the Church and how to counteract them. In my humble judgment none were weightier than those on the school question. So many of our dear people seem to make the accumulation of wealth of primary importance and the preservation of health and the education of their children of secondary importance. By all means let us stand as a united body for schools, every officer and teacher being a living example of the teachings we hold dear.

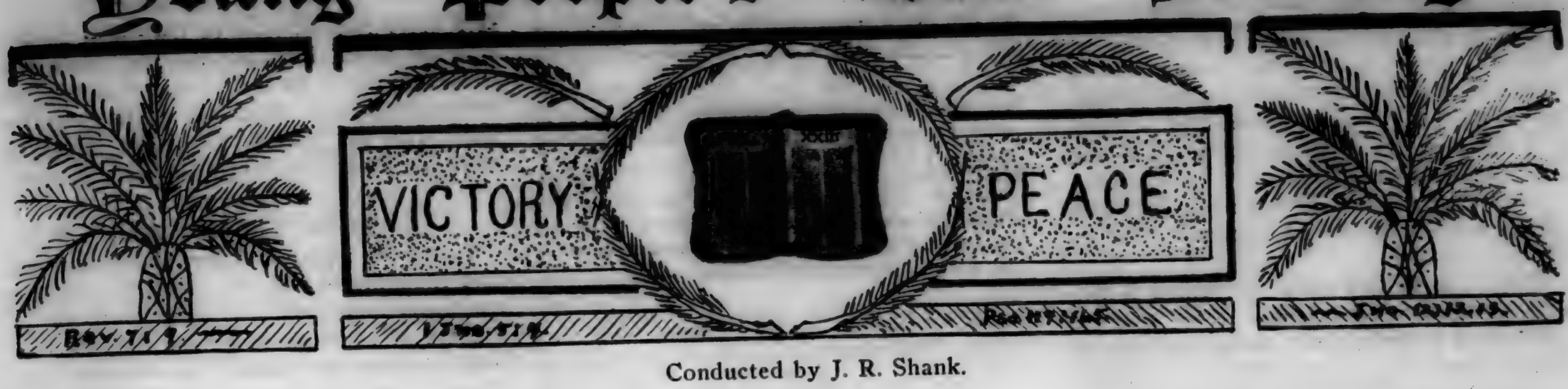
I am not only in favor of high schools of this kind, but also have primary and secondary schools owned and controlled by our own Church.

The nature of the school depends largely upon the teachers, directors and patrons. I know of a case where an infidel teacher taught school, a director and one of the patrons being members of our Church. Some other denominations have their own primary as well as high schools.

Thinking people admit this to be a highly important question. "It is better to make a heroic and honest attempt to solve a difficult problem and fail in the attempt, than not make an attempt and allow the problem to perhaps work out to our own injury." I hope and pray our leaders in educational work will respond and adopt a policy which will be a credit to the Church and a lasting benefit to the rising generation.

AARON STOLTZFUS.
Bayport, Mich.

Young People's Bible Meeting



Conducted by J. R. Shank.

TOPIC FOR MARCH 6

Obedience in Consecration.—Rom. 6:16-22

MOTTO

"Thy word have I hid in my heart, that I might not sin against thee."

OUTLINE OF SUBJECT

I. Consecration Defined.—Rom. 6:13; 12:1.

II. Obedience.

1. From the heart.—Rom. 6:17.
2. Not fearful.—I Jno. 4:18.
3. Loving.—Jno. 14:23.
4. Has no substitute.—I Sam. 15:22, 23.
5. Essential element in profession.—Matt. 21:28-32; 7:21-23.
6. The test of love.—Jno. 14:15.
7. Test of true relationship in the Royal family.—Mark 3:25.

III. How to Enter In.

1. Surrender all.—Luke 14:33.
2. Deny self.—Luke 9:23.
3. Draw near.—Heb. 10:19-22.
4. Trust.—I Tim. 1:12.

PERSONAL THOUGHT

In what way do the commandments of the Lord, the regulations and restrictions of His house, and the duties of His service appeal to me? Are they like so many laws binding to an unwilling service, or do they appeal to me like the privileges offered to sons?

A STUDY OF THE TEXT.—Rom. 6:16-22

"Yield yourselves."—Give yourself like a submissive servant presents himself in the presence of his master in order to hear his biddings and know his pleasure.

"God be thanked," for what? Because you have turned from the service of sin and accepted the plan of salvation by which you were made free to be a servant of righteousness.

"Fruit."—The product of sinful actions or of righteous actions. In the one the fruit is corruption that leads to death, in the other it is holiness that accompanies eternal life.

"Wages of sin."—Result of a hard service.

"Gift of God."—The unmerited favor of a loving Father bestowed upon those who trust in Christ.

SUGGESTIVE ASSIGNMENTS

I. For Children.—
Scripture texts with the word obedience, obey, etc.

2. For Young People.—
a. Who is Consecrated?
b. The Liberty of Loving Obedience.
c. The Bondage of Sin.
d. Fruit of the Consecrated Life.

3. For Older Persons.—
a. Man's Part in Consecration.
b. God's Part in Consecration.

OBEDIENCE IN CONSECRATION

To one who fully has experienced the blessed privilege of consecration to the Lord the thought of obedience is clear, if not in its analytical relationship, at least in the feeling of the heart. Perhaps we can more clearly see this in defining consecration as applied to any undertaking in life. The business man is consecrated when he gives his undivided service to the furtherance of the business cause. The gambler is consecrated when he gives himself to the work of gambling. The fashion devotee is consecrated when she gives herself to the dictates of the fashion. In all of these consecrations we can see that unless there is obedience to the laws and regulations that characterize the various occupations there is no consecration. Just so with our consecration to the Lord. We have given ourselves over to Him in an undivided service and unless there is implicit obedience to the direction of the Lord we cannot claim to be consecrated.

Consecration is a term that becomes somewhat confused or abused in the minds of many in applying it to the Christian life. It is a term which does not properly belong to secular affairs in the way we have illustrated above and yet in its application the illustrations given are correct. When we are consecrated in the true sense of the term, we are given up to a sacred use. There is really no partial consecration of ourselves because the real "ego" or self cannot be divided in its devotion. **We are either consecrated or not consecrated.** The idea of degree in consecration comes from another phase of the Christian life. Self, (the ego) must always be either consecrated or not; but we may advance in understanding and in the knowledge of the will of God. As we grow in grace, if the consecration has been truly made, our advance in the things of God will lead us into paths more perfectly conformed to the will of God. This more perfect walk is not necessarily a greater consecration of self, but rather a consecration to the work unknown before, but revealed by Him to whom we at first gave ourselves—it is the path of obedience in consecration.

THE LIBERTY OF LOVING OBEDIENCE

RUTH BUCKWALTER.

"For this is the love of God, that we keep his commandments and his commandments are not grievous" (I Jno. 5:3).

The true believers so understand God's character in Christ and His will, that it creates within them a longing desire to obey from love. Instead of finding it hard to obey, he finds it no hardship at all. "His yoke is easy and his burden light," and he finds the ways of wisdom to be ways of peasantness, "and all her paths are peace."

Is it not so with many professors of religion? Do we feel, in our religious privileges, constrained by love, or do we find it a painful thing to obey? If so, what would you do in Heaven if religion were such a painful thing here?

Now suppose a person loved God, the souls of men and the Kingdom of Christ, does he need an express command from God to prevent him from spending his money, and his life in following the world? No indeed, he will rather need an exhortation to take that which is needful for his own comfort, and the support of his own life.

Take the case of Timothy. Did he need a command from God to prevent him from indulging in the use of wine? Far from it; he was so cautious that it required an exhortation from God to make him drink a little as a medicine. Until we have the same loving obedient spirit, we have not true liberty, and are to a certain extent bound to the world.

The slave serves because he is obliged to do so; the freeman serves from choice. Do you choose to live as separate from the world as you can, or do you prefer being as near like the world as you can and still be called a church member?

Is he free who is the servant of sin, who is governed not by the convictions of his own mind, but by the smiles and frowns of his fellow travelers, who approve of better things, and follow worse? There is the bondage; where is the deliverance? Jesus not only makes us free, but free indeed.

At death, the Christian's liberty is enlarged, and completed; "death is swallowed up in victory."

Let us adore the Savior, who has made us really, spiritually free.
Chicago, Ill.

SEED THOUGHTS

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing, instead of seeking it when alone it is to be found in loving obedience.--George Eliot.

Obedience to God is the most infallible evidence of sincere and supreme love to Him.—Emmons.

Obedience is not truly performed if the heart is dissatisfied.—Saadi.

To obey God in some things and not in others shows an unsound heart. Childlike obedience moves toward every command of God, as the needle points where the loadstone draws.—T. Watson.

TOPIC FOR MARCH 13

"Consider the Lilies."—Matt. 6:28; Cant. 2:1, 2, 16

MOTTO

"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

OUTLINE OF SUBJECT

I. Lily.
1. Used as a type of Christ.—Cant. 2:1.
   a. Type of His love.—Cant. 2:2.
   b. Type of His feeding place.—Cant. 2:16.
   c. Type of His delight.—Cant. 6:2.
2. Used to beautify.—I Kings 7:19, 22.
3. Type of growth.
   a. In the tender Providence of God.—Hos. 14:5.
   b. To be considered by God's children.
      (1) As to how they grow.—Matt. 7:28.
      (2) As to the result of growth.—Matt. 7:29.
      (3) As to the comparison of God's care for them.—Matt. 7:30.

PERSONAL THOUGHT

The most delicately nourished lily with all the delicate touches of color and tenderness, expresses faintly God's tender care for me. Shall I fret and fuss over the outward adorning of my body when by simply seeking after God I may find full provision for temporal needs and glorious adorning for my soul?—II Cor. 4:17-5:4.

STUDY OF THE TEXT.—Matt. 7:28.

"Why take ye thought for raiment?" Why are you anxious about clothing to put on? This is a question we may well ask ourselves. Some worry lest they will not be provided for, in protection, some lest they do not appear pretty, some lest they are not in fashion worn by the proud. Why are you anxious?

"Consider the lilies of the field how they grow." They do not even have a mind for worry, nor hands to labor. They simply are true to the law of their creation in assimilating what has been provided, God taking care of the growing. He puts on every necessary leaf and every necessary tint of color that the plant may be complete in the purpose of its life. Solomon with all the wealth at his command could not equal the glory of the simplest of God's flowers. The lily's life and growth lasts only a little time. Surely those who live eternally will find much rich and more lasting beauty for their life.
Cant. 2:1, 2, 16.

"I am the lily of the valley."—If we consider the beauty and sensual delight brought to us by the lily we have a type of what Christ is to the soul.

"As the lily among thorns."—There is nothing in the world that can be compared with the beauty of Christ's love. When we compare the best deeds of the best of men away from Christ, their love is still compared to thorns in the presence of Christ.

"He feedeth among the lilies."—Surely he who chooses to feed in the midst of the lilies delights in them; so Christ delights to be among His people to commune with them and share their joys.

SUGGESTIVE ASSIGNMENTS

I. For Children.—
Let some one make a special study of the character of Christ as compared to the lily, and give it in an object lesson for the children.

2. For Young People.—
a. Christ—the Lily of the Valley.—Cant. 2:1.
b. The Church—the Likeness of Christ.—Cant. 2:16.
c. The Beauty and Glory of the Future of the Church.—Rev. 21.

3. For Older Persons.—
a. Spiritual Eyes Beholding Spiritual Things.—I Cor. 2:12.
b. Christ in the Midst of His People.—Cant. 2:16; Rev. 2:1.

THE VOICE OF NATURE AND OF REVELATION

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse."—Rom. 1:20.

There is in the consciousness of every man something that helps him to know of God. Even those who press the truth down under them by deeds of unrighteousness cannot get away from the conscious need of the soul that cries out for something to satisfy. To this consciousness within every man the voice of nature speaks, declaring or reflecting back to man's intelligence the fact of God, the supreme intelligence and power who operates the universe.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech or language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." "O Lord, how manifold are thy works! in wisdom hast thou made all: the earth is full of thy riches."

The voice of nature then is man's first book by which he may find out something of the Creator of his own life; but we find that man's past history has revealed the fact that the voice of nature alone can not give him an understanding of God, without the revelation of God accompanying it. Thus it is written, "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy, there is none that doeth good no not one" (Psa. 14:2, 3).

How we ought to rejoice that God has planned all things according to our needs. Even those who are "gone aside" can come to Him in the way of His revelation and find Him. When we have again found God through revelation we can also by this key turn again to the book of nature and see God more clearly. Let us then take up the message of the lilies through the aid of the word and the Holy Spirit, and may we find its true teaching that our souls may be filled with the knowledge of the things in store for those that love Him.

SEED THOUGHTS

To me the meanest flower that blows can give thoughts that do often lie too deep for tears.—Wordsworth.

Stars of earth these golden flowers; emblems of our own great resurrection; emblems of the bright and better land.—Longfellow.

All nature is a vast symbolism; every material fact has sheathed within it a spiritual truth.—E. H. Chapin.

Nature and revelation are alike God's books; each may have mysteries, but in each there are plain practical lessons for every day duty.—Tyron Edwards.

TOPIC FOR MARCH 20

"The Spirit of Truth."—Jno. 16:13

MOTTO

"Be filled with the Spirit."

OUTLINE OF SUBJECT

I. Need of a Revealer of Truth.—
1. Man is depraved.—
   a. Can't understand.—Psa. 53:1-3.
   b. The heart is deceitful.—Jer. 17:9.
   c. The imagination is evil.—Gen. 6:5.
   d. He knoweth not the things of God.—I Cor. 2:11.
   e. He gropes in darkness.—Isa. 58:9-15; II Cor. 4:3, 4.

II. The Spirit is the Revealer and Teacher of Truth.—
1. Convicts of sin and righteousness, and judgment.—Jno. 16:7-11.
2. Helps in purifying.—I Pet. 1:21.
3. Instructs.—Neh. 9:20.
4. Teaches true doctrines.—I Jno. 2:27.
5. Searches deep things.—I Cor. 2:10.
6. Reveals what to speak.—Luke 12:12.
7. Inspired scripture writers.—II Pet. 1:21; II Tim. 3:10.
8. Reveals Christ.—II Cor. 3:18; Jno. 16:14, 15; Eph. 1:17-23.

III. Who May Have His Presence and Help.—
1. Those who accept aright.—Acts 2:38.
2. Those regenerated.—Tit. 3:5, 6.
3. Those who believe the word.—Gal. 3:2, 4.
4. Those who ask.—Luke 11:13.
5. Those who obey Him.—Acts 5:32.

PERSONAL THOUGHT

My heart crieth out for God whether I allow it the satisfaction of His presence or not. May I continually come to the Lord in such an attitude of heart that the Holy Spirit of truth may speak to me about God.

STUDY OF THE TEXT

"Howbeit"—Nevertheless, even if they now are not able to "bear" or comprehend the things that Christ would have them know.

"When he."—In the time when Christ would send Him after His ascension. The pronoun "he" would indicate His personality.

"The Spirit of truth."—Truth is one of the leading characteristics; and the work of revealing and establishing truth, is the chief office of the Spirit.

"Is come."—Having taken up His office work with the disciples in the world.
"He shall not speak of himself."—The Spirit work is one of harmony with what the Father and Son do.
"He shall shew you thing to come."—That is, He will reveal the method of operation for the establishing of the Church, and will give revelations of the future even to the summing up of all things. (Revelation of John).

SUGGESTIVE ASSIGNMENTS

I. **For Children.—**
Recite Gal. 6:22, 23.—(Drill).
2. **For Young People.—**
a. Truth, and How to Know It.—Jno. 8: 31, 32; 7:17.
b. The Spirit of Truth in the Life—How Manifested?
c. "Thy Word is Truth."
3. **For Older Persons.—**
a. "Now ye are clean through the Word." —Jno. 15:3.
b. The Harmony of the Word and Spirit.

BE FILLED WITH THE SPIRIT

The command to be filled with the spirit also implies two things; **first,** that the Spirit is available for the infilling of believers, and **second,** that there is something on our part that is to be done to have this infilling.

We find that in the teaching of Jesus that when His ministry closed and He ascended to the Father that the Spirit would be sent to take up the work (Jno. 16:7-16). We study the book of Acts and there find the formal advent of the Spirit in entering upon this work. We find the work of the early Church accompanied by signs and wonders, by the power of the Spirit of God (Rom. 15:19). The apostles were all given authority by the Spirit and became witnesses for Christ from Jerusalem to the uttermost part of the earth. The witness of the apostles must be understood to differ somewhat from the work of Christians of later times in this, that they were the authorized founders of the Church set up by our Master. Their work and writings have become the basis upon which those of later times should order their lives (Eph. 2:20; I Cor. 4:9). While some of the operations of the Spirit in the founding of the Church are no longer manifest, we should not conclude, that therefore, His work has ceased. The command given by the apostle Paul, "Be filled with the spirit," is authorative, as are also the words of Peter in the sermon on the day of Pentecost, when he said, "The promise is upon you and to your children and to all that are afar off, even as many as the Lord our God shall call." "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams: And on my servants and on my hand maidens I will pour out in those days of my spirit; and they shall prophesy" (Acts 2:17-19).

Having such promises how shall we now fulfil the command, to **"be filled."** The blessing is from God, but the conditions to fulfil are ours. To all who have truly repented of sin and accepted the Lord Jesus Christ the blessing has been given (Acts 2:38). "Now if any man have not the spirit of Christ he is none of his" (Rom. 8:9). "As many as are led by the Spirit of God they are the sons of God" (Rom. 8:14). To all then, the command is given, **"Be filled with the Spirit."** To all believers there is the privilege of certain manifestations of the Spirit, such as the blessing of His fellowship in song and prayer and daily comfort and guidance. To those set apart for special gifts, such as, ministration, utterances, helps, governments, etc., etc. Those who are submissive to the Lord, separate themselves from the defilements of the world, seek to understand His will, engage in the service of His house, continue in prayer and all the means of grace at their disposal, to such, the blessing of fulness is truly given (Eph. 5:1-21). "Be filled with the spirit."

SEED THOUGHTS

There is no reason to believe that the Holy Spirit ever leaves awakened sinners, only as they have the truth of God for some error of sin.—Ichabod Spencer.

The Bible is like a wide beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near, and spread out all its rocks and trees and flowers and verdant fields and winding rivers at one's very feet. That telescope is the Spirit's teaching.—Chalmers.

TOPIC FOR MARCH 27

Resurrection.—I Cor. 15:35-58; Rom. 6:5

MOTTO

"Be ye steadfast, unmovable, always abounding in the work of the Lord."

OUTLINE OF SUBJECT

I. The Resurrection.—
1. Its meaning.—
a. General.—To raise dead bodies from a lifeless state to a condition of life.
b. To the righteous.—
(1) Christ.—
(a) The dead body without corruption to come forth.—Psa. 16:9-11.
(b) A body of power.—Jno. 20:19; Acts 1:9; Mark 16:19.
(2) His followers.—
(a) Awake in His likeness.—Psa. 17:15; Phil. 3:21.
(b) Put on immortality.—I Cor. 13: 51-57.
(c) Resurrection of life.—Jno. 5:28, 29.
(d) Blessed and holy.—Rev. 20:6.
c. To the wicked.—
(1) Shame and contempt.—Dan. 12:2.
(2) Damnation.—Jno. 5:29; Rev. 20: 13-15.

II. The Power.—
1. Christ.—I Cor. 15:57; Jno. 11:25; Jno. 5:28; Rev. 1:18.

III. Figurative.—
1. Of regeneration.—Rom. 6:4; Eph. 2:1, 5, 6; Col. 2:12; 3:1.

STUDY OF THE TEXT.—I Cor. 15:35-58

"How are the dead raised up? With what body do they come"? The question is impertinent, implying that it is impossible with God to form anything out of a decayed body. He (Paul) illustrates God's power to bring forth a body by the power all can see in other things, such as; (1) The body that comes from a seed after the seed is decayed; (2) Bodies of various animals suited to their mode of life; (3) Earthly bodies; (4) Heavenly bodies; (5) Varying glory of sun, moon and stars.

"So also is the resurrection of the dead." That is, there is a body given suitable to the condition of spiritual beings. Not necessarily the same matter of the former body, but one having some connection in a way comparable to the seed and the plant. The **"earthly"** represents the seed sown; the **"Heavenly"** represents its plant. The "mystery is summed up in the words, "We shall be changed," "For this corruptible must put on incorruption and this mortal must put on immortality."
Rom. 6:5

"For if we have been planted together in the likeness of his death"—We here have a figurative teaching in regard to the change taking place in the regeneration of the heart. As Christ was put to death on the cross so we have our old natures crucified.
"Planted together," in the original is one word meaning **united with.**
We shall also be in the likeness of His resurrection. The resurrection of Christ from the dead is figurative of our new life after the death of the old.

SUGGESTIVE ASSIGNMENTS

I. **For Children.—**
Get the story of Christ's resurrection.
2. **For Young People.—**
a. The Miserableness of this Life Without the Hope of a Resurrection.
b. The Uplifting Power of the Resurrection.
c. The Resurrected Heart.
3. **For Older Persons.—**
a. The Comfort of the Resurrection.
b. The Evidences of the Resurrection.

OUR LABOR IS NOT IN VAIN IN THE LORD

By a Sister.

During the hours the dying Christ hung upon the cross His enemies undoubtedly thought that after all the plans of this man who acknowledged Himself as the Messiah, were a failure, as they stood ridiculing Him saying, "He saved others; let him save himself; if he be the Christ the chosen of God."

But the glorious resurrection morning so soon to follow shows Him not the dead but the living Christ, a victor over death itself.

God never asks a man to do service for Him without offering strength and power for its accomplishment, neither does He withhold blessings from those who do His bidding. He never forsakes His own but always guides in paths best suited for the individual.

Our work may seem small and insignificant and seemingly no results appear, but if it is God's work it shall not be for naught. But if we labor for God we are anxious that His work prosper and not that we receive a reward. Our great desire is that we follow Him just as He leads so that we may please Him. But God is such a loving Father that He always has something in store for His children; He constantly opens His treasures to His hungry and thirsty ones; He is their constant companion; He sends the Comforter to lift the discouraged one and to bind the broken hearted; He supplies all our needs and makes us joint heirs with Christ; He blesses in this life and promises life eternal in the world to come.

But His blessings to us is not all He gives. They reach farther than that. He makes us to be blessings to others and they too may be led to that fountain of everlasting life and in this way His kingdom is extended.

All this relationship has been made possible only through the atoning blood of Jesus Christ and the power of His resurrection. "All power is given unto me both in heaven and in earth," and the beautiful promise, "I will never leave thee not forsake thee" should make us praise God that a way has been opened for us and not only this, but also that we have a Father to whom we may point others, giving them the assurance that He is a never failing Father in this life and in the end as we lay down our earthly tabernacles "we have a building of God not made with hands, eternal in the heavens."

SEED THOUGHTS

The resurrection morning is a true sunrising, the inbursting of a cloudless sky on all the righteous dead. They wake transfigured, at their Maker's call with the fashion of their countenance altered and shining like His own.—Horace Bushnell.

Life if properly viewed in any aspect, is great, but mainly great when viewed in its relation to the world to come.—Albert Barnes.

They who are most weary of life, and yet unwilling to die, are such who have lived to no purpose; who have rather breathed than lived.—Clarendon.

The world dares say no more for its device, than "While I live I hope;" but the children of God can add by virtue of a living hope, "While I expire, I hope."—Leighton.

SPIRITUALITY IN OUR MEETINGS

L. J. Burkholder.

If a genuine spirituality is to prevade our weekly meetings it is essential that each one attending enjoys a close fellowship with God. By this we would not discourage the lukewarm and others from attending the meetings, but rather urge that all the nominal Christians get into a living touch with God. Our own lives having been warmed will cause others to receive a similar fervency.

The kind of spirituality we desire for our meetings is not ethical culture, oratory or any other purely human accomplishment. While these are not to be despised yet they may not be substituted for the indwelling of the Holy Spirit. All our lamenting that the meetings are not more spiritual will not make them what they should be. The leader, the speakers and some others may all be very spiritual, but so long as there are those who are cold or indifferent the spirit of the meeting will not be ideal. "If we live in the Spirit let us also walk in the spirit."

The beginning of spirituality is the new birth. When our hearts are renewed there is kindled within us a flame of holy fervor so that we will be a blessing to every meeting we attend. To have our life in harmony with God will enable us to do more for the cause than would be possible in any other way.

A diligent study of God's Word tends toward a deeper spirituality in our own lives. In the Word we behold glowing pictures of the beauty of God's character. Here we have a truthful revelation of Himself to us. There is nothing that will so increase our deep spiritual experiences like a thorough and honest searching of the Bible for truth. The persons appointed to discuss the topics may study and then give to us some of the results of their investigations, and we will be helped, but the greatest benefits will come to us only when we ourselves have prayerfully meditated.

That which should go hand in hand with our individual study of the topics is a true spirit of **prayer.** In studying the Bible God speaks to us, while in prayer we speak to God. Through these two mediums a perfect communion and fellowship with God is established and maintained—this is spirituality. When we have plead with God for grace in our own heart that we may be a help to the meeting, when at the throne of grace we have implored His blessing upon the speaker and the meeting in general, and when the indwelling Spirit has shone upon the opened Book as we studied the topic, our meetings will then be such that we with Peter will exclaim, "Lord it is good for us to be here."

Markham, Ont.

OUR EMPHASIS

Rudy Senger.

The burden of this message is not to condemn good organization in the Young People's Bible Meeting, but to suggest the placing of the emphasis upon the work to be accomplished, rather than upon the means used in accomplishing it.

The thing uppermost in our minds has a wonderful effect upon the way we do things, for the success of our work is largely determined by the object upon which our minds and motives are centered. If our attention is constantly occupied with methods and meetings, holding office and speaking in public; we may be kept busy at work with our senses so dazed by the hum and clatter of organic machinery that we never become aware of the absence of reasonable results. We often hear that the Young People's Bible Meeting is a good thing because it teaches young people how to speak in public, and that it keeps them out of mischief by giving them better employment. But has it nothing deeper and more vital to justify its existence?

What are its limitations and special functions, and what has it in common, as related to the other phases of activity in the Church? What then is the ultimate object for which the Young People's Bible Meeting should stand? Has this object been clearly defined? Good methods and efficient organization cannot be successfully determined without a clear vision of the work to be done. How to make these meetings better is one of the live questions before us at this time, but how shall we arrive at the proper solution of these questions without a clearly defined purpose for the institution?

To determine this purpose then is one of our problems. It will be necessary for us to begin thinking it over, to discuss it with our fellow-workers, to write about it in our periodicals, to put it upon the programs of our conferences; and in this way keep it alive in our minds, and thus provide for the accumulation of data from which to draw our conclusions. This is no small problem and cannot be fully determined by a passing notice, but will need constant agitation that we may become fully aware of the object for which the Young People's Bible Meeting exists. Should we lose sight of the object and become wholly absorbed in the methods, we could not act naturally toward the accomplishment of the best work.

This is an age in which the general atmosphere is full of the sounds of "movements" and "organization." It is an easy matter to become wrapped up with the material and the mechanical. Possibly one of our greatest dangers is that our attention may become so completely occupied in our activities that we forget to live. Paul was conscious of this subtle danger when he wrote:—"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Where then are we placing our emphasis?

Goshen, Ind.

Results in Missionary Effort

The increase of native converts under the Protestant missions of America, last year, was 164,674. More than 450 per day. During the first one hundred years there were one million converts. During the next twelve years a million converts were added. At the present time every six years declares one million converts to the Christian Protestant church. The increase in percentage of the foreign ingathering over the home in America is one to eight. In this country, with all the special efforts, there were only two members added for each ordained minister while in the foreign field there were forty-one to each American missionary.

What One Church is Doing Abroad

The Weekly Bulletin of the First Presbyterian Church in Wilmington, N. C., has on its first page the names of 9 foreign missionaries, all supported by this church, laboring at Kiang-Yin, China, the entire staff of that station. Then it has the names of 12 native Chinese workers who are supported by this church. The remark is abroad that the First Church in Wilmington has more members in China than in North Carolina. Two other foreign missionaries, 3 home missionaries, and 4 home mission teachers are also supported by this church

OUR SUNDAY SCHOOL

THE SUNDAY SCHOOL DYNAMO

I have brought along in illustrative way this toy dynamo and connecting motor, made strictly for this occasion. Small as it is, it is ample testimony to the evolution and power of electricity, and it illustrates finely how man has caught the mystery of earth and sky and sea, and has trained it to most helpful service.

Electricity was in the world thousands of years, unclaimed, unknown, unutilized. God put it here for great uses which man was slow to discover. Men knew and dreaded it as only an untrained and destructive force. No man, peasant or scientist, can tell what it is. It is a force no one can classify. It has its human side which men take hold of and utilize, but above and beyond this is the divine side, intangible, mysterious. The first thing that men began to find out about electricity was that it furnished light. As they sought to train this crude force it first shed its brilliant light upon the darkness of one's way. . . . By and by, as men further brought it into training they found that it would furnish heat as well as light, and they began to say among themselves, "A trained force is vastly better than an untrained force." A step further and higher, and they found that electricity, in addition to light and heat, would furnish to man's need unlimited power. There you have the three great manifestations of modern electricity—light, heat, motion, all illustrated beautifully by my little toy motor and dynamo.

What is the "Sunday school dynamo?" The dynamo above is God; the dynamo below, in the Sunday school, is the Bible, from God, that gives light, heat and power, through the trained teacher, to his class. What is electricity but the grace of God in Jesus Christ! What is my electric motor but the trained teacher, the coming glory of the Church, the winner and trainer of many souls!

The trained teacher diffuses light, which is knowledge of God's Word. He makes plain the Bible to the sometime dull and unwilling boy and girl. He lights up the pathway of life and illuminates its dark and perplexing problems. He shows the boy how to come into the Kingdom, how to live and die. But, mark this—no man can shed this light upon the pathway of another who has not the light within himself. It is the Christian teacher's example, plus the Christian teacher's knowledge, that truly lights the way of life.

Secondly, the Sunday school teacher needs not only the trained and steady light of Bible knowledge and the light of Christian example reinforcing it, but he needs heat, which is piety, devotion, fervor, love for souls, a holy evangelistic zeal that burns in heart anl soul. He must save the boys and girls of his class or be consumed by the divine heat within himself. Besides these, he must have power. Knowledge and evangelistic zeal are a large part of the teacher's equipment, but there is something higher and better, and that is spiritual power; he must have power to move others; to reproduce in other lives the light and heat and power in his own life. Where shall I find this power? Look at my toy. When I touch it, it sets the wheels in swift revolution. Whence comes the power to do this? Is it in the motor? No. Back to the dynamo runs the connecting wire, and one must go back to the source of all power to receive that power which Jesus promised should come to those who wait upon and serve Him. You cannot generate power out of light and heat. You must go back to the Dynamo Himself for it, or you will never have the spiritual power that moves the world and stirs the unsaved soul. Note once more my little dynamo. From it to the motor two wires run and along these passes the power you and I must have. What are these two wires that connect the trained teacher and Jesus Christ but **prayer** and **study**!—H. M. Hamill, before the International Sunday School Convention.

APOLOGIZING TO THE SCHOOL

The superintendent should not make an apology before his class, for, let us say, lack of time during the week to prepare a program or to study the lesson. However busy the superintendent may have been, he should have "redeemed time" enough to accomplish such paramount duties. The same thing is true regarding all other matters entering into the proper execution of the office. Whatever the imperfection of method or lack of ability, an apology will only make the matter worse.

Still, there are occasions, though they are rare, when a superintendent should make a manly apology to the school. If he has made a public mistake, he should acknowledge it publicly. If, in a moment of nervousness, he has been unduly severe, or impatient, or persistent in his own opinion, he may do great good by "owning up."

Children have a marked sense of justice. They are, moreover, keen observers. A bright lad once asked his mother: "Why is it, mamma, that when I lose my temper, I am naughty, but when you lose your temper you are only nervous?" One cannot deceive children. Often they smart under a consciousness of having been dealt with unjustly. They may remain silent—no one may be able to guess what is passing in their active minds—yet they feel, and they lose respect for the adult who has injured them. A frank apology in such a case is not only due them, but it will quicken their confidence and set them a good example of brave Christian conduct.—Sel.

TACTFULNESS ON THE PLATFORM

Mr. Moody once remarked to me: "It is the easiest thing in the world for an audience to get away from a man." Few leaders are able to hold audiences and move them at will as he could. Yet sometimes their attention would "get away" from him by reason of some unforseen distraction or disturbance on the outskirts of the multitude or on the outside of the hall itself. His usual recourse was a hymn. He would give out a popular number, and he would say to the organist and leader: "Strike right in! Don't wait a minute!"

You have not been a superintendent long without discovering that, in the same way, it is easy for a school to sweep out of the control of the presiding officer. Sometimes a hymn will help. Sometimes you must resort to some other method. Always must you keep your wits active and your temper equable. Control of a school is attained at once, or at least very soon, or it is apt to be lost altogether. The tactfulness of a superintendent is shown more distinctly and consciously on the platform than in any other place or situation.

Rarely is it wise to call attention directly to the scholar or scholars making the diversion. If you do find it necessary to become personal, be sure you designate the right individual. Good old Dr. McCosh, of Princeton, when a student or a company of students became unruly, used to look over toward the part of the chapel or lecture room where the noise was, and, after his absent-minded, metaphysical fashion, remark: "I know, within two or three of you, who is making the disturbance!" This, of course, only increased the hubbub.

I remember a case in which Mr. Moody exemplified his wonderful tact. He was holding a meeting in Sioux City, Ia. The services were held in a skating rink built low on the ground. It was summer and the windows were open. At one of the windows on the outside stood an old man, a scoffer. Moody put me forward to address the audience, and now and again, while I was speaking, the old man would cry, "Amen!" or "Hallelujah!" to make the people laugh. I was young then, and naturally this disconcerted me not a little. Moody whispered to me, "Don't mind him! Go right on!" This I did, after a stumbling fashion. Then Moody rose and began to preach. Very soon every one was intensely interested, including the old man at the window. Suddenly Moody stopped, and, turning to the scoffer, demanded: "Why don't you say Amen to that?" Several times he made some such demand as this to the man, and thus the tables were turned on him. He became so much interested that, at the next service, he came into the building and sat on the front seat. Before the series concluded he was a converted man.

All of this may be suggestive to you in your platform work. Methods must change, but essential tactfulness behind the methods remain ever the same.—Sel.

Send me anywhere, provided it may be forward.

Current Events

Cactus as a Food for Cattle

The United States Government is conducting extensive experiments upon the Ft. Brown reservation, in Texas, with cacti. Prof. E. C. Green, the government director in charge of the work, is endeavoring to discover just what qualities the different species possess for practical adaptation for forage for live stock. Some of the specimens have thick, plump limbs, containing an enormous quantity of nutriment, while others are thin and narrow and are of less value for forage. Two long rows of the larger and more hardy variety were planted two years ago. The plants are close together and began to grow rapidly from the time they were placed in the ground. They throve well all through the heat and drought of the two summers, receiving no water except the little rain that fell. By means of some cultivation their growth was greatly stimulated. Recently one of these rows was harvested and yielded at the rate of 102 tons per acre. It was cut about one foot above the ground. The plants immediately put forth a new growth.

It is claimed that the fattening properties of this cactus is equal to corn or cotton-seed meal. The spines on this variety of cactus can be burned off at an expense of not more than one cent per day for each animal fed. The spineless variety in which the limbs and stalks are perfectly smooth thrive equally well. One difficulty in raising this variety on the ranches and farms is that it must be protected from many kinds of depredating animals, both wild and domestic, to prevent it from being quickly eaten. It is claimed that this new forage will bear shipment well, and that the labor necessary to raise it is much less than that of any other forage crop.

Cattle like it so well that if they once get a taste of it they will not eat any other kind of food, except as a last resort. They frequently eat it spines and all. There is said to be more nourishment in one ton of cactus than in a ton of alfalfa. If this is true, a few acres of the cactus upon semi-arid land is all that would be needed to feed a large herd of cattle or other live stock.

New Vaccine for Tuberculosis

Dr. von Pirquet, of Johns Hopkins University, announced the discovery of a vaccine made from the dead tubercle bacilli which will demonstrate the presence of tuberculosis in the human system long before any physical signs are evident. The method for demonstrating the presence of tuberculosis is so simple that it is easily understood by the lay mind. One drop of this vaccine is injected into the skin in almost the same manner as for vaccination. Within twenty-four hours it is possible to tell if tuberculosis is present in the body. If it is, a red ring appears around the vaccination known as a positive reaction, which demonstrates that there is a tuberculous condition in the body now or was there at one time. In over 350 cases examined 92 per cent. gave a positive reaction, which was proved to be correct by a post-mortem examination. This method of diagnosing was successful except in the advanced stage, and when another disease, such as meningitis was present. It is especially valuable to detect the disease in its incipiency when a cure can be more easily effected, and will enable the segregation of children who are infected with the disease, thus preventing its spread.

A Thunderstorm Observatory

A thunderstorm observatory has been established in Spain in which atmospheric discharges, both local and distant, are detected graphically and acoustically. A wireless telegraph instrument is used for this purpose, because each lightning discharge is accompanied by electro-magnetic, waves similar to those used in wireless telegraphy. If there is a storm anywhere within a radius of 500 miles the observer is notified of the fact by the recording instrument. As all barometric depressions that pass over Western Europe come from the Atlantic Ocean, the observatory gives meteorologists due warning of the approaching disturbance. By noting the intensity of the sounds produced in the receiver and observing whether they grow more distinct or less, it is possible to determine the approximate course of the storm.—Scientific American.

The Annual Fire Loss

Fire levies upon the Americans each year a tax calculated by the United States government officials at almost $1,500,000 a day and 1449 lives each year. The fire loss in the United States is eight times at much per capita as in any country in Europe. The great loss is attributed to the predominance of frame buildings and defective construction equipment. From tests to determine the strength and fire resistance of building material it has been determined that American builders can with safety use cheaper fireproof materials than they do. It has been learned that the difference in cost between fireproof and inflammable buildings is less than generally supposed, and officials predict that this difference will soon become so small that it will cease to encourage the construction of flimsy buildings.

Speculators in storage eggs in New York City have lost from $1,500,000 to $2,000,000 this season. During the preceding year the speculators made some money in eggs and this tempted many persons to go into the game. The buyers were so eager that they bid up the price to 23 and 24 cents per dozen. Although fresh eggs advanced steadily until the fancy grades sold for 50 cents a dozen wholesale, the storage eggs reached their highest mark at 28 cents early in January. The cost of keeping the eggs until this time is about 4 to 5 cents per dozen.

The Moody Bible Institute of Chicago, which, has been compelled to enlarge its plant, dedicated a new men's dormitory February 5, 1910, with appropriate exercises.

The dedication of the new building was one of the indications that the vision that D. L. Moody had away back in 1887 was a true one, and that the times in which we are living demand the preparation of men and women for Christian work who cannot take a full theological course. More than 8,000 men and women have already taken some studies in the Institute, nearly five hundred having gone to the foreign field, and other thousands into various Christian service.

The demand for evangelists, rescue mission workers, pastor's assistants, trained Sunday school workers, trained Bible teachers, evangelistic singers, etc., is far beyond the Institute supply, a conservative estimate being that it is five times as great.

Iceland has lined up with the prohibition movement by passing some drastic prohibition laws. Recently a law was passed prohibiting the manufacture of all intoxicating drinks, and another law, which will go into effect the first day of January, 1912, forbidding the importation of spirituous and fermented liquors, except for medicinal and industrial purposes. A number of European nations vigorously protested against this measure, petitioning the royal authorities of Denmark not to sanction it, but Frederik, King of Denmark, cheerfully signed the bill, he being the first European king to sign a prohibition law. He also expressed himself to be ready to sign a prohibitory bill for Denmark as soon as the Danish Rigsdag adopts one. The Czar of Russia refused to sign a prohibition bill passed by both houses of the Parliament of Finland.

An investigation by federal special agents in Burleson county, Texas, has confirmed the information given that negroes and white men were held in slavery upon a large plantation. From 1500 to 2000 men have been held in peonage during the past year in Burleson and other counties. The first information was given by a young man who left St. Joseph, Mo., for Brownsville, Tex., who left the train at Somerville, because of lack of funds to telegraph home for money. He was arrested on a trumped up charge and taken to a plantation. He was not permitted to communicate with friends and was compelled to work six months until his physical weakness caused his discharge. Investigations show that men and women are cruelly treated and punished, some even dying from their injuries.

The establishment of a correspondence school for Hebrew, Jewish history and literature was suggested at the meeting of the Jewish Chautauqua Society. It is expected that in this way Jewish learning would penetrate to every town and hamlet. It was also proposed to have a national federation of Jewish schools in order to establish uniformity in the curricula. Both propositions may take definite form later.

The National Geographic Society has resolved to send an expedition in search of the South Pole, provided the necessary funds can be raised. Captain Bartlett, who was in command of the Roosevelt, which Peary used in his successful trip to the North Pole, probably will be placed in charge of the expedition into the Antarctic regions. With the exception of Commander Peary, the members will be the same as those who returned from the frozen north. It is hoped to have the expedition start next July, or not later than September. The British expedition will also be in the Antarctic at that time, but the American expedition is not sent out in the spirit of rivalry. It will travel over territory hitherto unexplored, its purpose being primarily of a scientific nature.

On February 6, the American Society for the Judicial Settlement of International Disputes was organized. The society will devote itself principally to issuing articles by leading men of all countries on subjects indicated by the title of the organization. It will also organize meetings of national scope in various parts of this country from time to time, with a view of educating the people as to the desirability of promoting the peace of the world by settling points of international controversy in the same general way in which differences between individuals are now settled.

Many attempts have been made to use old newspapers and other printed sheets in the manufacture of white paper, but the removal of the printers ink from the fiber has hitherto presented an insuperable difficulty. In a process recently patented in Germany the paper pulp is treated with alkaline solutions of peroxides of the metals of the alkalis and alkaline earth, which so alter the greasy part of the ink that it ceases to bind the lampblack and other pigments, which are then easily separated from the fiber by emulsifying the pulp with gelatinous silica.

Night riders are spreading a reign of terror among the negroes of Columbia county, Georgia. Many are driven from their homes, the homes often destroyed, and the negroes sometimes killed. Four negro churches have been burned within a radius of eight miles. The negroes are leaving the county in large numbers and listing their properties with real estate dealers, declaring that their lives are unsafe and that they expect to locate elsewhere. Governor Brown has begun an investigation to fix the responsibility for this condition of affairs and to protect the negroes.

Latest advices from the Nicaraguan war center are to the effect that the rebel troops are closing in around the capital and that the war is nearing its end, with victory sure for the insurgent forces.

Sixty thousand Armenian widows and orphans in Adana are still in need, although the Armenian massacres have occurred more than six months ago.

Thomas A. Edison has invented a storage battery, for which the prediction is made that if will supplant the overhead trolley and underground wires of the street car systems of the country. Mr. Edison has been experimenting for the last nine years in an effort to secure a battery whose weight would not be prohibitive for use on street cars and automobiles. He has a specially constructed car with which he has been experimenting. He claims to be able to run a car from New York to Philadelphia on the electricity he can put in storage at the start.

While primarily meant for the rural free delivery, it is understood that the recent order of the Postoffice department prohibiting the dropping of money into letter boxes with unstamped letters would also apply to cities. Hereafter all unstamped letters will be treated as such, and returned to writer or sent collect. It is said by the department at Washington that no less than 300,000,000 one-cent pieces are found in boxes with unstamped letters every year. Any money so received will go into the general fund.

The proposed canal to extend from Boston to Key West, is being surveyed by the United States engineer corps. The canal will go from Boston to the coast, through Long Island sound, across New York Bay, across New Jersey to the Delaware River, thence to Norfolk on the Chesapeake Bay, and on to the sounds of North Carolina and Beaufort inlet. The survey is being made for a 25-foot ship canal from Boston to Beaufort, and a 12-foot canal from Beaufort to Key West. The approximated cost is $100,000,000.

The prevailing opinion in Spain is that the political situation is almost identical now with that in France preceding the separation of church and state. The present Premier considers the abridgement of influence of the Catholic Church and the inauguration of a broad system of public education the foundation of national progress, and is committed to the execution of this program. Large meetings of Catholics are being held throughout Spain to protest against the reopening of lay schools.

Some of the South American countries are making greater advances along educational lines than is generally known. Perhaps one of the most progressive republics is Argentine. The University of Buenos Ayres has an enrollment of 4,300 students. In its medical department, which is one of the best in the world, there are 2,500 students. Courses in agriculture, mining and other practical branches are being added so as to encourage the scientific development of the resources of the country.

In spite of the boycott on meat the price is advancing. This advance is regarded as a deliberate defiance of the public by the Meat Trust, and is causing sharp comments by members of Congress.

The French Antarctic expedition headed by Dr. Jean M. Charcot arrived at Punta Arenas, Chile, on Feb. 11. It sailed from Punta Arenas December 17, 1908. Its purpose was the making of scientific observations in the south polar regions, particularly in the almost unknown Alexandra Land. The South Pole was not the objective of the expedition.

The question of prohibition will be submitted to the voters of the Hawaian Islands in a special election according to the decision of the Senate committee on Pacific islands and Porto Rico. The fact that supporters and opponents of drastic prohibition legisation have endorsed this plan forcasts a spirited contest.

It is claimed that the United States has the most complete and efficient lighthouse establishment in the world. On June 30, 1909, the service included no iess than 1,643 lighthouse keepers; and during the fiscal year of 1910, 61 additional lights will be established. The cost of the establishment last year was $5,357,000.

Though automobiles are coming into common use, the price of horses according to statistics issued by the Department of Agriculture, rose from an average of $95.64 a piece in 1908, to $108.19 a head in 1909. In numbers the horses in the United States increased from 20,640,000 to 21,040,000.

The antisaloon forces of Chicago have filed their petition, signed by 74,805 citizens, which will require the submission of the liquor question to the voters of the city at the April election.

A Correction.—In the quotation by J. Wilbur Chapman, found on page 460, the word Austria in the first line should be Australia instead.

Club Offers

An increasing number of our subscribers are availing themselves of the opportunity of securing their paper at reduced rates by taking advantage of our club offers. These offers permit them to save from 25 to 50 per cent of the regular subscription price. We offer to send the paper in clubs of ten or more to separate addresses for 75 cents each per year. For 50 cents each we will send ten or more copies to one address for one year. We would urge that more take advantage of these club offers. Watch your label. If your subscription expires with this issue or has expired, mention these offers to your friends and by a little effort on your part you likely will be able to secure a club of ten or more. There are those in every community who would subscribe for the Christian Monitor if these offers were mentioned to them and they were encouraged to do so. We would be pleased to have you renew at once. If you cannot remit the subscription price at once, do so later at your convenience. Your label on the first page or on the wrapper shows the month and the year of the expiration of your subscription.

Miscellaneous

INTERESTING FACTS CONCERNING NEW YORK CITY

This great country of ours has many cities concerning which a great deal of interesting information may be had, but the Christian Intelligencer has brought together a few facts concerning the great city of New York and we can better understand the extensiveness of her proportions when we read the following extract:

Just 283 years ago the whole of Manhattan Island was bought by stout Peter Minuet, the New York Governor of the West India Company for a few trinkets valued at $24. The Indians were glad to get so much from the Dutch for their hunting grounds.

Several years ago ground at the corner of Broadway and Wall street sold at $24 for six square inches, when a lot measuring 30x39 feet brought $700,000. So tremendous is the city's growth, that one year's building plans represented a cost of $130,000,000.

It is bewildering, overwhelming, this city of many tongues and many bloods, where a procession of 50,000 Roman Catholics recently marched through festal streets to their great cathedral—although it was once a crime punishable by death for a "Polish priest" to enter New York—and 800,000 Jews abide and flourish where once no Jew might vote.

There are nearly 10,000 policemen in the 3,200 miles of streets. Their pay alone amounts yearly to $12,865,258. They made 244,822 arrests last year. To clean the streets they guard, costs $7,418,299 for a single year.

The parks of the amazing city cover fourteen square miles, incuding some of its choicest ground. It is said that they contain more than 2,500,000 trees and are valued at $1,500,000,000.

In other words, says Pearson's Magazine the parks owned by New York contain more land than the big city of Rochester, N. Y., and could be sold for enough to pay the entire national debts of Holland, Switzerland, Sweden and Turkey.

Think of a city that has built 514 schoolhouses at a cost of about $100,000,000, and that has more than 16,000 teachers and superintendents educating 651,000 children, the salaries alone being $17,581,000 a year The Department of Education will spend $27,470,736 this year.

And if the giant skyline of New York staggers the imagination, what of the marvelous network of pipes and wires and tunnels under the streets? The separate wires buried under the pavements of the metropolis would reach twenty times around the world.

There is more than $12,000,000 of copper in them. Single cables carry a thousand wires. With thousands of wires under the streets and hundreds of wireless stations on the roof-tops millions of messages are whispered underground or overhead every day, and news comes trembling through the atmosphere from distant ships and continents.

Down beside the myriad electric channels hidden under the city rushes a daily supply of about 480,000,000 gallons of sparkling water, of which 225,000,000 gallons come from a clear mountain lake through two aqueducts, one of them tunneled through rock and earth for twenty-eight miles. New Yorkers pay their city $11,000,000 a year for drinking water.

It takes 10,000,000 pounds of food a day to supply the city. There are about one hundred theatres, 1,300 churches and nearly 10,000 saloons.

DIRECTIVE SENSE OF BEES

The directive sense which is possessed by bees is the object of researches made by M. Gaston Bonnier, of Paris, and he seems to prove that bees possess a special sense like that of carrier pigeons. Bees can fly for two miles from the hive and are able to return after gathering their supply of honey. Langstroth and others suppose that vision comes into play and that bees can see for a great distance and can also note objects on the way so as to find their path. Others, with Dadant, suppose that the bees are guided by the sense of smell, and that they can smell flowers at distances of one and one-half miles. The author makes experiments to prove that bees can return to the hive without using either sight or odor. As to sight, he takes bees to a distance of 1.2 miles from the hive, in a closed box. They always fly back to the hive when released. The same is true when their eyes are covered, so that sight is not essential.

As regards odor, experiments seem to prove that bees perceive odors at only short distances. When a needle dipped in ether is brought near the head of the bee it shows signs of perceiving the odor, but not so when the needle is placed back of him or near other organs. Besides, when the organs of smell (antennae) are removed entirely the bees will return to the hive. M. Bonnier makes the following experiment: At 600 feet from the hive he places a supply of syrup, and the bees soon find it, proceeding to and fro to the hive. Such bees he marks with green-colored powder. He then places a second supply of syrup at the same distance from the hive, but spaced at twenty feet from the former. Other bees are now engaged in the to and fro movement to this point, but these are not the same individuals as the green-marked ones, who are still working on the first supply, and he marks these in red. We thus have two distinct sets of bees, and we see that they distinguish two direction, which form a very acute angle. We seem to have here a special directive sense which does not reside in the antennae, but probably in the cerebroid ganglia. Other facts may be cited in evidence of the directive sense of bees.—Scientific American.

Prayers and pains through faith in Jesus Christ can accomplish anything.

BUYING ON THE INSTALLMENT PLAN

Millions of dollare are annually wrung from a too credulous public by the installment man. There are many who endorse the plan, but few if any, except those engaged in the business, who know something of the methods employed that give it their unqualified endorsement. The fact is, neither the honest nor the dishonest man can beat the installment man. He always has the advantage. A thorough investigation in one of our large cities established the fact that the "installment prices are from 80 to 150 per cent. more than the wholesale prices, and between 22 and 50 per cent. more than the retail cash prices for the same article." Consequently he can well afford to allow a discount of 10 per cent. for cash, or to wait for his money in monthly or weekly payments, with the chances in his favor that a payment will not be promptly met, thus giving him an excuse to foreclose the "sale," remove the furniture and sue you for the balance due him.

"The most insidious evil of the installment business lies in the extravagance which it fosters. First, you are led to buy pretentious articles at exhorbitant prices. Secondly, you are induced to "buy" much more of everything than you would if restrained to a strictly cash expenditure. Thirdly, it is thoughtfully provided by the obliging installment man that yourself, your wife, or any member of your family may add any article to the list at any time, without further payment. Is it any wonder therefore that one of the large installment houses of New York claims to have made 78,000 'sales' in 1908?" The following extract from an article appearing in Pearson's Magazine clearly portrays the methods of the installment man, and we give it verbatim trusting that it may fall in the hands of some people, before they fall into the hands of the installment man. Strenuous effort should be put forth to expose the business and to prevent ignorant people from falling into the error of buying any articles on the installment plan.

All of the extraordinary volume of the installment furniture trade depends upon the trick which makes the "sale" not a sale, but a lease. No man, or woman, who buys furniture on the installment plan ever owns even one stick of it until the last penny of the original price is paid, and if he tries to dispose of it to anyone but the original owner, unless with that owner's writtten consent, he stands in immediate danger of both fine and imprisonment.

How many lovelorn young men, reading the flaring sign, "You furnish the girl and I'll furnish the home," realize this? How many immigrants, marveling at the many wonders of the promised land and ensnared by the furniture solicitor ,know of this provision of the common law which makes of the installment furniture dealer a gambler risking his capital, apparently, on their thrift and honesty, but which in reality loads his business dice so that it is impossible for him to lose?

Yet the installment man plays his game

with persons of unknown character. He contends that, to win, he needs to have the cards marked all in his favor. At any rate, he takes no chances, as does the dealer of higher class who has the ordinary credit customer, and the result is the long-established fact that there are fewer failures among installment furniture dealers than among any other class of merchants.

To anyone who complains of the system of installment furniture buying the answer is invariably made, **"But it does good."** Now, then, let it be asked, what good **does** it do? Simply this: to all but the absolutely destitue it opens the way to the extravagance of easy credit. You cannot buy furniture on the installment plan in Scotland, nor can you buy it that way in Russia. One is the thriftiest, he other is the most tyrannical of countries. But the installment system lies like a wet blanket on the industrial undergrowth of America, many millions are taken from it annually by the dealers, and the condition is accepted universally as one of our pleasant weaknesses. And the only answer, at once consoling and confessing, is, America is neither thrifty nor tyrannical.

In any of our twelve large cities, and in many of the smaller ones, the wife of the man who earns from $100 to $250 a month will find it extremely difficult to get credit from the large stores where her taste usually leads her. But there is a place, always, where she can go. It is where the wife of the day laborer is found, and where it will be a simple matter to get furniture, jewelry, clothing, and almost anything else, except food, with practically no difficulty.

If there is nothing in her appearance to arouse suspicion that she is not what she seems—a sufficiently plausible confirmed spendthrift; a naive, newly arrived immigrant—practically anyone can go to one of several large installment houses in any of our large cities and run up a bill of from $100 to $1,000. She will be asked her name, her address, how much she or her husband, or both, earn, and what she **thinks** she can pay. The catch in this transaction, the seemingly liberal dealing, lies in that apparent willingness of the furniture man to take her own word as to what she can pay without any inquiry. If she should go to a real credit house, one where the furniture is actually sold, not leased, she would be obliged to wait until her own, or her husband's credit had been thoroughly established by means of references, bank accounts, real estate holdings, or otherwise, and this credit—the only credit worthy of the name—would be based, not on what she **thinks** she can pay, nor even on what her husband **earns**, but on what either or both of them actually have paid in the past, or on visible, negotiable property.

None of this cumbersome machinery of credit bothers her, in the least, at the installment place, and her first trip there is likely to be highly satisfying. The only halt in this first sweep of her extravagant career comes when she is asked to pay something down. Here the shrewdness of the "credit" man comes into play. He gets all he can, of course, usually five or ten dollars, but sometimes he lets the furniture go for nothing, or only for a dollar. Whatever it is, it is far from prohibitive. He has no idea of scaring her off then.

The next peculiarity of this transaction, so flattering in the advertisements which protest that the workingman can secure the same easy credit that his boss gets elsewhere lies in the first document the buyer signs. If she, presuming for the sake of our exposition that it is a woman, as it **is** about 65 per cent. of the time, has ever dealt with a real credit house she must have some compunction at this moment At a real credit house she signs nothing; she merely orders the goods and the moment they are under her roof they are as much her property as her wedding ring. That is why the real credit house is careful.

Not so with the installment house. The woman who buys there gets nothing until she signs a chattel mortgage making over to the seller all the newly bought and still undelivered furniture, or she signs a lease in which she agrees to pay a certain sum per month, or per week, for the use of the furniture, said sum when attaining a certain amount to constitute a purchase, but not until then.

If the installment furniture trade were ingenuously honest its advertisements would read: **"Money Loaned on Furniture—We Supply the Furniture—No Capital Required."** That would be a strictly true, though only partially exact, statement of the transaction that occurs thousands of times each day in the installment houses throughout this country.

What happens to a foreclosed mortgage is too obvious to require elucidation. You forfeit in failing for a single payment and they foreclose the mortgage, all the money you may have paid going only for the use of the furniture. But that is not all. If it were too many people would be willing to "rent" furniture at that rate, high as it is.

The furniture man not only forecloses the mortgage, but he sues you for the balance due on the furniture. Thus you not only lose your furniture, but your money as well. If you have any position or any income the chances are very much in favor of the installment man getting his money.

For instance, the following letter is a stock form sent out by one of the largest installment houses in the world. It came to the buyer after she had paid one quarter of the marked retail price of the furniture, which, by comparison with the same furniture at reputable credit houses, had been "sold" at twice its actual retail worth. Also, it came after her signified desire to get out of the installment deal, and before she had used her furniture at all. Had she dealt with a reputable credit house her money would have been cheerfully returned or her goods changed, or both.

This is the letter: "We will send for the furniture as requested by you, by foreclosing our chattel mortgage, and shall dispose of same at the best prices obtainable, giving your account credit therefore, and whatever deficiency there may be after that we shall be compelled to enforce collection against you."

The letter is as ungrammatical as the proposed action would be reprehensible. In this instance the woman outpointed the installment house by threatening publicity. Under this threat the installment house immediately gave in, releasing the mortgage, removing the furniture and refunding the money already paid.

The installment furniture trade wants publicity just as little as it wants legislation. In Massachusetts, where a vigorous warfare against the ravages of the installment furniture trade has been maintained for six years, the dealers have banded together into what they term a Home Furnishers' Association, and they maintain a three-fold front toward their enemies of publicity and legislation. By liberal advertising they placate the newspapers; with sophistry they restrain the active efforts of the educational and industrial unions that are striving to bring light to the people; and with a paid lobby they stifle adverse legislation. The warfare against them has not yet become acute in other States, though it is to be hoped that it will so become.

Are these methods illegal? Certainly, they are illegal. Trespass is illegal. False representation is illegal. An undue rate of interest is illegal. Foreclosure of a mortgage coupled with collection of a debt secured thereby is illegal. Intimidation is illegal.

If half the buyers of installment furniture had a knowledge of their rights, added to the spirit and the resources to fight for them, the trade would dwindle very quickly from its present august proportions to the Baxter street origin from whence it came.

But, in nine cases out of ten, the installment furniture buyer does not know his rights. When he does know them he is too feeble to fight for them. And he has another thralling handicap which the furniture seller, fortunately for his own wealth, does not possess—he is usually honest.

To make proselytes is a suitable labor for Pharisees. To beget men unto God is the honorable aim of ministers of Christ.—C. H. Spurgeon.

A man might as well try to do all the praying for his children as all their giving. —J. Campbell White.

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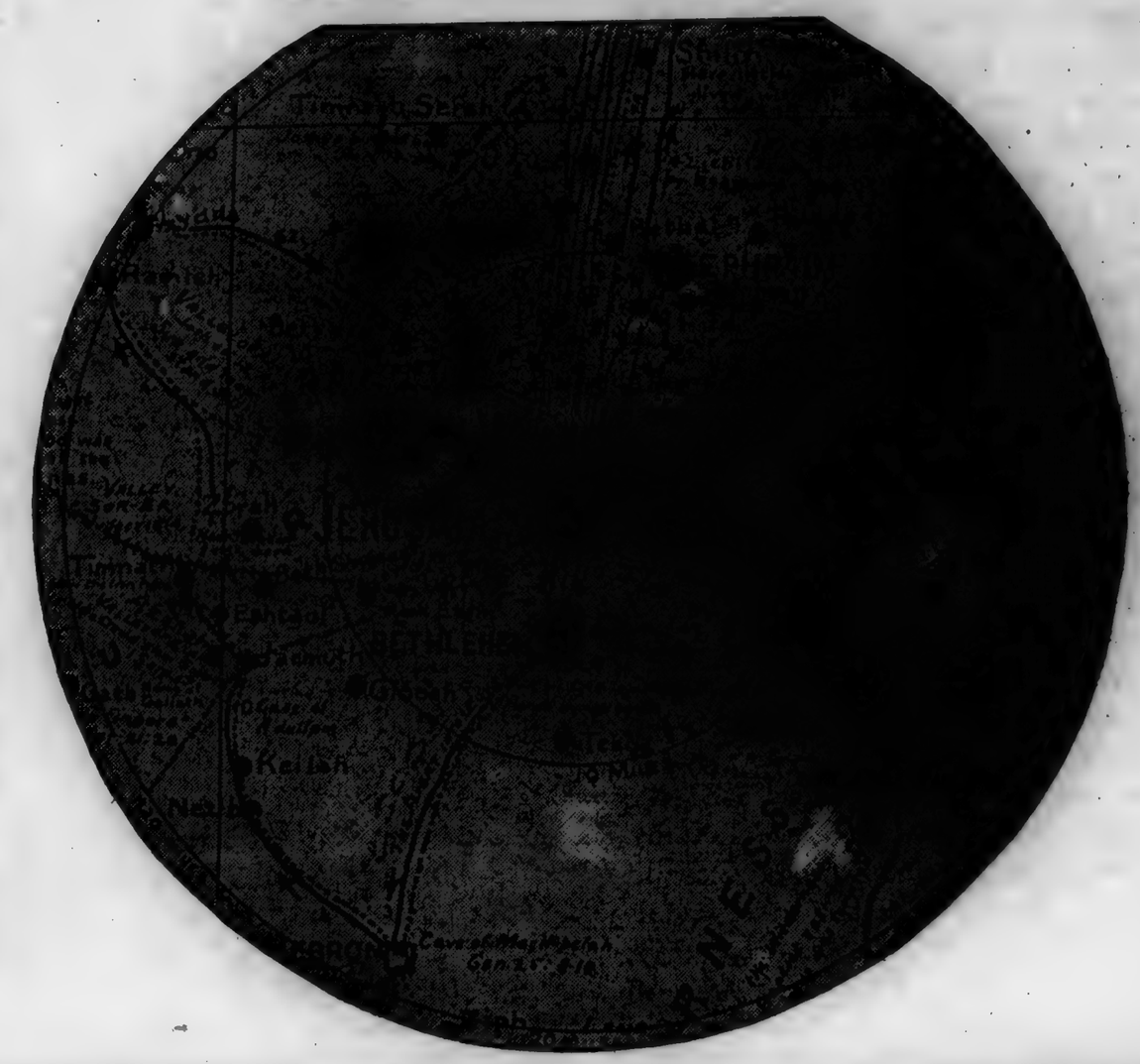

This is not the entire map, but only a small section, *reduced one-half in size*, covering a radius of 20 miles from Jerusalem

It is much that is of interest is shown on so small a section, think how much there must be on the entire Map!

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OVER

FOUR THINGS WORTH REMEMBERING

FIRST—That no history was ever made in the air, not even the history of Birds and Balloons, else the first breeze would blow it away. It all had to be made on some spot of Land or Sea, where it could *stay!*

SECOND—All history has at least three component parts:

THE FACT THE PLACE THE DATE

You may know the *fact* and the *date* perfectly, yet if you are "all in the fog" about the *place*, there *may* come a time when you will blush at your own ignorance.

THIRD—It is every Bible Teacher's plain duty *to be interesting;* because, where there is no *interest*, there is no *attention;* where there is no *attention*, there is no *learning;* where there is no *learning*, there has been no *teaching*, and where there was no *teaching*, there was no *teacher!* This is worth pondering.

FOURTH—The study and use of this splendid map *interests* and instructs a teacher; consequently, *interests* the class, gets *attention*, and imparts information. Then there has been learning, teaching, and *a teacher*.

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

CHRISTIAN MONITOR

APRIL, 1910

THE TRUTH

True worth is in being, not seeming,
In doing each day that goes by,
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And, spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men.

—Alice Cary.

SELECT READING

SELF-MASTERY

If you are inclined to storm and rage, if you "fly all to pieces" over the least annoyance," do not waste your time regretting this weakness, and telling everybody that you cannot help it. Just assume the calm, deliberate, quiet, balanced composure, which characterizes your ideal person in that respect. Persuade yourself that you are not hot-tempered, nervous or excitable, that you are calm, serene and well balanced, that you do not fly off at a tangent at every little annoyance, and that you can control yourself. You will be amazed to see how the perpetual holding of this serene, calm, quiet, attitude will help you to become like your thought. All we are or ever have been or ever will be comes from the quality and force of our thinking.

A bad temper is largely the result of false pride, selfishness and cheap vanity, and no man who is worthy the name will continue to be governed by it. There is nothing manly or noble in the quality which lets loose the "dogs of war" which in an instant may make enemies of our best friends. A well-poised mind gives a sense of mastership which nothing else can supply.

We all know how hard it is to control our feelings and our words when the blood flows hot through the frenzied brain; but we also know how dangerous, how fatal, it is to become slaves to temper. It is not only ruinous to the disposition, and crippling to efficiency, but it is also very humiliating for a man to have to acknowledge that for some of the time he cannot control his own acts, that he is not his own master.

Think of a man, who was intended to be absolutely master of all the forces of the universe, stepping down off the throne of his reason and admitting that he is not a man for the time being; confessing his inability to control his acts; allowing himself to do mean and low things, to say the cruel words that hurt and sting; to throw the hot javelin of sarcasm into the mind of a perfectly innocent person. Think of that madness which makes a man strike down his best friend, or cut him to the quick with the cruel word!

A child learns by experience to avoid touching hot things that will burn him, or sharp things that will cut him; but many of us adults never learn to avoid the hot temper which sears and gives us such intense suffering, sometimes for days and weeks.

The man who has learned the secret of right-thinking and self-control knows just as well how to protect himself from his mental enemies as from his physical ones. He knows that when the brain is on fire with passion it will not do to add more fuel by storming and raging, but will quietly apply an antidote which will put out the fire—the serenity thought—the thought of peace, quiet and harmony. The opposite thought will quickly antidote the flames. When a neighbor's house is on fire, we do not run with an oil-can to put it out; we do not throw on kerosene, but an antidote. Yet, when a child is on fire with passion, we have been in the habit of trying to put out the fire with more of the same kind. What misery, what crime, what untold suffering might be prevented by training children in self-control, by directing their thought into proper channels!

If we see a person who is mired in a swamp and desperately struggling to extricate himself, we should run to his rescue without hesitation. We would not think of adding to his embarrassment or danger by pushing him deeper. But somehow, when a person is angered, instead of trying to put out the fire of his passion, we only add fuel to the flames. Yet people who have bad tempers are often grateful to those who will help them to do what they are not able to do themselves, to control them and prevent them from saying that which will give them much chagrin afterwards.

When next you see a person whose inflammable passion is ready to explode, and you know that he is doing his best to hold himself down, why not help him, instead of throwing on more inflammable material and starting the conflagration? By doing this, you will not only render him a great service, but you will also strengthen your own power of self-control.

The man who can not control himself is like a mariner without a compass; he is at the mercy of every wind that blows. Every storm of passion, every wave of irresponsible thought buffets him hither and thither, drives him out of his course, and makes it well-nigh impossible for him to reach the goal of his desires.—Success Magazine.

JUST AS YOU SAY, DEAR

"Just as you say, dear."

I heard the words on one of the downtown streets that radiate from Wall street. They were uttered in a gentle tone by a kindly-faced old man to a somewhat worried old woman of his own age. Both were white-haired. Both had faces in which long life had graven deep its characters. Both had slight figures bowed by the weight of years, and probably of trouble. They were plainly dressed. The most careless eye could see that wealth was not theirs, but it was apparent, too, that poverty's hand lay not heavy upon them.

They seemed to be what they doubtless were—simple, kindly old folk, who had a life of economy and hard work behind them, a few peaceful twilight hours before. One could see in the background of their lives a plain little home, some growing children, leaving one by one the little home, and perhaps the group broken by the mystery which had filled a grave or two on the green hillside. That is what one saw in the old couple who stood on the street corner. What one heard were the words, "Just as you say, dear."

The question in the woman's face may have been, whether they should take the next train to their suburban home, or the train after; whether they should finish their spring shopping today or come back the next week; whether they should lunch in a downtown restaurant or wait until they had reached the little suburban home for their midday meal. Whatever the commonplace little problem of everyday that confronted them, it was solved by the words I overheard as I passed:

"Just as you say, dear."

The worried look disappeared from the old woman's face. Her brow cleared. Together they walked to where the side street poured its thin stream of humanity into the giant flow of Broadway. They were lost in the crowd of raw-nerved brokers, of pale clerks, of hurrying stenographers, of slower-footed, commonplace couples like themselves. They went back from the larger world to their own small one, leaving behind them no trace but the echo of the kindly old man's words: "Just as you say, dear."

Those five monosyllables are the gilding upon the ugly corners of life. They are the green spot in the desert; the light in a dark way; the music in the silence; the song that sings on in the heart after the other sounds are stilled.

A man would better say those words as often as he can. They will make for the peace of the home, for his own happiness. A wife's clouded face will clear quickly at the sound. The shadow of care that was fretting at the beauty of her face will quickly pass away before them.

The expression of a woman's face is her husband's certificate of character. If the face be a happy one, it is a flattering testimonial to her spouse's general decency. If it be a miserable one, one instantly suspects the husband of dark deeds, and the suspicion is usually well founded. That is the reason some husbands flee the home where lives the wife whose face is drawn and unhappy. The face is a symbol of his conscience. He cannot bear its reproaches.

"Just as you say, dear."

They are good words from a husband, bridging many a difficult situation. But husbands have no exclusive rights to them. They may well be spoken now and then by the wife.—Ada Patterson, in Woman's National Daily.

"The brave Moravian Church is trying to maintain 272 foreign mission stations and 744 preaching places containing a mission membership of 102,381, while in both Great Britain and America it has only 201 congregations, with 43,126 members to support them. It now has a large deficit and greatly needs help."

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. II SCOTTDALE, PA., APRIL, 1910 No. 4

THE ROCK-HEWN CITY OF PETRA

Unique among the many wonders of the Orient and the remains of hoary civilizatios stands Petra, the rock-hewn city, the city so graphically addressed by the prophet as "Thou that dwellest in the clefts of the rock, whose habitation is high" (Obad. 3), and referred to in the challenge of the Psalmist (60:9): "Who will bring me into the strong city? Who will lead me into Edom?" It lies in the northwest edge of the great Arabian desert, about midway between the Gulf of Akabah and the Dead Sea. Other ruins, such as Palmyra and Baalbec, show crumbling piles of magnificent architectural monuments, but in Petra, high up among the mountain crags that sentinel it, are temples, theatres, tombs, and other structures, strong and indestructible, standing almost as perfect as when they were chiseled out of the living rock of which they still form a part.

These ruins (if ruins they may be called) challenge admiration by the variety of styles they embody, showing, in the most ancient creations, early native art intermixed with Egyptian, and in the later magnificent edifices the best types of Greek and Roman architecture; and by the exquisite hues of the sandstone from which they were hewn, varying from the prevailing purplish-red of the mountains and cliffs to the delicate pink and rose color of some strata, and the white, crimson, yellow, and blue-ribboned veins in other places, rivaling the softness of the plumage of birds or the petals of flowers.

Petra, so long inaccessible because of its remoteness and the danger from roving Bedouins, may now be reached by a six hours' ride westward toward the Arabah from El Maan, a station on the new Mecca railroad. Prof. Gustaf Dalman, director of the German Archeological School of Jerusalem and the author of a monumental work on Petra, has just paid another visit to this scene of his former explorations, in which he was accompanied by photographers of the American colony in Jerusalem, who secured a number of photographs of these majestic ruins.

Petra, nestling amid its precipices and cliffs almost in the shadow of Mount Hor, called by the natives Jebel Harun (Aaron) from the tradition that it was here on the top of the mount that Aaron died, is approachable only from the east through a deep and narrow defile which the little stream of the Wady Musa has in past ages cut for itself in the red sand-stone. The gorge opens in one place to about two miles in width for a distance of about a mile, and here, protected by mountains and precipices on every side, this remarkable town lay secure from attack from without. It was its impregnable position and its being on the great caravan route to the Red Sea from the north that gave it the importance it had as a trade depot and stopping place. The approach was beneath a grand arched portal at the mouth of the Sik (as the deep ravine is called), some remains of the portal being still visible. It takes half an hour to follow the windings of the narrow path along the dark ravine, which is only from 10 to 20 feet wide, threading the course of the oleander-fringed stream bed until one emerges into the small open valley. The variegated sandstone rocks rise precipitately on either side to the height of from 100 to 165 feet, almost shutting out the light of day. In the gorge are seen the sculptured columns of the magnificent so-called Khaznet el Farioun (the Treasury of Pharaoh), although it is one of the latest of the rock-hewn monuments of Petra, being attributed to the Emperor Hadrian, who visited the place in A. D. 131 and erected here a temple to Isis. The rock wall from which it is hewn is here an exquisite rose pink. It is in a state of remarkable preservation. The imposing facade shows two rows each of six majestic columns, one row above the other, with niches in which are rock-hewn equestrian and other statues, the whole terminating above in a miniature temple crowned by a huge urn, the entire height being about 65 feet. Within is a bare lofty room and some chambers.

A short distance beyond one emerges into the mountain-guarded valley in which the city lay, mounds of debris marking the sites of the former homes of the Petrans, the population in the city's palmy days being estimated at from forty to eighty thousand souls. The rock-hewn structures chiseled in the precipitous cliffs on every side were public buildings and tombs rather than dwellings. Just on the left, as the valley is entered, is the vast rock-cut theater in semicircular form, capable of holding 3,000 spectators. Here the workmanship is Greek. There are thirty-three tiers of seats. In this locality are some of the oldest tombs, including detached pylons. Many of the oldest tombs were cut away when the theater was hewn out of the mountain side.

Standing in this small open valley one sees the facades of tombs and temples of many styles and dimensions, with many niches for votive offerings. They are at all elevations, many low down on the mountain side, and others high up in the cliffs, with stairways cut in the rock to reach them. While most of them stand out conspicuously, others are hidden in the mountain recesses and lateral valleys. How eloquent are these silent pylons and obelisks of Edom and Egypt, and these columns and capitals of Greece and Rome! What diverse peoples these tombs have looked down upon when living and given sepulture to when dead! And how many different religions have been represented by ministering priests at these shrines!

Here is a tomb or temple in three stories cut out of the mountain wall on the east, and showing a succession of similar buildings beyond. The facade of this tomb is not, like most of the others, in limitation of a temple, but of a lordly palace, and it has been considerably damaged.

On the opposite side of the valley to the west stand the remains of a masonry edifice called by the natives Kasr Farioun (the castle of Pharaoh). It was a Roman heathen temple.

Behind the Kasr Farioun, a rock-cut staircase leads up the rugged hill of the Acropolis to the Place of Sacrifice, with its altars, pool, and court, all hewn out of the living rock. This was a typical holy place, or "high place," of the primitive peoples of the land. These "high places" were the subjects of many warnings to the children of Israel. There are other high places in the vicinity of Petra.

Still another interesting ruin is of the so-called Ed-Deir (the convent), and is reached by an hour's hard climbing along ravines and up rock-hewn staircases, to the northwest of Kasr Farioun. Passing the striking Tomb of the Lions, we reach at last the high plateau on which stands Ed-Deir. It is nearly 150 feet long and almost as high, being similar to the Khazneh, having its double rows of six columns each, but widened by corner-pilasters on both sides and on both stories. On this plateau there are several places of sacrifice and a fine view of Mount Hor to the northwest.

The early history of Petra is hidden in the mists of remote antiquity. It was probably the capital of Edom. Its first mention is in sacred history in II Kings, 14:7, which records its conquest by Amaziah in the ninth century B. C. From Isa. 16:1 we learn that it was then, about 700 B. C. held by Moab. It is evidently referred to in several prophetic denunciations whose fulfilment

(Continued on page 511.)

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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OUR EDUCATIONAL POLICY:—The discussion of the High School problem is continued in this issue. Many of our readers no doubt have given the question serious consideration and are wondering what action will result from this discussion. A brief summary of the points emphasized in the previous discussion is given in the Educational department. There also appears an article from the pen of one who has had a number of years' experience as instructor in various high schools and is familiar with the educational and religious trend of the modern high school.

We consider the policy adopted and outlined by the Editor of the Educational department a good one, worthy of our earnest support. It is a policy that should result in placing more of our educated young people into positions in communities of our own people. The success of the plan depends largely upon the interest and co-operation of the Church at large. Indifference and unconcern on the part of the brotherhood in the various sections as to the welfare of our educated young people as well as their own children will cause its failure. An earnest co-operation will spell success is this undertaking. We would urge that all interested in the educational and religious work of the Church take advantage of this plan since there is an opportunity offered to at least in a measure solve this problem, which is of paramount importance to the Church because of its large influence in the shaping of her future. It is of vital importance to our educated young people who may thus be kept in closer touch with the work of the Church and the Church profit by their services. It is also of importance because of the influence these educated young people may have over the younger generation in shielding them from many erroneous teachings that are often taught by those who are not followers of the Christ. Will we as a Church rise to our privileges and opportunities for safe-guarding the coming generation? The responsibility is upon us. We cannot escape it.

ESPERANTO:—From the human standpoint, one of the chief barriers to the spread of civilization and the "knowledge of the Lord" among all people, is the multiplicity of languages and dialects spoken by the inhabitants of the earth, many of which have never been written. If we have experienced the difficulty of expressing ourselves in a language, with which we are only partly familiar, we can readily see how fruitful a source this multiplicity of languages is for misunderstandings and consequent strife between individuals as well as nations. The difficulties experienced in conducting international affairs are by no means small. These and other inconveniences have created a long-felt need of a universal language.

While the need of a universal language is evident and repeated efforts have been made to supply such a language the need has not yet been satisfactorily met. Progress is being made and it may only be a matter of time until this dream will be realized. Different languages have been suggested and some especially constructed, but thus far none has been universally adopted. The one language that has met with the greatest success and is beginning to attract world-wide attention, is Esperanto, an artificial language.

In this issue appears the first of a series of articles on the general subject of universal languages by D. S. Gerig, Instructor of Languages at Goshen College. In his first article he gives a discussion of the need of such a language and sets forth the fitness and nonfitness of the different languages that have been suggested for adoption as a universal language. In the next article he will give a brief sketch and history of the progress of Esperanto.

A WORD WITH OUR SUBSCRIBERS:—We note with gratitude the interest manifested in the CHRISTIAN MONITOR and the support given its publication. Each month the paper is finding its way into new homes and making new friends. In the midst of our work we have been frequently encouraged to press forward with renewed zeal by the expressions of appreciation from our readers. We feel that the work which lies before us is hardly begun; that there are yet a number of interests and needs that have not been touched upon, but by the grace of God and the prayers and assistance of those sufficiently interested in the work we hope to be able to gradually enlarge the scope of usefulness of the paper and have it more nearly supply the needs of the Church.

We appreciate the promptness with which many of our subscribers are sending in their renewals. It is our purpose to give prompt attention to all matters referring to subscriptions. It is our desire to retain all our subscribers. Believing that it will meet with the approval of nearly all our subscribers not to discontinue the paper except notified to do so, we continue sending the paper until such notice is received. Your label bears the month and the year of the expiration of your subscription.

It is our desire to considerably increase the circulation of the CHRISTIAN MONITOR. In the accomplishment of this the assistance of our readers will be appreciated. Sample copies for distribution will be sent upon request. Will gladly make known our terms to any who desire to solicit subscriptions.

An increasing number are taking advantage of the following club offers: In clubs of ten or more to separate addresses, 75 cents each per year. In clubs of ten or more to a single address, 50 cents each per year.

CHRISTIAN LIFE

A VISION OF GALILEE
Mark 6:45-52

J. W. Shank.

It is now in the dead of winter. I sit in my quiet study entirely unconscious of the sharp wind and drifting snow outside of my window. The cheery warmth within and the deeper interest in my thoughts are quite sufficient to make me forgetful of myself. My open Bible lies upon my knees and I sit pondering over an interesting incident in the life of Jesus. The words were written long ago, but the picture they bring to my mental vision is so vivid that I can fancy it lies before me.

My thoughts are now upon a scene near the shore of ancient Galilee. It is evening. The sun has just sunk behind the rounded hills leaving a gray haze hovering over the sea. It has been a warm afternoon. The cool breeze blowing from the water is pleasant to the little group of men standing on the shore. They are quietly talking together about their plans for the night. In the distance can be heard a multitude of voices clamoring eagerly for something. But now the group on the shore hear a voice of entreaty from One who has just come from the multitude.

His face is flushed with emotion; His voice slightly broken, but His words quick and full of serious meaning. He points to the little boat that is lying at the water's edge and entreats the astonished men to depart at once for the other side of the sea. They immediately obey that voice of entreaty but not without anxious looks of love for Him who still remains upon the shore. As the boat pulls away He turns again toward the multitude. His great heart throbs with pain and pity at the sound of those many voices; it throbs with anxious love as He hears the sound of the oars grow fainter and fainter out upon the sea.

In a few moments He again reaches the multitude and immediately their deafening cries are still. The Master is speaking. With a voice of tender compassion He begs them to depart for their homes. They hesitate a moment, loath to leave one whom they have learned to love and are now desiring as their King. But now the voice is still and they look up to behold Him no more. With sadness and wonder the surging multitude scatters and is lost in the darkness of night.

The day has ended with its many deeds of mercy and compassion, but the night of watchfulness has only begun. A lonely form is toiling slowly up the sides of a mountain. Now He has reached an open spot overlooking the sea and stands a moment contemplating the scene. A rising wind blows from Galilee whose waters are noisily beating upon the shore. He sees the small boat swaying to and fro out upon the water. Between the distant hills and over the grassy plains He hears the retreating steps of the great multitude. As He kneels with bowed head the great burden of the world seems to rest upon His breast. He utters a prayer for the many thousands that they might be fed with manna for the soul. He prays for the group of men now toiling on the water, that they may learn the secrets of the kingdom. He pleads for Himself that strength from the Father may be given to finish this work of love. Hours pass away and still the lonely head is bowed in prayer. They are hours of sweet communion and fellowship—the Father with the Son.

But now the Master rises. A strong wind is blowing from the sea and the waves dash wildly against the shore. When the hazy moon shines between the rifts of dark clouds, He can see the little boat tossing in the middle of the sea. Now it rests upon the crests of the waves and again is hidden in the troughs beyond. He can see the wearied efforts of the oarsmen, but the boat remains fixed in the midst of the angry waves. Again the great heart of the Master is moved with compassion. He quickly decends to the water's edge and walks steadily across the sea.

The party in the boat are still toiling vainly at the oars. They are almost bewildered in the darkness, and their struggle with the wind and waves has taken away their usual courage. Suddenly one of their number beholds a strange form gliding silently over the sea. They all see the figure and cry out in an agony of fear. It is an awful moment. Every heart beats wildly at the impulse of awe and dread. They have forgotten the storm and their toil. Yes, they have forgotten even more. But now a familiar voice brings a sweet remembrance, "It is I. Be not afraid." How often they have heard that calm voice and have felt the influence of the personality from which it comes! It has never been more calm and never has it uttered words in a more trying moment. Behold it is the Master! He steps into the boat; the storm has ceased. Here, as always, He comes in the hour of greatest need.

Now the picture is complete. With all its beauty and pathos it has passed before my mental vision. I have seen with the Master the pain and sorrow, the love and tenderness, the anxious care and the prayerful thought. I have seen in the multitude and the disciples a deep adoration, a child-like love, an innocent dependence mingled with a strange awe and fear. My Bible still lies open on my knee. I am still in my quiet study, sitting as before, but God has revealed to my soul new truths concerning my Savior. A new spring of love has been opened in my heart. My dream has been worth while.

Goshen, Ind.

THE MAJESTY OF SELF-CONTROL

Anna Brubaker.

First we want to consider the meaning of majesty. Webster says it is grandeur, loftiness of appearnance, dignity of aspect or manner, the quality or state of a person which inspires awe or reverence in the beholder. Self-control exercised over one's self. It is a term more significant than temperance. True heroism lies in overcoming things that are sinful. The selfish tendency in man must be kept under. But we cannot keep these evil propensities down ourselves, we must ask the Lord to do it for us. Then there are those propensities which in themselves are not sinful, such as appetite, passion and temper. Take appetite for an illustration. It is all right to have an appetite, it is necessary to sustain life, but it is wrong to indulge in an unnatural or abnormal appetite. The wrong is not in having these desires, but in not keeping them within legitimate bounds.

Let us briefly review the life of Daniel. He brought into subjection the desires of his body. The king of Babylon commanded that he should be supplied with the dainties and wishes from his own table, but Daniel was conscious that he could not partake of this food without violating the laws of his people in which he had been so well instructed. He "purposed in his heart that he would not defile himself." The command was withdrawn and he was permitted to eat his simple fare. His physical and mental energies were not dissipated by an intemperate life. And he remained strong in body, clear and pure in mind. Self-control is a restraining and directing of self.

There are many desires springing from our perverted nature that must be curbed. In the world are many things that may attract us, dainties may tickle the palate, but if indulged in, leave their undesirable effects upon the body. The sparkling drink has its charms, but it slowly drives its fatal poison through the tippler's system. The sensations caused by tobacco, and the curling clouds of smoke may appeal to many, but it blunts the sensibilities and its enslaving power soon asserts itself. What the world needs is not more information, but to apply what it already has in exercising self-control.

We should be slow to anger, not give way to provocation but take time to con-

sider before we suffer our passion to break forth. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16: 32). The conquest of our unruly passions requires more true wisdom, more constant and regular management than the gaining of a victory over the forces of an enemy.

Paul illustrates this in his instruction to the Corinthians. He tells them to abstain from all things that are injurious to the body and use with moderation those things that are essential for its sustenance. "Every man that striveth for the mastery is temperate in all things" (I Cor. 9:25). Ought not the Christian exercise self-restraint that he may obtain his eternal reward? "I keep under my body and bring it into subjection; lest by any means when I have preached to others, I myself should be a castaway. The Christian, then, must strive for complete mastery, every evil propensity must be curbed and every other desire so controlled and directed that all his available energy may be utilized in the Master's service.

How much pride and deceit exists in our hearts! How much anger, jealousy and hatred abides there! How our nature is permeated with deceit. What gloomy desolation of blasted hopes and ruined abilities he presents to us who has no control over himself! He that has no rule over himself is like a city that is broken down and without walls.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Hesston, Kans.

THE PRESSURE OF A HAND

Mrs. L. K. Finkenbeiner.

When broken toys were grief to me,
Though soon they would forgotten be,
And childish heart grew faint with fear,
That soon dispelled when you were near;
So strong and brave you made me stand
By the pressure of a hand.

In life's rough way I plod along,
Would choose the right yet do the wrong;
Without a look or word of blame,
You befriended me in Jesus name,
And made my life grow purely grand
By the pressure of your hand.

When sorrow comes and bows my head,
And at my feet lies hope as dead;
Though dumb before my tear-wet cheek,
You bring the comfort I would seek;
Somehow—I know you understand
By the pressure of your hand.

Now age comes on the grave is near,
I smile as one that hath no fear,
For in the Book have I not read,
E'en through dark waters, it is said,
We shall be led to heaven's land
By the pressure of a hand.

Greenwood, Ind.

"The boy that is really manly will be manly at home and in school and everywhere. Manliness goes with a boy wherever his face goes."

HE FEARED THE GATE

Late one stormy night the old doctor was summoned to see a man who had been attacked with sudden illness on the cars, and had stopped at a little inn near the railway station about three miles from the village. The patient proved to be 'Squire Joyce,' from the neighboring county, whom the doctor slightly knew. He examined him carefully, and gave him medicine taken from his saddlebags. Then he arose to go, smiling cheerfully down at the anxious face of the sufferer.

"You will, I think, find yourself better in the morning—able, I hope to go on your journey," he said.

"Yes. Stay a minute, doctor, I want you to be honest with me. I have had seizures like this before. Shall I see them again?"

"It is probable."

"I want the truth—all of it. I may die in one of them tomorrow?"

"Yes. Or it may not be for years. It is uncertain. Do not waste your life in anticipating them. We must all go through the same gate some day."

"The same gate—yes! But beyond the gate—what is there?"

His eyes were on the doctor's face full of doubt, almost of pain.

The two men were silent a moment. "What is there?" Joyce repeated harshly. "You are a member of the church—a Christian. I have no religious belief. Tell me, for the love of God, what is there beyond? If I may go tomorrow, what shall I find?"

"I do not know."

Joyce did not speak for awhile, and then gave a forced laugh. "I need your help more for this than for my disease. You are a shrewd man of the world, a good man. Sometimes I am greatly depressed thinking of this darkness into which I am going. For thousands of years men have gone out into it, leaving their loved ones behind, and not one has sent back a word to say how it fared with Him—not one."

"You are an old man doctor," said Joyce, turning quickly on him. "You are not far from the gate yourself. Are you not afraid of what may be beyond?"

"No," said the man. "No, I am not afraid. May I ask you to look here?" He arose and opened the door. Outside in the dark hall, lay a little fox terrier, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

"This is my dog, a bright affectionate, little fellow. He has followed me through the storm, and has been lying outside the door, knowing that I was in this closed chamber. He never was here before. He did not know what was in this room. He did not care to know. I was in it, his master, whom he loves, who has cared for him. He was not afraid."

Joyce looked at the doctor a moment before he spoke.

"You mean"—

"I mean that I am like poor Punch. I am not afraid of the dark room to which I am going. I do not ask to know what is there. In all these later years of my life I have felt that He cared for me. My confidence has been assured that in my hours of trial He has never failed me here. I sincerely believe He will not fail me yonder."

"But I—I—do not know Him."

"He knows you. I think I am authorized by the declaration of the Bible to say that His hand is stretched out to you. I think, too, that I can reverently ask you to take it. You can accept Him as your guide and your teacher if you will. That done in sincerity, you will not fear the gate nor all that lies beyond."—Youth's Companion.

THIRD AND FOURTH

H. T. Miller.

A student in an Australian university asked the professor. "Why did not the old texts tell that the sins of the father were visited upon the children to the seventh and eighth generations, as well as to the third and fourth?" "Because," replied the professor, "there will be no seventh or eighth generation. Sin extinguishes itself before it gets that far."

And is not this a merciful law? It is good mercy all round to ordain that the wicked live not out half their days. Look at that midnight son, wandering in the street. He is sowing the seeds of dissolution in his own body, and the damps and fogs and oaths are watering the soil for a speedy crop. What is the ground these men walk on? They are in the way of anger. "God is angry with the wicked every day." The hardpan of the soil they walk on is hell. What is hell? The place where God is not. "The fool hath said in his heart, There is no God." The old word hath said, "Their foot shall slide in due time." What are men? They are trees planted. You want a tree to adorn your grounds. You go to the bush, make your choice, trim it, plant it, a thing of beauty. Many a tree growing on the estate is marked for falling, and more, when the decree goes forth, it gives us pause. "Their name shall not be sown, their stock shall not take root in the earth." Children of the great may be found in London driving cabs and sweeping crossings. "If ye live after the flesh ye shall die." If ye adopt the maxims breathe the atmosphere, follow the precepts, justify the pursuits, and are content with these rewards, we must leave you to your reflections.

But there is hope for those who have come to the fourth generation! I knew a man who was a revered and consecrated Christian. He told me this:

I have been studying our family tree as far as possible, and I have found them a poor lot. I have not found a trace of love to Christ or devotion to His cause in all that I have studied of heard about, and this wonder has come to me; Am I the last of the fourth, and is there a turn in the tide, and am I destined to bear my father's name on a new banner as I enter the courts of the Lord's House, and wave it in praise of the Most High?

Vineland, Ont.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

XI

J. A. Ressler.

"Traveling by country cart." Yes, it is romantic. The heavy vehicle was built for freight and its stout wheels and frame were built for strength and not for the comfort of the occupant or even for the comfort of the patient oxen that draw it. For our journey southward into the jungles we had a cover of woven pieces of split bamboos arranged for each cart. These covers kept out some of the sun when it shone and a little of the rain when it fell, but were by no means "sun and rain proof" as they advertise umbrellas in India. Right over the axle sits or lies the passenger and every jolt is sent right up to him with full force. No wonder we preferred to walk, and the last part—the last three-fourths of the journey was made afoot. In those days we had no thought of a tonga. A tonga is built with springs and has in view some degree of comfort. A country cart is not a tonga.

As to speed, the country oxen drawing the country carts made about two miles an hour and never more than twenty miles a day on the outward trip. The better class of oxen used in tongas do better. They can go four or even six miles an hour. When the journey is an important one and time more of a consideration than expense, relays of oxen are arranged for along the route at intervals of from ten to twenty miles. By traveling right along, eating and sleeping on the tonga, as much as 100 miles can be covered in this way in twenty-four hours. But on our first "journey to Jagdalpur" we had no relays of oxen.

"Eating native diet and sleeping in country style" has also more meaning than the uninitiated gathered from the words as they read them. A note from the diary will give a hint. "Brother Page shot a duck on the way for our dinner. Evening, the sepoy went to the village for eggs and got 13, eleven of which were well on the way toward hatching. Prepared to sleep under the cart." The cook we had with us proved to be unable to cook the simplest food outside of rice and curry, so we had to do a good deal of the cooking ourselves. We took turns. To sleep under a cart is by no means free from danger out in the jungles. At places the tall grass grew up right alongside of the cart track and a person might be within a foot of a tiger without seeing him. Leopards prowl around at night and are often hungry. But under a cart on a clean bed is far better than trying to sleep on a cot such as they sometimes bring from the villages—already inhabited by the thousand.

Two days south from Raipur we came to the first important town and we rested up for a day in the "dak bangla"—you would spell it dock bungalow—and looked about the place. As we walked about we saw a neglected well on the side of the road that showed evidence of having once been a fine, well finished affair. It had a dedicatory inscription in Hindi showing that it was owned by the Government and could therefore be used by all classes, including Christians. Near the well was a beautiful open space of high land, sandy, dry in the rainy season and yet firm and good for building ground. It was hemmed in by groves of fig, mimosa, tamarind, saras, and mango trees. A portion of the open space was cultivated.

Would that beautiful plot once be our own?

It was almost too good to think possible.

But that very plot is now covered by buildings—Sunderganj station.

How we got that land is another romance. But before we tell that story we shall have to get our missionaries out of the jungle again for down there the danger was great that the young mission would be nipped in the bud. The hope of the mission hung for the time on those two lives, and those lives were in hourly danger.

But we did not get the orphans.

When we got to Jagdalpur we found that Brother Ward's appeals for help had borne fruit and the immediate distress had been relieved. So we had a pleasant visit with the persons in charge there and thought of starting home. But when we called for the cartmen they absolutely refused to start inside of fifteen days and wanted some money for expenses while they waited. Such terms were unthinkable to us and we hired other cartmen and came back. All went smoothly for a while. But when we were still six days' travel from Raipur and civilization our real troubles came on. Brother Page took fever of 104. That was about noon one day. We had no means of caring for him properly where we were so our only thought was to push on as fast as we could.

Just before he took sick he had shot a peacock that furnished us with meat for two days. The Natives said it was the shooting of a sacred bird that made him sick. Before he got over his spell of fever we ran almost into a pack of wild jungle dogs. They are larger and fiercer than wolves, but these were not hungry and had evidently never heard a gun fired before. One dog rolled over as the result of a shot, but got up again and ran on.

On Sunday we rested at a mail carrier's hut on the roadside—rather poorer shelter than most farmers in this country give their pigs in the corner of a field. Brother Page's fever was high. It rained at times. In the evening we decided to push on to Jagtara, 25 miles ahead, during the night. We made Brother Page a bed in one of the carts with branches of trees for a foundation, and straw and blankets on top. Brother Hotle and I walked the entire distance to Jagtara and we reached there just as daylight was breaking. Later on we came the ten miles to Dhamtari, and another look at the land we now have as our head mission station.

And God led so that we reached home in safety—somebody's home.

But the incidents of the next forty-eight hours make a story by themselves.

Smithville, O.

CUSTOMS AND SUPERSTITIONS OF THE AGIKUYU PEOPLE

III

A. Oyer.

They do not count the sheep and goats as we would count them. They believe they would die. They count them by their kind, so many black, white, spotted, etc. They will know at once if one is missing. If a man will count another's flock he would sadly regret his so doing. They say before the white man came, that if another man counted another one's flock it often ended in murder. When he does count them, he does not count them aloud. As the native expresses it, he counts them with his heart and eyes. If a sheep gets on top of its owner's hut he sacrifices a sheep to "ngoma." If he does not sacrifice he will get sick. If a sheep gets on another man's hut they do not sacrifice. If a hyena enters a village, and barks, they sacrifice to "ngoma." "Ngoma" is very hungry and wants meat. If he is not given it he will get angry and will afflict that village with disease.

When a child is born they sacrifice because a stranger has come to the home. If they do not they believe the child will die. The child's lips are washed with the blood and some fat meat is roasted and the mother chews it and spues the juice into the child's mouth. The first born, if a boy, is named after the father's father; the second after the uncle, the third after the father. If the first born is a girl, it is named after the mother's mother, the second after the mother's grandmother, the third after the

oldest aunt, etc. The first time the child has its head shaved the mother has hers shaved the same time. If she fails to do it she is a great transgressor. The hair of the child is put in the hut above the door, and if the child ever gets sore eyes, the hair is burned before its eyes and the smoke of the hair will heal them. When a new hut is built they do not take fire from another one to kindle the fire in the new hut. They rub two sticks together very rapidly until the friction produces fire. If the fire dies out in a hut it is rekindled in like manner.

Trade and commerce. The Agiguyu do much trading among themselves. They have regular markets. Some are held two days in a week, some four and some six. A large variety of products are exchanged. Corn is exchanged for beans, food for fire-wood also ornaments of all descriptions. They have measures with which they measure their food. They also do much trading with other tribes.

Social Intercourse. The men and women do not eat together. The man will eat his food in the presence of his wife, but the wife will not eat in the presence of her husband. If she ate in the presence of her husband they would say she hates him. The same is true of young men and women. If a young woman eats in the presence of a young man she is called a "munyoroko" (glutton) and no young man will want to buy her for a wife. When a girl is being bought for a wife she begins to dig the garden for the intended husband as soon as he begins to pay for her. She does not eat in his garden before they are married. She goes out early in the morning and works all day without food. If she ate in his garden and the young man found it out he would say she is greedy and he will always be hated, and the engagement is broken at once. So when the girl has accepted the proposal of a young man she has an easy way to get rid of him. For children there is no custom against eating together or eating with parents with one exception, that little girls do not eat meat in the presence of their father. A young man and a young woman having the same mother eat together with the exception of meat. If a stranger or friend goes to visit another he is very cordially treated. A sheep is killed and they have a good feast. When the latter pays the former a visit and he refuses to receive him in like manner in which he was received, there is trouble at once and pay is demanded for the sheep that had been killed for him. But if he makes a feast then they shake hands and are friends. Should the former again pay the latter a visit he is given a live sheep and vica versa. If one gives a smaller sheep than the other there is some more trouble. It is "eye for eye and tooth for tooth."

Dances. In their dances only the unmarried men and women participate. The ceremonies that take place during their dances are most horrifying and cannot be put in print. Then there are dances in which only the young men take part. They have dances for children. Each dance has its own name. There are three kinds. One is held during moon and in the day time. The other two at night when there is no moon. When they are asked why they have them or if they are benefitted by them, they answer, "We do it because it was the cusom of our forefathers." They sing at their dances. They have no musical instruments. Their singing sounds very hideous.

Form of government. Each district has its chief. The chief is supposed to be present with his spokesman. The court consists of old men. When a man has a case he tells the chief and his headman spreads the news, sets the time for the "showry" and all the old men go who wish and often as high as one hundred and over meet in council. The plaintiff and defendant must both forfeit a sheep which is eaten when the case is over. Often the accuser loses five times more than he gets. He has to give a sheep or about five rupees and often only gets one in return. The chieftainship descends from the father to the oldest son. If the son is only a small boy his brother is given the chieftainship until the boy becomes a young man, that is, after he is circumcised.

Murder. A murder is always avenged by the relations of the murdered person. The penalty for a murder is one hundred sheep. If the murderer refuses he forfeits his life. The sheep are paid to the sons of the murdered father, if he has no sons the brother gets the sheep, if he has no brother, then the uncle, if no uncle, the case is dropped and no more is said about it. The wife or daughters cannot demand any pay. If a man commits a murder, he is forbidden to enter his village. He is not given food. He must stay in the woods ten days and nights. Then a sheep is killed. He mixes the dung with a little water and washes his hair with it, shaves his head and then goes back to his village.

(To be continued.)

PROGRESS OF MISSION WORK IN WEST VIRGINIA

LEWIS J. HEATWOLE.

That the missionary efforts on the part of the Mennonite ministers in the Shenandoah Valley of Virginia might be committed to imperishable record, the following sketch is hereby humbly submitted for insertion in the Mission Department of the Christian Monitor.

Since the pioneer days, the wild mountain districts of Pendleton, Randolph and Tucker counties in West Virginia have been inhabited by a people whose occupation is principally that of pastoral pursuits rather than that of farming.

Great numbers of cattle and sheep may be seen grazing far up against the steep mountain slopes; while the visitor readily observes that the population there by environment, occupation and primitive habits is much like that of God's people when in possession of the Canaan of olden time. The free and happy life the people live; their unbounded hospitality to strangers, and the readiness with which they yield to gospel teaching, has rendered this particular field perhaps more accessible and inviting for religious work than any other in the United States.

In the year 1857 or 1858, the first Mennonite ministers, Martin Burkholder and Samuel Coffman, crossed the mountain barriers that mark the boundary line between the two Virginias and preached in the vicinity of Brandywine and South Fork in Pendleton county, where a few members at that time resided.

During a portion of the Civil War period (1862 to 1864), John D. Heatwole, a member of the Mennonite Church in Rockingham county, Va., found refuge from military duty, to which he had been drafted as a recruit for the Confederate ranks, by making his home with the peope of the Senneca Valley located in the heart of the Alleghanies near where the corners of Randolph, Tucker and Pendleton counties coincide.

Through him the people there gained their first knowledge of the Mennonites and their faith. From the very first they manifested special interest in the peace doctrine taught by the Church. After the close of the war and Bro. Heatwole's return to his home in the Shenandoah Valley, two ministers, Samuel Coffman and Christian Brunk made a missionary journey requiring two days' horseback travel to the locality in which Bro. Heatwole had been so long in exile.

Their preaching was so well received, and the entreaty on the part of the people for them to return so urging, that the visit to them was several times repeated during the same year by other ministers, and their stay sufficiently prolonged for holding services at different points in the neighborhood before their return. Well attended meetings were held in small log school houses, in private dwellings, or when the weather was fair, in the shade of some sequestered grove.

In later years a house of worship was built in the North Fork Valley below the Mouth of Senneca. Ministers in the Shenandoah Valley from then on made monthly visits to the section, traveling in a carriage provided by the Church. While laboring in this field they remained for two, three and sometimes four weeks before they returned home.

In this way the work was finally carried across the crest of the Aliegheny into the Dry Fork valley of Cheat river in Randolph and Tucker counties. It was bishops Samuel Coffman and Joseph Driver who first entered this section and baptized a number of converts. In course of time the membership here had increased to such degree that in the year 1901 the Virginia Conference made provision for locating a minister in the West Virginia field to remain constantly with the work there.

Bro. A. B. Burkholder of Harrisonburg, Rockingham county, Va., was the first to be appointed to this field and was duly authorized by Conference to baptize converts, to officiate at communion and the marriage of members, to call special meetings and act in such other official capacity as should be necessary for the welfare of the Church.

In the fall of 1907 a Mission chapel and home for the minister and his family was erected at Job, in Randolph county, under the auspices of the Virginia Board of Missions and Charities.

On Sept. 24, 1905, Bro. Robert L. Smith of Rich Mountain, a native of Randolph county, was ordained to the ministry, and later the brethren, Osborne Wyat and French H. White were respectively ordained to the office of deacon, both having been ordained at the Chapel at Job, the former, Aug. 23, 1908, and the latter Sept. 19, 1909. The present resident minister at Job is Henry B. Keener, ordained Oct. 10, 1908.

Ministers of the Shenandoah Valley near Broadway, Va., have for 28 or 30 years been engaged in active mission work in the mountain sections of northeast Pendleton and Hardy counties West Virginia. Their work in the two counties has resulted in the establishing of a membership approaching 100.

Membership by counties in West Virginia foots up as follows:—Pendleton, 70; Hardy (approximately), 55; Randolph, 168; Tucker, 10; Pocahontas, 1; Greenbrier, 1. Total 305.

Harrisonburg, Va.

THE LEPER PROBLEM

J. N. KAUFMAN.

From a very early date we have a record of the disease known as leprosy. The careful instructions given concerning leprosy in Levitical times shows how faithfully the Hebrews were supposed to protect the nation from the ravages of this awful disease, and accordingly various ordinances were enacted separating the leper from the healthy community and at the approach of a stranger the leper was warned to cry, "Unclean, unclean!" Although these poor unfortunates were despised, yet it is evident that Christ had great compassion on them and there were several instances recorded where He mercifully healed them.

Sir William Moore says, "Leprosy appears in three forms. First, as circular spots, or blotches of irregular size and coppery hue on any part of the body, which afterward assume a whiter appearance, with loss of sensation in the affected skin. It may occur on the fingers or toes, or on some parts of the face or body. This is Nerve of Anaesthetic leprosy. Secondly, as a gradual growth of solid prominences or tubercles, varying in size from that of a pin's head to a walnut, causing the part to assume a curiously modulated appearance (tubercular leprosy). Ultimately the parts, however affected, ulcerate, the ulcers gradually eating away the flesh and bones, so that the fingers and toes are lost. The third form is a mixed leprosy showing both types. It is hereditary, but it may be communicated by contact of a sore or abrasion of the skin with leprous discharge. There is no cure for the disease, but its progress may be delayed by good diet, fresh air, and tonics. The cause of the disease is a microbe, the bacillus leprae, found in the skin, nerves, and 'tubercles.' A thickening of the lobes of the ears and of the skin of the forehead is often the first manifestation of the disease."

As has been noticed, Dr. Moore says that leprosy is hereditary, but later specialists are ready to declare that the disease is not hereditary but contagious. Just in what manner contagion is transmitted remains uncertain and until this is discovered the cure will remain unknown to medical science. Children of lepers may be free from any taint of the disease. It was for a time believed that fish-eating had something to do with the spread of the disease, but this theory is now being abandoned.

At the Leper Congress held in Berlin in 1897 among the various opinions presented concerning leprosy only two points could be agreed upon. First, that leprosy is contagious, and, second, that it is incurable. The medical profession was busy investigating since that Congress was held, and the last Congress held in Norway in 1909 made a bold step forward by declaring that leprosy IS curable, but that the cure has not yet been discovered. While this does not affect the present state of the poor leper, yet it will mean a great deal towards stamping out the disease when once the cure is discovered.

The latest discovery along the line of a "cure" was made by Prof. Deycke, who produced what is called "Nastine." This has been tried and very encouraging reports are being made as to its possible curing qualities. Of course the time is too short to say at this time what the ultimate results of the experiment will be.

The only hope at present of stamping out the disease is by strict segregation of the lepers from the healthy community and by strict segregation of the sexes. This is an extremely difficult thing to accomplish. A great work along this line has been done by both Government, and by private, benevolent institutions, the foremost of which is the Mission to Lepers in India and the East. In many of the provinces of India there are laws compelling the vagrant leper to take up his abode in some asylum, but the law does little good as long as it is not strictly enforced, for lepers may be seen in cities and towns, at railway stations and public market places unmolested by the representatives of the law. I have not on hand reliable data as to the number of lepers in India, China and Japan, but a very large number are begging from place to place, thus endangering the public health. However, through the efforts of the institutions named above there are thousands enjoying comforts and blessings in the institutions provided for them. Norway has caught the spirit of careful segregation and though not more than a score of years ago the country was infested by thousands, today there are only a few hundred lepers in the entire country.

As a rule lepers are quite content to remain in properly conducted Asylums and there is no reason why leprosy should not be stamped out in a generation where strict segregation is faithfully carried out.

A Representative Group of Lepers

Dhamtari, India.

Jan. 20, 1910.

THE MOTHERS' MEETING

ANNA EASH.

Those who are engaged in city mission work have learned that in order to do the greatest possible amount of good varied methods must be employed and that the methods of working are largely determined by the peculiar conditions existing.

The Mothers' Meeting is a necessity because of several conditions among which are the following: (1) They have problems and difficulties peculiar to themselves which demand the attention of the workers; (2) These problems are such that very often only those who are mothers can fully understand them; (3) They need religious teaching and are many times unable to attend the regular services because of home cares; (4) The teaching that they need many times is such that should be given only to mothers.

These conditions, and others, make it important that regular (our experience is that weekly is not too often) meetings be held for women at a time of day when home cares are the least, and that the meeting be of a nature that they receive both religious instruction and the help they need in home making and child training. What more important work can we mothers find than that of training for future usefulness the young minds given to our care? If in holding meetings for the mothers we can teach them ways and means of better training their children and implanting in their young minds the true principles of living, should we not put forth every effort to have these meetings and make them a real success?

There are some mothers who are always grateful for instruction that will help them rear their children and make their homes happy, but so many are altogether indifferent. Even though it takes much effort to induce them to attend the meetings and make them to feel the responsibility of their position, I believe that every earnest effort put forth on our part is as good seed sown which will take root sometime, somewhere.

The accompanying cut is a picture of our mothers taken at a recent meeting. The meetings are held every Thursday afternoon between 2:00 and 4:00 o'clock. The enrollment is about thirty, while the average attendance is twenty-two. All who attend are married women and the majority mothers. The hour of meeting is at a time when children are in school and the older ones at work. Small children are always brought to the meeting.

About an hour of the time is spent in religious service, then other subjects are discussed and some time spent in sewing garments, etc., needed in the home. We have found the meetings very helpful in many ways: Some learn to be better housekeepers, others better sewers, others better mothers, but above all many have learned to know more of the true way of living. After once becoming interested the way is open for them to attend preaching services where they previously thought it an impossibility.

We consider it a work worthy of your prayers and believe it will result in much good. Many times when the Gospel stories are given, they will sit and drink in the truths given. The Bible says, "My word shall not return unto me void."

Chicago, Ill.

THE NATIONAL FLORENCE CRITTENTON MISSIONS

Twenty-eight years ago the prominent wholesale druggist, Charles N. Crittenton, of New York City, lost through death his little daughter, Florence. Mr. Crittenton's grief was almost unbearable, but he finally became reconciled by determining to live such a life as would insure his again meeting his little daughter in the Father's house.

One night he accompanied a missionary into the slums and visited saloons, in which were drinking, blaspheming and gambling, and where they found two young girls,

whom they exhorted to lead better lives, and to whom they said in parting, "God bless you; go and sin no more." But as Mr. Crittenton was going home, the practical question arose in his mind: Where are they going? Where can they go? What doors are open to them except those that lead to sin and vice?

The result was the opening in 1883 of the first "Florence Home," 31 and 33 Bleecker Street, New York, from which there have sprung fifty-three other homes in different cities throughout the United States, as well as one in Tokyo, Japan. Here any unfortunate girl-mother may come and find a home and friends.

The first girl to enter the first Florence Mission was one of the girls to whom Mr. Crittenton talked on the night that he visited the slums with the missionary. That girl was Nellie Conroy, sold into sin at the age of twelve years by a drunken mother, and who sank deeper and deeper, until Mr. Crittenton found her in a den of vice in Baxter street, New York. She was converted in the Florence Home and lived there happily for two years until her death.

Mr. Crittenton was not the man to be content with any but a large enterprise. The same energy and ability which had made him successful in business was carried into his new field of work. The poor country boy had, through his own efforts, won a fortune before middle life, and from a small beginning built up a large wholesale business. He had achieved the summit of his ambition when the blow fell that changed his life.

Four years he spent in night missionary work in the slums, then his health became so broken that his physician ordered him abroad. But even his vacation trip he made a part of his new work. On his travels he visited all the large cities to study the condition of the outcasts. He wished to investigate any movement that had been put on foot for the betterment of their condition, but in all his tour he found not one saving agency. It was with a renewed determination to carry on the memorial to his little daughter that he returned home. The next three years he spent on the Pacific Coast, building homes in San Francisco, Los Angeles and San Jose. Then he visited many parts of the United States, carrying his charitable system into the large cities. Everywhere he became known as the friend of unfortunate girls and women.

The income even of a millionaire has its limits, and some attempt was made to render the homes self-supporting, but on account of the large number of children and invalids to be cared for, this was found impossible. The burden of expense had been borne almost entirely by Mr. Crittenton. As the work grew it became apparent that he must rest at the point he had reached or call on the public for aid. His first effort was to reduce his own expenses to a minimum. His own railway fare and that of his assistant had been a large item of expense, so he decided to buy a private car, which would be at once his home and a headquarters for his work. The railroad managers gladly passed him over their lines, and the money thus saved was devoted to building new missions.

About six years ago the homes were consolidated into a national organization to perpetuate and increase the efficacy of the work. The United States Government became interested and granted a government charter and an appropriation.

The government of the homes is liberal in character. There are no bolts or bars. The doors stand open day and night to receive any friendless girl or woman, no matter who or what she is. They come of their own free will, and love is the only influence used to win them. More than sixty per cent of the women who enter are reformed and start out in life anew, some as clerks and shop-girls, many as trained servants.

With a daily average of 3,000 girls and 600 babies to be clothed and fed already, the movement is still being pushed forward. The work has come to be better known, and the public at large has helped more largely for its support.

Many of the homes are supplied with all their provisions by commission merchants. Large furniture houses have fitted others throughout. Even the telegraph companies are not behind in giving aid. More than $300 worth of dispatches are passed free over their lines each year.

Methods Employed and Results

The question is often asked, "How do these girls learn of your home?" Among other special efforts made, the matrons at the different railroad stations are asked to be on the lookout for any young girl who appears to be friendless and homeless, and who would therefore be apt to fall into bad hands, and invite such to come to the home. Thus often a good work is accomplished in saving girls from ruin. The police officers also know of the Florence Homes, and they often direct girls in their trouble to this place of refuge.

An appeal is always made to the higher instincts of these betrayed girls by surrounding them with home influences. In every human heart there is a germ of good, although it may be thickly incrusted with evil, but faithful, persistent searching will reveal it. Daily Bible reading and prayer service are held in which each girl takes part. "An idle brain is the devil's workshop." Work, therefore, forms the all-important part of life with the girls who are trained in such lines of work as will enable them to respectably support themselves and babies. Every girl serves a term of three months each in the laundry, kitchen, sewing-room and nursery.

The results are most encouraging. Often a girl remains in the home a year or eighteen months. She generally realizes that life is duty, and leaves to "put her shoulder to the wheel," to work out her own destiny. A great many girls who have gone from these homes have married and become loyal wives and are now contributing to the funds of the home that reclaimed them. Some of the girls are occupying positions as stenographers and typewriters, others have positions as teachers, and a large number as nursery girls, and general servants. Those who are mothers take care of their children by boarding them with friends. In many instances parents who had closed their hearts and doors against their misguided daughters have, after learning through the matron of the Florence Home that their daughter was struggling to make an honest living for her child, taken both baby and daughter into their own homes.

Many instances encourage the workers to believe firmly that these results of human happiness, purity and usefulness in place of misery, degradation and vice, must meet with the divine approval and win the divine benediction. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—From the record of Christian Work.

THE MAN OF THE STREET

A. H. Leaman.

Little, if anything has been said through the columns of the CHRISTIAN MONITOR about the problem of dealing with homeless men. Having been in touch with this class of men for some years and finding how hard it is for them to get a response from the Christian Church, I was made to feel that it would be well and interesting for our readers to know something of this phase of mission work among the men of the street, usually known as the homeless and friendless.

Much more easily does the tear of sympathy flow for the orphan and the widow than for the homeless man. An orphan or a widow may enter your church and find a hearty response in the heart of the worshiper, but a homeless man, shabbily dressed, enters and little if any attention is paid to him.

A friend of mine, pastor of one of the city churches, desiring to find out the courtesy shown by his own denomination, dressed himself in working man's clothes and attended the usual hour of service in another part of the city. He was not offered a seat in the church where he might easily hear the word of God preached, but a seat inside the door in the lobby, where he could not be seen by the members of the congregation. This kind of a reception is no uncommon thing in the churches of today. I am made to think of the scripture, "God is no respecter of persons."

Institutions are being built for orphans, widows, the aged, retired missionaries, institutions for the boys and girls, giving them a chance to start in life, but what is done for the homeless man, whose hopes are blasted, who is ill-treated on every hand, receives no word of encouragement, mistrusted by the employer and barely recognized by the Christian? A man homeless and alone.

As we look into the faces of these men we are apt to criticise them severely, giving them unjust dues. We are apt to think that they have lost the cord of sympathy and a kindness will not be appreciated. But

dear reader, if you get into the lives of these men, as it has been my privilege, you would find a tender cord buried underneath the rubbish, which if touched gives response to kind treatment and may mean their conversion. When you speak of mother and home tears flow down their cheeks because of awakened memories. They need sympathy and kindness and a man in whom they can confide. Being alone and without friend or home they lose their ambition and courage to stand for the right, and they meet with defeat after defeat in their desperate struggle of life.

I shall be glad in another article to describe the surroundings of these men, and how they live and spend their time.

Chicago, Ill.

TORONTO CITY MISSION WORK

J. S. Musselman.

It has been my privilege to call on five of the leading missions of this city and it was an inspiration to converse with the workers and superintendents and read the annual reports. All these missions are trying to "give those things which are needful to the body" so that people can live in "peace, be warmed and filled," with the burning desire to lead them to Christ.

Husband or wife who spend their earnings at the saloon, the sick in the homes, new arrivals without friends and work, the struggling and suffering poor, the careless, the physically unfit, the mentally weak, the victims of misfortune, the immigrant, the condition of housing permitted, the degraded men and women, the blighting agencies of sin, the designing scoundrels, the legalized iniquity on race courses and liquor saloons and how to keep in touch with people in the homes, prisons, hospitals, and sundry institutions are some of the problems which are being solved through missionaries, Bible women, nursing at home, dispensary work, travelers' aid work, personal, systematic, recorded house to house visitation, out door services, lantern services, tent services, cottage meetings, mothers' meetings, children's services, junior services, sewing schools, industrial lodgings, manual training, gymnasiums, kitchen, garden, reading rooms, cooking schools, fresh air outings for poor, sick, worn out men women, and children and the diffusion of the word of God and sound evangelical literature.

But with all this effort and endeavor, we must face the fact that "if there is any place where they need the gospel it is in the Toronto city churches." That crime is increasing, that our jails are full to overflowing, that the submerged population is multiplying at an alarming rate and that notwithstanding our splendid equipment of churches not over fifty per cent. of the men in our down town district attend worship any where. This leaves necessity for mission work unquestionably greater than it has ever been in the history of Toronto.

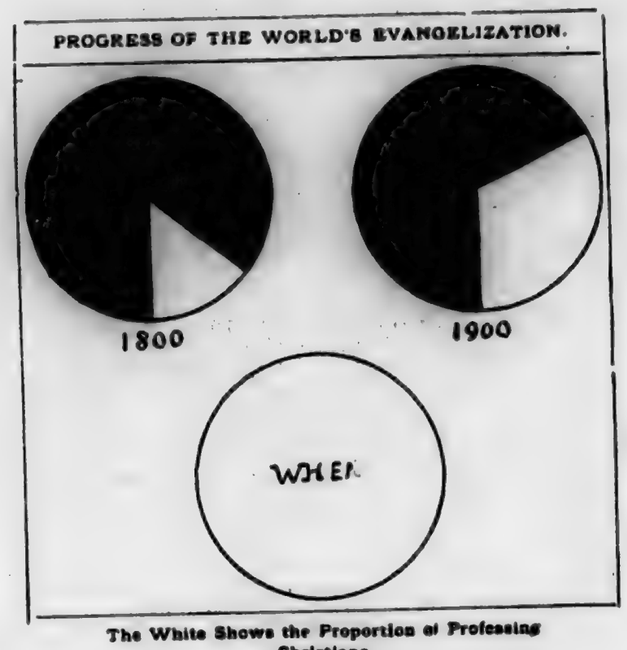
Toronto, Ont.

NOTES

The Gospel in Mexico

Thirty years of sowing and sacrifice in behalf of the kingdom makes a great change in a nation. It is no longer than thirty years since a fanatical mob of Roman Catholics, in the state of Puebla, attacked a little congregation of Protestants and cruelly murdered twenty of its members, and some of the officials assented to the assassination. Just recently a missionary, from the same place, writes:

"A few days ago I held service in our chapel in that place, and behind me on the wall were printed the names of those twenty who were sacrificed for the establishment of the new faith. Today what a marvelous transformation is noticed. We have a Methodist church there with the following officials of the town as members: The president of the municipality, his secretary, the first-assistant to the president, one other member of the town council, the teacher of the boys' school and the postmaster. Truly the blood of the martyrs is the seed of the Church. At another point on this same circuit we have a day school of sixty-two scholars, and the members of the congregation are at present erecting a neat chapel."



The White Shows the Proportion of Professing Christians.

Laymen's Movement Is a Rebuke

The Laymen's Missionary Movement is a rebuke to those of us who are prone to croak that religion is suffering a relapse, that practical men no longer pay any attention to it. Maybe the real reason for our croaking has been that we haven't got near enough to the thing itself to find out what was going on. A Toronto business man insisted he was too busy to act as director of the local Young Men's Christian Association one hour a month! Six weeks later he was asked to leave his business and go around the world and inspect missions stations at his own expense. He did. When he got back he was asked to give six months more away from his business and tell—at his own expense—what he saw. He is doing it. It seems that men have time for the big things, the self-sacrifices, of religion. A Montreal millionaire was shown how he could evangelize a million men in about the time it would need to make another million dollars. The big task appealed to him and he is doing it. It is these things that make Detroit sit up and listen to the Laymen's Missionary Movement.—Detroit News.

Mission Troubles in Central Africa

The Livingstonia Mission in Nyasaland, Central Africa, has recently had some serious trouble with a native who had been in the employ of the mission. Incurring disgrace, he was dismissed, and at once returning to his tribe on the western shore of the Nyassa, pretended he was entrusted with a divine message. He "went about proclaiming that in October 1914, the second advent would take place, accompanied by the overthrow of the existing governments and the establishment of an African Kingdom." One thousand followers are reported, but very few of the native Christians have become entangled. The government, fearing a political uprising have put the leader in prison.

Ashes of Buddha Unearthed

The telegraphic news that the body of Gautama, the founder of Buddhism has been unearthed from the foundations of an old pagoda half a mile from Peshawar city, and some thirty feet below level ground, will create great excitement throughout the Buddhist world. The pagoda dates from the time of the Buddhist Emperor Kanishka. Its site was unknown, save for the references made to its position in the writings of Hiuen Siang, a Chinese Buddhist pilgrim of the seventh century, and but for the keen observation of a French scholar it might have remained unknown indefinitely. It is now reported to be the veritable ashes of Gautama, who lived and taught more than four centuries before Christ, and whose teaching so profoundly impressed the religious thought of the Eastern world.

Loss of a Mission Ship

The loss of the missionary steamer Hiram Bingham and the death of her master, Capt. A. C. Walkup, were reported in a cablegram from Sydney, N. S. W., by the American Board of Commissioners for Foreign Missions. The dispatch gave no details of the disaster, and did not state where or when it occurred. The Hiram Bingham sailed from San Francisco November 10, 1908, and after visiting Honolulu, proceeded to the Gilbert Islands. She was last heard from March 25, when she was at Ocean Island, one of the Gilbert group.

The Result of a Strike

The Zulus have a custom like that of the ancient Hebrews in naming a child, of giving a name that will mark the time, or place, or some incident that occurred when the child was born. Recently at Durban, Natal, a child was brought for registry on a day when a strike had interrupted traffic on the railroad. The child was given the name of Umhlabelungubevinbelaistitimela, meaning "When-the-white men stopped-the-train." We wonder what the boy was called for short.

Bible Study

Conducted by S. F. Coffman.

A SKETCH FROM EGYPTIAN HISTORY

IV

The Religion of Egypt

(Notes from Rawlinson and Smith.)

There is as much tradition about the religion of Egypt as there is concerning her history. Traditions and myths abound. Some earlier writers, especially during the Grecian and Roman periods, have endeavored to find analogies between the gods of Egypt and the gods of Greece and Rome. This may have been possible to some extent, and it is altogether probable that some similarities were traceable. It is even possible to see some likeness in the Egyptian and the Hebrew religions. It is a fact that there is one underlying principle in all religions:—The recognition of, adoration or fear of a Supreme Being. While this principle is common to all religions, the expression of it has a peculiar manifestation in each of the various forms of worship throughout the world. In many nations the religion is based upon early traditions and continues thus, while in other nations tradition has given place to theory and has resulted in gradual changes and the evolution of a more scientific faith. This latter idea seems to express the nature of religion of the early Egyptians.

No one can tell where the religious idea originated except that of which we are told in the Word;—God revealed Himself to our first parents. The statement of the Apostle Paul (Rom. 1)., that men did not want to retain the knowledge of God in their hearts and worshiped the creature more than the Creator, is applicable to every idolatrous people. The monuments of Egypt bear witness to this truth. Most of their deities are represented on these monuments by the figures of men who bear, as decorations, various symbols of Divine attributes. The inscriptions connected with these divinities show that the very highest attributes of God—even His eternal existence—was recognized and bestowed upon their different gods.

It is evident that there were those in Egypt who understood the more spiritual nature of their religion. But with the common people, religion was wholly and purely idolatrous. The nature of God, His unity and eternity, was recognized. Their gods are spoken of as "eternal," "self-created," "self-existing," as having the powers of fatherhood and motherhood, even as being the progenitors of other divine beings. The "trinity of divine being is also noticeable in various groupings of divinities called triads. These triads however, are not equals or equivalents one of the other. They represent, usually, three attributes of divinity, the second and third being inferior and subjective to the others. Again, these triads differ from each other in the various localities in which they are found, as do also the highest divinities. Owing to these differences we may safely conclude that the earliest Egyptians may have had the knowledge of the true God, and of the true principles of worship, but had gone astray during the years of their national development and material culture.

Of all the nations of the world, Egypt seems to have been among the most religious, if not the most religious. Temples and shrines abounded in every part of the land. The delight of the monarchs was to honor their deities, and to dedicate new shrines, and garnish the temples of the gods. It is evident that the priest class of Egypt enjoyed peculiar privileges. Their lands were a perpetual heritage and from these they received support besides the large contributions supplied them by the constant devotion of the people of the land. Every day was a feast day for some idol, and the life of the Egyptian was a continuous course of religious celebration. The sacred feasts and celebrations, the processions and solemn rites were attended with such manifestations of wealth and grandeur that it would seem that the resources of the nation would have been taxed to their limit in order to contribute to the extravagances of these devotions.

While the elements and principles of the true religion are traceable, and the devotion and consecration of the priesthood and people to their gods may have been commendable, there was lacking that element of the religion of Jehovah which has ever characterized it as the highest of all religions, and distinct from all others—holiness. History is silent, as to the nature of the abominations associated with the worship of the Egyptian gods, thus bearing a mute testimony to the awfulness of them. But it need not surprise one that the people who worshiped beasts should sink into a lower stage of life than that of the gods they worshiped.

The priests were ceremonially pure. Their garments were of white linen and were washed daily. Ceremonial ablutions were performed before each approach to the altar. They shaved their heads and every third day the entire body, in order that no defilement should attach to them. Their gods, their sacred animals, and their temples were attended with the greatest care and were purified, yet the people who worshiped accompanied their worship with the grossest vices. Their worship and their gods could not save them from sin. While some of the ceremonies of Egyptian religion resembled that which God afterward gave to Moses, the very nature of it shows that it is not the origin of the conception of religious ideas and observances which Moses gave to Israel.

The god who seems to have ranked first among the gods of Egypt was called Amon or Ammon. The name seems to indicate that he represented a divinity "concealed." In his various titles he is represented as the "Lord of heaven" and of the "other world." He was worshiped in Thebes and in upper Egypt. In lower Egypt Phthah, and other gods held sway. He is however associated with all of the other principal dieties, having the attributes of each of the other respective deities. Kneph is another deity of Southern Egypt, who was looked upon as being the "Creator of mankind,"—the giver of "breath," which his name signifies. One of the marks of this divinity is the ornament of ram's horns worn in his head dress. To him the ram was sacred. The figure of the Asp also adorns the crown of this god at times. Knem, who represented "generative power," and whose worship was connected with impure excesses, was assigned the goat, as a symbol. Phthah was recognized as a "physical creator," (the framer of the material universe). He was called "The lord of the world." Memphis was his chief seat of worship.

Associated with these four principle divinities were female gods. The first was Maut, called a "great goddess," "lady of Heaven," "queen of the gods," "giver of all life forever." She was recognized as the companion and wife of Ammon. Sati bore the same relationship to Kneph. The goddess Neith represented the "wisdom or intellect of God," and was called the "elder goddess," the "mistress of Heaven," and with these titles would be esteemed as the origin of all created things.

Another series or order of gods are termed the "sun gods," of which there are nine. Ra and Khepra seem to be the chief. Osiris represents the god of the "other, or lower world," with Horus as his son. While Ra represented the sun in its various powers and manifestations, and hence was a principal god, he was known in mythology as the son of Phthah and Neith. All of his titles, however, were supreme ones. The sun and the hawk were his emblems and also the Asp and the beetle. Khepra symbolized a "creative energy" of the sun. His symbol was the beetle. Tum represented the setting sun and was associated with death. He was called "father" by the departed souls. Shu represented the "light of the sun," and is spoken of as the son of Ra, and was one of the gods of the lower world. His name also signifying "shade," his office was to prevent the wicked from entering into Heaven and plunge them into the darkness of annihilation. Mentu, another sun god, was supposed to be the protector of

the land of Egypt. All successes at arms were celebrated at his shrine.

Our chief interest would rest in Osiris, whose worship in Egypt was general. He was regarded as the sun of the lower world or Hades. He was the judge of the souls of men who entered into that realm. While all other divine attributes are given to him, his office is peculiarly connected with departed souls. He is represented as the son of Ra, his wife is Isis. She is sometimes represented as his mother or sister, or daughter, but is always his wife. Their son is Horus. Osiris was supposed to have been at one time incarnate, and king of Egypt. He was opposed by Set (the principal of evil), and was destroyed by him. Isis revived his dismembered body while their son Horus avenged his father's death by seeking out and subduing Set, whom he afterwards slew. Set is represented sometimes in human form and at other times in the form of the greatest serpent Apepi. It is possible to see in this little sketch of tradition the incarnation, conflict, death and resurrection of Christ the Son of God, and the subjection and destruction of Satan. But it is evident that the mission of Jesus is not a developed myth, but an actual fact. It is possible that the powers of darkness may have impanted in the early history of the kingdom of darkness the counterpart of that great Divine tragedy in order to counteract the possible faith of some even in these late years. He is a deceiver from the beginning.

There were two moon gods, Khons and Thoth. Khons, the son of Ammon and Maut, was called the "clerk of the divine cycle," and "the expeller of spirits from the possessed." Thoth bore also the title of the god of letters. He is sometimes represented in the form of an ape and sometimes bears the insignia of the asp. It is he who stood as the judge of the souls departed, whose deeds were weighed in the balances and the record written down. He revealed the will of God to souls in this world. On account of his peculiar offices he was greatly revered throughout Egypt.

Of the minor gods there was Set, supposed to have been the father of Osiris. He represented the Stellar universe. Savak was a crocodile-headed god, supposed to have been worshiped through fear. Among the minor goddesses was Pasht. She was supposed to have been also the wife of Phthah—Neith being his other wife. Her worship was very widely spread. Rameses III gave her special homage, sometimes calling her "Mother." It is impossible to note all of these divinities. It is evident that the gods were more numerous than any record that has ever been made of them, and instead of inspiring the people of Israel with conceptions of the true God, they would have influenced them to accept the most complicated polytheism extant. It is remarkable that after their deliverance from Egypt, Israel was not more hampered by these vain traditions and became more frequently implicated with the traditions and superstitions of their former life. The fact that Moses gave to them so pure a theology, and so holy a system of worship and perfect code of laws, immediately after their deliverance from Egypt, proves at once the inspiration of the religion of the Jews. It would be beyond our simplest judgment to suppose that such a great difference could have taken place in so short a time. The transition was in some respects more remarkable than that of the Christian religion from the Jewish tradition in the days of the Apostles. None will doubt the divine origin of the gospel and for similar reasons we need not doubt the revelation of God's will through Moses. The idolatry of Egypt with all its theories and philosophies, (with a smattering of truth), left Egypt in darkness and sin, cold and dead; while Israel became enlightened, alive, holy and a blessing to the world. This was because God revealed Himself to his people through Moses and not through the idols of the Egyptians.

THE DELIVERANCE
III
Exodus

The Signs of the Plagues.—Ex. 6:28-30; 7-10

The Lord gave Moses a second commission to Pharoah (Ex. 6:28-30). While the incident is in some respects similar to that mentioned in ch. 4, there is this difference, that is was enacted in Egypt. Moses' first audience with the king, had been so unsuccessful that he had no courage to attempt a second. His infirmity of speech was again an excuse for His not going, while the Lord repeated His command concerning Moses as the leader and Aaron as the spokesman (cf. Ex. 4:10-17; 7:1, 2).

God's purpose with Pharaoh is several times declared in the history of His dealings with Egypt. He would "Harden Pharaoh's heart." "This would be a **result.** But the divine message would be the **occasion,** not the **cause** of the king's impenitent obduracy."—J. F. & B. The supremacy of the will of God in any matter may not be questioned, but it is evident that the hardening of Pharaoh's heart was his own will set against the demands of Jehovah. He clung to his gods which the Lord proved, through Moses, were of no avail.

The struggle between Moses and Pharaoh was a contest of Jehovah against the gods of Egypt (Ex. 12:12). It was the power of Satan against the power of God.

In the previous interview with Pharaoh, Moses only made the request to let the people go and sacrifice in the wilderness. No miracles had been wrought, for none had been asked for. Miracles were to be used only when reason would not be appealed to (Ex. 4:9; 7:9; Jno. 6:30, Etc.). Why did Pharaoh call for a miracle? It was the heathen proof of divine authority. The Revised version calls the "miracle" a "wonder," and the "enchantments" of the sorcerers, "secret arts." The sorcerers were the miracle workers of idolatry, or Devil worship (I Cor. 10:20, 21). We may be inclined to attribute the wonders wrought by these magicians to legerdemain or jugglery. Do we attribute the acts of the demoniacs, out of whom the Lord and the Apostles cast evil spirits, to the same powers? And, are the miracles of the Anti-Christ and the False Prophet to be but a species of sleight-of-hand exhibitions for the amusement of the pleasure loving world, who understand the deception? If these powers of Satan have been manifested in the days of Christ and recognized by Him and the Apostles, and if Christ tells us that they will continue to appear, we may fairly conclude that they have also been manifested in the past, and that the magicians of Egypt wrought their miracles and enchantments by the same power, and not by the ruse of jugglery.—See also "Smith's Hebrew People."

The first "miracle" performed by Moses and Aaron was the sign which the Lord gave them for that purpose; the changing of the rod into a serpent. The serpent was an object of veneration in some parts of Egypt, and, during the reign of the Hyksos kings was much worshiped. When the serpent was deified is not known. The figure of the asp was one of the most common emblems on the crowns of the Egyptian kings from the sixth dynasty, and in the insignia of the chiefest of the gods. The rod of Moses was a challenge to the kings and the gods of Egypt. The power of the Serpent himself was challenged and was at once engaged, through Pharaoh and his wise men, to oppose the power of the Most High, but met with sore defeat—a premonition of the ending of this great controversy. Each plague which followed seemed to be an assault on the powers of the many gods of the land.

The first plague was that of turning the water of the Nile into blood (Ex. 7:14-25). The Lord began by striking at the very fountain of the life of the nation. Without the river Egypt would be a desert, and, as the sustainer of life, was given divine homage. It is supposed by some that Moses was named by his foster-mother, the Son of the Nile. If so, he both repudiated the name and visited the judgment of Jehovah upon his reputed heathen parent, for Moses was a son of God. This plague was accompanied with death, but was not able to deliver the people, although it was a river of blood, because it was not the blood of a life poured out. The plague continued for a period of seven days. This miracle was also wrought by the magicians of Pharaoh, on a smaller scale, yet successfully enough to cause the monarch to set his mind against the request of Moses and Aaron.

The second plague was the plague of frogs (Ex. 8:1-15). Heka or Hak, the wife of the god Kneph—the creative spirit—is represented as having the head of a frog. The frog, then, was sacred to one of the highest of the gods of Egypt and was there-

fore also an object of veneration. The people were made to loath that which they had worshiped. The miracle consisted in causing the frogs to come up from the waters so suddenly and plentifully. The magicians also caused frogs to come forth—they had power over their own gods whom they professed to serve. This miracle had the effect of causing Pharaoh to promise to let the people go on condition that Moses would entreat the Lord for respite from the plague. Pharaoh was allowed to set the time for the release from the plague in order that he might the more fully realize that this was the Lord. Yet, withal, he hardened his heart and would not keep his own promise. The first three miracles had been repeated also by the magicians.

The third plague consisted in the causing of the dust to become lice (Ex. 8:16-19). No especial request was made to the king at this time. He had not kept his word and the Lord sent a judgment upon him without a warning. The dust "became" lice. There was a creative agency at work in this miracle which challenged the power of their god Khem, the "engenderer of life," or, of the power of Phthah, "the creator of all that is in the world." The magicians could not duplicate this miracle. This may also be considered an attack upon the priests of Egypt as well. They kept their heads shaved and every three days they were supposed to shave the entire body in order that no defilement of any kind might be found upon them. The priests were afflicted, as well as the common people of the land, by this scourge of God "They could not minister to their own gods because of their defilement."—Smith. Some writers suggest that the plague was one of gnats or mosquitoes, but whether that, or lice, the result was the servants of Pharaoh were compelled to acknowledge the supremacy of the God of Moses. The support of his wise men and of his priests was now taken from him, yet he hardened his heart against the servants of the Lord.

The fourth, was the plague of flies (Ex. 8:20-32). There is uncertainty as to the direct application of this plague to the heathen worship. It may be considered an attack upon the people whom their gods could not deliver from the ravages of the insects. It may have been a reproach upon the worshipers of Ra and Khepra, who are the chief of the nine Sun-gods worshiped by the people of Egypt. The beetle, represented by various shapes, was consecrated to these deities and was one of their emblems; another emblem being the figure of the asp. According to G. Smith, the word which is translated "flies" may represent many kinds of winged insects, and thus included the one sacred to their highest deity, who is recognized as the "Lord of existence," "The creator of men," etc.

A distinctive feature of this fourth plague was this, that a difference was made between the lands of Egypt and Goshen. The result was so convincing that Pharaoh agreed to allow Israel the privilege of worshiping "in the land." The sacrifice of the animals which were sacred to the people of the land would have resulted in an attack upon the Israelites Cattle were sacred, and the heart of the ram consecrated to the use of their gods, was considered in some parts of the country as one of the most sacred things. God had commanded His people to go out of Egypt, and Moses would accept no compromise. When the flies were gone Pharaoh withdrew his promise of allowing the people to go " a little way" even, into the wilderness.

The fifth plague was sent only upon the cattle of Egypt. The sacred bull and the sacred white cow were as much afflicted as other cattle. All of the cattle of the country were smitten.

The sixth plague was sent upon man and beast. Pharaoh's wise men were too ill to stand with him when he held audience with Moses and Aaron. This plague was caused by the throwing of the "dust of the furnace" into the air. Some suppose that it was the dust of the brick-kilns that was used—a judgment upon Egypt for the oppression of Israel. Others are of the opinion that it was dust of the remains of human burnt-offerings which the Eyptians had offered to the gods in order to appease them and stay the awful ravages of the plagues. The priests threw the dust into the air before their god. Moses, taking of the same ashes and throwing it into the air, brought upon people and priests a severer judgment than those they had attempted to avert.

The seventh and eighth plagues (Ex. 9:13 35; 10:1-20), affected the food supplies of the people. The Lord had touched the people with the plagues of lice, flies and boils, but had continued to sustain them with food. Some of the people began to fear the words of the Lord through Moses, and when the plague of hail and fire was announced, some of them saved their cattle by taking them in from the fields. The land of Goshen was also exempt from the hail. This plague came at a time when the principal food crops were spared, showing the mercy which God had even in His judgments. The promised freedom after the seventh plague was quickly recalled and the eighth plague quickly followed. The announcement of the plague of locusts, the eighth plague, had the effect of causing the servants of Pharaoh to counsel him to let the people go. He sent for Moses and Aaron and consented to allow the "men" to go and worship in the wilderness. The compromise was again rejected, and the servants of the Lord were "driven" from the court of the king. They were soon recalled to stay the terrible ravages of the locusts. During the seventh plague Pharaoh acknowledged his sin before the Lord, and after the eighth, he asked for forgiveness. Because he did not respond to the will of the Lord, neither his acknowledgement of sin or his asking forgiveness availed for him.

The ninth plague was the "thick darkness." For three days Egypt was in darkness while Israel received the usual light. At the request of the king, Moses came to the court of the Egyptians to hear the third concession which the king was willing to make. The people might all go, but the cattle should remain in the land. The reply of Moses was full of faith, proving that he had full confidence in the power of the Lord and full subjection to His will. Israel must first leave the land of bondage and then only would they know how the Lord would have them serve Him. This was the last interview that Moses and Aaron had with the king who hardened his heart against the Lord and His power. "He that hardeneth his neck shall suddenly be destroyed."

The first four plagues were physical inconveniences; the next two were physical suffering and sickness; the next three were judgments sent upon the land which nourished them. It is certain that the Lord had sent His judgments against all of the gods of Egypt (Ex. 12:12). All of the plagues were directed either directly against the power of the principal deities or against those objects over which the power of the gods was supposed to have dominion. The priests of Egypt and the magicians failed to stand before the Lord. Pharaoh acknowledged Jehovah's supremacy and confessed his sin, but yet hardened his heart against His Sovereign will.

DEVOTIONAL STUDY
III

Ephesians

In noting the manifestations of God's grace to us through Christ, the Apostle mentions the fact of the acceptance of this grace and the blessings of it (Eph. 1:13). It is remarkable that not more souls accept the mercies of the Lord when they hear of His wondrous grace. The personal element in the Gospel is very clearly stated, "**Ye** trusted—the gospel of **your** salvation." The means of grace is also noted, in this that salvation was accepted upon **hearing** the word. The character of the Gospel is revealed in this, that is is the **word of truth.** Putting together these three facts the simplicity of the plan, its reasonableness, its appeal and its power are clearly seen; and in it all the wisdom and grace of God.

The blessing of salvation consists in the redemption of the possession of Christ (V. 14). The Apostle gives us to understand that this possession is a purchase. "Ye are bought with a price." "Redeemed with the precious blood of Christ." The one who paid the price is the possessor. That which is bought is the possession of the purchaser. We have been "redeemed to God" (Rev. 5: 9). We are His possession. It is this possession of God to which Christ is heir. It is that redemption—the complete deliverance from the presence and power of sin,

and the glory of the life to come, which is our inheritance.

Upon our confessing faith in the Lord Jesus, we have already the gift of God which is Eternal Life. "He that believeth upon the Son hath everlasting life" (Jno. 3). "Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls" (I Pet. 1:8, 9). It is evident that our faith is already rewarded with the indwelling spirit and life eternal. It is the salvation of the **soul.** The complete redemption will follow in the fulness of times (V. 10, cf. Rom. 8:23). That which we now have is but an earnest of what shall follow. In one sense the earnest may represent a part of, or prepayment of the full redemption that is to follow. In another sense, the earnest may be a pledge of the fulfillment of the promise God has made to us. In either case the Holy Spirit is sent to be our comforter. The Holy Spirit is our comforter, our guide and the power of our life unto salvation. He is called the Holy Spirit of promise, being promised to the believer through the prophet Joel, and by the Lord. He is the promise of God to all that believe on His Son whom He has sent. On the part of the Father, the Holy Spirit is the pledge of his faithfulness in keeping His promise. On the part of the believer he is the earnest of the joys and glories, the comfort and peace of that glorious presence which shall be revealed at the time of the full redemption of the purchased possession. Our present joy is but a foretaste of the greater. Our present peace but an anticipation of what shall follow. Our present power is only a foreshadowing of that fullness which we shall have in our final glory in the service of God.

The Holy Spirit is the birthright of every believer. They that hear and believe are sealed. No other condition is required. The sealing signifies the approval of God. It is the mark of His ownership. It is the oil of anointing which follows the sprinkling of blood. The blood is applied to the ear to hear, to the thumb to serve, to the great toe to walk; and upon that blood which is received by faith by the soul that believes on Christ, the Father sets His approving seal in the gift of the Holy Ghost.

The grace of God is manifested also, in the nature which is imparted to the believers. It is the new life manifested in faith in the Lord Jesus and love unto the saints (V. 15). There is no grace from God where there is no reverence of His Son. One of the first characteristics of the Divine Life, is the acknowledgement of Christ as the Son of God. Again, that spirit of animosity toward the children of God and toward the things of God, is rather a mark of the Anti-Christ. It was the love of Christ and love to the Son of God which marked the turning of the Ephesians unto the grace of God and their acceptance of His salvation.

The joy of the Apostle was but one of the results incidental to the salvation accepted by the Ephesians. The believers joy is first. The joy of the minister is but a result. We believe in Christ first, because it is God's will; second, because it honors Christ; third, because it is our salvation; fourth, because it gives others joy (V. 15: 16).

The possibilities of Christian attainments are indicated in the following section (Vs. 17-23; ch. 2:1-10). It is alone through the grace of God that we are permitted to attain unto the wonderful things granted to us through Christ. It is not what we may know of this grace, but what we may possess of it that is glorious. Yet the knowledge of these graces is essential to our enjoying the possession of them. The first blessing is the grace of enlightenment. The Spirit reveals through the spiritual understanding. These mercies are not the possession of those who do not know Christ; but God hath revealed them unto us by His spirit (I Cor. 2). The natural man cannot appreciate the things which are prepared for the children of God. They are spiritually discerned. It is the Father's will that His children should know of the things that are prepared for them. He desires that we should know first, what is the hope of His calling. It is the high calling of God—called to be sons and heirs. Second, We should know what is the riches of the glory of His inheritance through the saints. While we are heirs with Christ, we are also the inheritance of Christ, and the choicest portion of His eternal inheritance. It was this portion for which He was willing to give His life. Third, we should know the exceeding greatness of God's power to usward.

In the manifestation of His power to us the grace of God calls upon us to witness the three-fold manifestation of God's power in Christ. First, the power of God was wonderfully manifested in the resurrection of Jesus from the dead (V. 20). Second, after His resurrection he was caught up and made to sit again at the right hand of God, of which fact the coming of the Holy Spirit is witness. Third, He was set above every other power, above every other name, and made the head of all things in the Church. This power involved the subduing of all other powers that Christ may be head over all.

The power of Christ to us is also threefold. First, in its quickening influence (Eph. 2:1-5). Second, in its exalting influence—raising us up together in heavenly places. Third, in its empowering influence—making us sit together in the heavenlies in Christ (V. 6). In this revelation of the power of God, then, there are three things to know (ch. 1. Vs. 18, 19); three things to see (Vs. 20-23); three things to be (ch. 2, Vs. 1-6). This is all in connection with the revelation of that abounding grace manifested toward us by the infinite power of God. To understand this in all its fulness will bring us into that attitude of honor and love to Christ which will bring forth from our hearts and lives the most worthy praise and truest service.

It is remarkable that the highest honors of Christ are mentioned in connection with his relation to the Church. The exaltation of His name; the extolling and declaring of His power; His exaltation and His honor, is all owing to His being made the head of all things to the Church. The questions may arise, Is the winning of the Church a supreme task of Jehovah? Is the Church the pearl, the treasure for which Christ would give all that He had? Is the Church the object of the great conflict between the powers of light and darkness? Does the headship of the Church involve the subjugation of every other power in Heaven and earth? If so, we should the more highly appreciate that institution of God, and recognize in the Church and the fellowship of the saints, an institution and privileges which are worthy, beyond the appreciation of even heavenly beings. It is this theme—the exaltation of the Church—which calls forth the exalting revelation of God's grace by the Apostle.

We should also bear in mind the purpose of this revelation. It is in part revealed in the first verses of chapter 2. The contrast is noted between the "times past" in V. 3, and what we now are in, V. 10. The time past was a condition of death; according to the world; ruled over by the power of the air, and disobedient unto God. Life was a fulfilling of the lusts of the flesh and the desires of the flesh and mind. It was but as the way of all others who are the children of wrath. But now, since wrought upon by the eternal power of God, we become "His workmanship" and life manifests only the good works God has ordained for His children according to His purpose, even before the foundations of the world (V. 10., cf. ch. 1:4). It is with great joy that we contemplate this wonder of wonders. It is the "grace for grace" which is manifested to us through Christ" (Jno. 1:16). With this revelation of His grace, we too can say that the Church is the "fulness of Him that filleth all in all" (ch. 1:23).

THE TOURIST'S EQUIPMENT

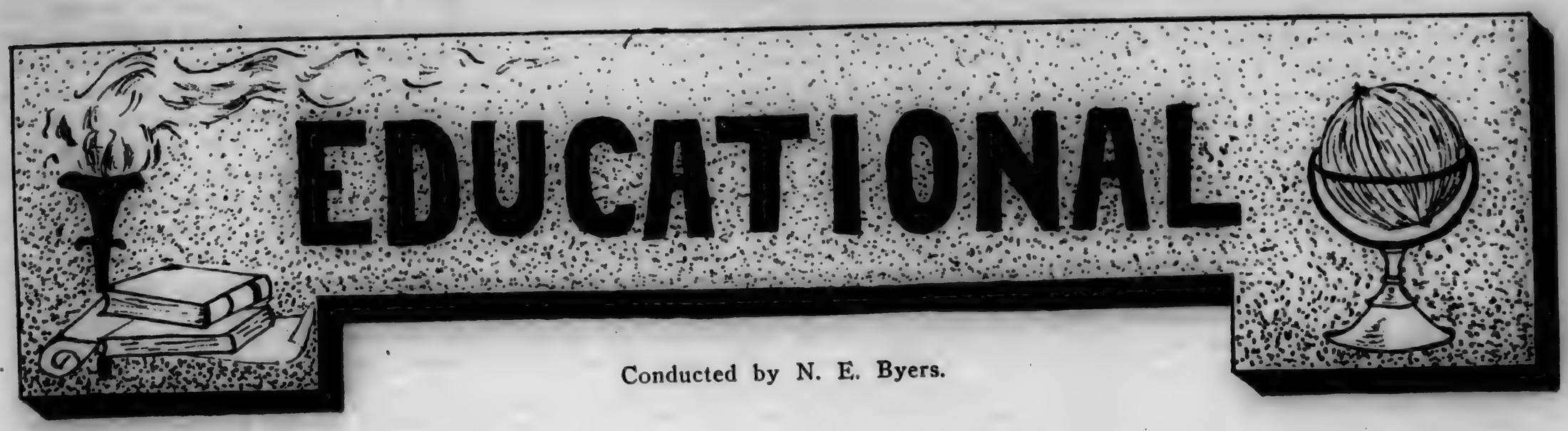
These verses were writen by the late M. Albert Midlane, the author of "There's a Friend for Little Children," and are particularly appropriate at this season:

"Take with you to the waterside—
If such should be your quest—
A praying heart, a thankful soul,
To keep the spirit fresh and whole,
And make each moment blest.

"Take with you to the sylvan scene
In the romantic dell,
Fit treasures for the restful hour,
The bulwark from the tempter's power,
And each surrounding spell.

"Maintain the hour of secret prayer,
For leisure hath its snares;
Repose might even steal away
Devotion's fervor, day by day,
No less than business cares.

"Where'er you are, wherever placed,
Or mingling whom among,
Live that the hours of change may be
To those around, not less to thee,
One sweet, continued song."



Conducted by N. E. Byers.

OUR EDUCATIONAL POLICY

It is encouraging to note that the writers on the high school question so nearly agree as to the best solution of the problem. As a result of this discussion it is to be hoped that the following suggestions will be carried out by those concerned:—First, that those in charge of the Church schools do all in their power to provide educational conditions in full harmony with the principles and ideals and spirit of the Church, make the work strong enough for those who desire the best training that can be had anywhere, and seek enough endowment so as to put the work within the reach of all classes of young people; Second, that Church leaders and parents use their influence in getting our young people to attend these Church schools rather than others that would lead them away from the Church; Third, that where it is possible to improve conditions in the public schools it should be done for the sake of those who find it impossible to attend the Church schools.

In order to aid in carrying out the third point the editor of this department will undertake, for the present, to do what he can to carry out the plan suggested by the writer on this subject in this issue. He therefore asks for the names and addresses of all teachers who may be interested, and of all school officers or others who would be willing to aid in placing our Mennonite teachers in our Church communities, for either common or high school work. Address, N. E. Byers, Goshen, Ind.

HIGH SCHOOL PROBLEM

J. S. Umble.

This question is one on which I have been thinking for several years and one on which I have definite convictions. The question is one of vital importance. In communities where the influence of our Church is strong and where one or more of the teachers is an active member of our Church it may be well enough to send a boy or girl to the local high school, but the average superintendent and principal, while usually a good educator, holds up ideals which we deem inconsistent or even un-Christian. Besides the tendency against religious instruction and against all Bible teaching is growing in the public schools of the country and a boy or girl may graduate from the ordinary high school knowing perfectly how to appear well in society, but entirely ignorant of the great facts of life that we as Mennonites consider first in importance.

In many cases our young people could be much better taken care of at Goshen College or Hesston Academy rather than be ruthlessly thrown into a circle of fashion, worldliness, vain ambition and selfishness in the village or township high school. The ideals too often placed before young men by well-meaning but misguided and misguiding teachers are, for example, "to join the army," "to be appointed to Annapolis," "to make money easy without working with the hands," "to rise high in the political or social world," or even "to become a great professional athlete." So unless the boy or girl who are to become educated for usefulness in the Church, live in a sound healthy Mennonite community, can board at home, and can be kept actively interested in Church work while attending high school they had better be sent to one of the Church schools.

But this offers no solution to the larger problem for there are many communities where conditions in the local high school can be made nearly ideal. For such ideal conditions four factors need be present: A large prosperous, deeply-spiritual congregation of our people; one or more influential brethren on the school board; a majority of the teachers active members of our Church; and a fair percentage of the high school pupils young people from our Mennonite homes.

It is the second and third of these factors that demands the immediate and concerted action of the educational forces of the Church at large. The brethren must take a more active and personal interest in the management of local educational matters and the young men who are prepared to teach in high school must be given an opportunity to secure positions in schools lying within or adjacent to Mennonite neighborhoods. The attainment of the first of these ends will mean the realization of the second. We have kept aloof from school board elections because they savored too much of politics, but in most states school affairs are becoming strictly non-partisan and members of the school-board are elected by the votes of both men and women just at we elect the superintendent of a Sunday school in some congregations. We all vote "dry" on the liquor question to save the young men and women from the evils of intemperance. There is good and sufficient reason, too, to vote for a brother for school board member to save the young men and women from the evils of daily association with a non-Christian, worldly superintendent or principal.

Then again, too few of our young people who are teaching in high school are teaching among our people. The reason for this is not at first obvious, but it is due to an utter lack of organization along this line. A system must be established to supply school-boards in our communities with information as to desirable conditions for teaching positions and also to advice young men and women just graduating with regard to vacancies in Mennonite districts. Not long ago a double vacancy occurred at —— ——, ——. Both superintendent and principal resigned. One of the most promising young men in the Church, who is at present attending college and is superintendent of one of our largest Sunday schools, made application. He had heard of the vacancy too late and a less desirable candidate had been elected. This was only a repetition of what happened in the same school less than eighteen months before in electing a principal. Now then if the educational forces of the Church and the Church leaders of that community had been in close touch by means of a good organization our young brother could have secured the position, the considerable number of our young people who attend the High School would be under the instruction of a loyal earnest worker in the Church, and the forces of the Church would be conserved.

To prevent this needless waste of the forces of the Church and to encourage young men to look forward to filling educational positions in or near Mennonite neighborhoods, an educational bureau should be established to keep in touch with our Church and educational leaders in every section of North America where a considerable body of our people is located. Where

none of our brethren is a member of the school board, let some brother who is interested in the educational and spiritual welfare of the community instantly notify this bureau when a vacancy occurs or when a new teacher is to be employed. Then the bureau will select some of our young men to apply for the position and aid him in securing it. This bureau could be very conveniently located at Goshen College and for the present at least should be under the direction of the president of the college and the Mennonite Board of Education. The small necessary cost of conducting the bureau can be defrayed by collecting a small fee from everyone who secures a position through it.

The first thing to be done is to collect complete and accurate data regarding the exact educational conditions in every Mennonite community in the United States and Canada and also to make a list of all available teachers in the Church, their qualifications, expected salary, experience and so on, so that on short notice the management of the bureau could have a strong candidate in the field and one especially fitted to give satisfaction in the given community. The idea seems to offer no insuperable difficulties except in so far as we do not care or are too much unconcerned to look after our educated young people and see to it that they are kept in Mennonite communities where they logically belong both for the benefit they can derive as well as for the good they can do.

Akron, O.

THE BODY

LYDIA BELLE STUTZMAN

Everywhere, a strong healthy body is gaining recognition. Plenty of good, well-oxygenated blood is needed not simply for physical comfort, but for clear thinking and right living as well. Body, mind and soul are so closely related that the conditions of one,, influences the others; and any care or training of the body enhances the other powers of life. As Dr. King says in his "Rational Living," "All real training is training whether it be of the whole body, manual, industrial, purely mental or moral; man is so far one that training anywhere helps training everywhere, and consequently also that neglect anywhere means something of loss everywhere." It is universally believed that a weak, diseased body may hamper an otherwise useful life. In the same measure, then, the powers of a healthy man may be increased. G. Stanley Hall urges: "Few realize how impossible healthful energy of will is without strong muscles which are its organ, or how ndurance and self-control, no less than great achievement, depend on muscle habits."

In view of these facts our educational system is slowly changing. Not many years ago the majority of our schools, seemingly, had but one aim—to gain knowledge. With dangling feet and stooped shoulders, many little urchins striving to accomplish this aim, lost their physical tone and vigor. Today educators say, send the whole child to school; and teachers are awakening to the fact that they must deal with the body as well as the mind. More provisions are made for physical care in the way of ventilation, sunlight, proper heating and seating. The instinct of activity is developed in well equipped playgrounds, in games, calisthenics and hard work.

Moreover, better provisions are being made for defective children. This is true, especially, in our larger cities, where medical examinations are held free of charge. The most common physical defects are weak eyes, imperfect hearing, adenoid growths, and nervousness. Medical aid is required in most cases. However, a teacher should be able to detect these defects; and not attribute dullness to mental weakness when the cause is purely physical. There have been a number of instances where so-called dull children could keep up with their class after the physical cause had been removed. Dr. Luther Gulick's devices for testing even a small child's physique are simple enough to be used by anyone who is interested in the child's well-being. To test the vision, put the letter V on a card and hold it twenty feet distant from the child and have him tell which way it points, right, left, up, or down. Change several times. When testing the eyes, put a book or anything with a hard flat surface over one eye, so there will be no pressure on the eye-ball. A common form of impaired vision is astigmatism. This differs from nearsightedness and farsightedness, in causing a blurred or distorted vision. Any defect of vision, though, is apt to cause nervousness, because of the great tension in which the body is held, when trying to see.

The whispering test is used for hearing. Have the child, or children, as the case may be, turn their backs to you twenty feet away, after having given each child a certain number. Then whisper a number, with the chest full of air, and have each one respond to their particular number by turning around. Adenoid growths can, usually, be detected by a tendency to mouth breathing, accompanied by a dullness of facial expression. Not enough oxygen enters the body in this way, and consequently all the powers of the child are weakened. Sleeping with the mouth open may only be a habit; but it is certainly not a good one, and should be overcome. Perhaps Dr. Worcester's suggestion might be valuable here.

Nervousness is usually caused by too much fatigue, physically or mentally. Impure food, impure air, drinking stimulants, and lack of sleep all figure in causing the body to be improperly nourished; hence may indirectly cause nervousness.

The school system may do all in its power to grow normal physical bodies, but nevertheless it will be successful only to the extent that the mother properly performs her part. For instance, no school can develop a well trained body, which is improperly nourished. The influence of the mother always comes first in the life of a child. It is she who decides what his food and clothing shall be. Froebel in his "Education of Man," says: "In the early years the child's food is a matter of very great importance; not only may the child by this means be made indolent or active, sluggish or mobile, dull or bright, inert or vigorous, but, indeed, for his entire life. Simplicity and frugality in food and in other physical needs during the years of childhood enhance man's power of attaining happiness and vigor—true creativeness in every respect." If the physical laws are not regarded, often a child is punished for disobedience, when this peevish, fretful condition has been brought on by eating too much candy or by some other indulgence.

It is very interesting as well as practical to know how Elizabeth Harrison, the great kindergartner, implanted physical truths into children through play. One morning while giving a lesson with the building blocks, they made an oblong form, which she asked one of the children to name. "It is a table—a breakfast table." "Let us play they are all breakfast tables," said she; she went around to see what the little children had to eat. "What is on your table, Helen?" "Oh!" answered she, with eager delight, 'my children have ice-cream and cake and soda-water." "Oh dear! oh dear!" said Miss Harrison, holding up her hands, "poor little things! Just think of their having such a thoughtless mamma, who didn't know how to give them good wholesome food for their breakfast! How can they ever grow big and strong on such stuff as that? What is on your table, Frank?" "My children have bread and butter, oatmeal and cream, and baked potatoes," said the discreet young father. "Ah!" said she in a tone of intense satisfaction, "now here is a sensible mamma, who knows how to take care of her children!" "Oh!" broke in little Helen, "my children's mamma came into the room, and when she saw what they were eating she jerked the ice-cream off the table." The significant gesture which accompanied the emphatic tone, told of the sudden revolution which had taken place in the little child's mind as to the right kinds of food for carefully reared children.

In many such ways children can be led to form judgments concerning lines of conduct. Always if possible suggest and emphasize the right. For instance when desiring a child to play out of doors, go out with him at first. Notice the beautiful things about him—grass, trees, birds and flowers. To gather a bouquet for mamma's table might be suggested. A sand pile with bucket and shovel is suggestive in itself and may furnish hours of pleasure. The care of pets and of a small garden come naturally with the feeling of possession. They are valuable in bringing the children out of doors, besides the many other little

virtues they may awaken. Out of door exercise is almost indispensable for physical growth. Let us be sure though that the exercise is not out of proportion to strength, for the child who walks too soon deforms his legs.

Every effort put forth in promoting a strong, healthy body for a child, is giving him added power for service throughout life.

To mothers concerned in better knowing how to promote their children's health the following books have been highly recommended:

"Care and Feeding of Children:" Dr. L. E. Holt.

"Mother's Manual:" Dr. Emelyn L. Cooledge. A month by month guide for young mothers.

The Gulick Hygiene Series.

Urbana, Ohio.

(Note.—The above mentioned books can be secured from the Mennonite Publishing House, Scottdale, Pa.—Ed.)

THE NECESSITY OF AN INTERNATIONAL LANGUAGE AND THE PROGRESS OF ESPERANTO TO SUPPLY SUCH NEED

I

D. S. GERIG.

The subject of my sketch is not a new one. The beginning of it was laid in the early days when the sons of Noah journeyed east to a plain in the land of Shinar and there conceived the idea of building a tower whose top might reach the skies. Up to this time the Good Book says the people had all one language. And to foil them in their purpose, the account goes on to tell that their language was confounded and they no longer understood one another's speech. From this ancient "Babel" sacred history dates the origin of the study of comparative philology, and one might perhaps infer that this same incident has made the professor of language an indispensable member of society, though it may at the same time be necessary to concede that the design which produced him on the face of it was by good authority branded as wicked.

Whether or not this is the true origin of the multiplicity of languages in the world it is not the object of this paper to discuss. In whatsoever way they originated matters not. The significant fact is that they are here. And all history proves that they have been in existence since time immemorial. If they no longer stand as the monument of a wicked design on the part of a single nation, they at least exist as the barrier that has kept many nations from being united by the common ties of friendship, fraternity and love that is wont to exist between nations of the same or kindred tongues.

Quarrels and strife have always had their beginning from misunderstandings. This is true of individuals using the same medium of expression. It is true to a much greater degree between nations where there is rivalry and close competition for political preferment or commercial interest. It is perhaps one of the chief causes for contention and war between nations that use languages that are wholly different.

If then international sympathy and agreement rest upon the mutual understanding that is to be attained through the adequate comprehension of more languages than the mother tongue among the general public—whether these languages be spoken, printed in newspapers, pamphlets and books, or used in correspondence only—the immediate solution that suggests itself is very simple, but at the same time impractical. The remedy would be as follows: Let all or a majority of the citizens of each nation learn the language of each other nation. This will do away with the barrier to intercommunication. Each individual may then read at will the publications of every other; he may express directly his own ideas and have his own questions answered without the medium of an interpreter. He may linguistically be at home in any country of the world.

But such a proposition is wholly futile from a practical point of view. Too many circumstances conspire against the majority of persons for acquiring even a few languages to a limited degree. There is a vast difference in the grammar of the different languages, the incapacity of many persons for becoming only slightly proficient in any foreign tongue, difficulties of pronunciation, etc., to say nothing of the expenditure of time and money that such a course would require.

Nevertheless, in the face of all these difficulties not one nor many, but in truth each and every one of the intelligent citizens of every nation should have the power of overcoming this linguistic barrier. This is one of the great needs of the civilized world. In his address to the 17th Universal Peace Congress held at London, July, 1908, the Prime Minister urged that in bringing about universal peaceful relations "the main thing is that the nations should get to know and understand one another." For the cause of peace this is profoundly true. But under present existing means of intercourse, this is so entirely impossible of attainment that another solution must be sought.

The solution that next presents itself is precisely the opposite from the one already considered. Instead of attempting to learn all languages now in existence, let one of them be chosen for international use. Next after the mother tongue, this language should be learned by every inhabitant of the civilized world, and all publications of any importance whatever, should appear directly or in duplicate form in this international medium. All international correspondence should be thus conducted, and all international assemblies or congresses should likewise use it as its vehicle of expression. To learn one language besides one's native tongue would not be so absolutely impossible as the absurd idea of learning all of them.

No third alternative being given to choose from, it remains that the latter of the two suggested must be adopted.

Having determined this, the problem of its selection demands attention. That one language should serve all nations of the world in international dealings is eminently reasonable. That it be adequate for expressing ideas fully and clearly is imperative. To make the proper search for such language the best method may be to review historically the languages that might lend themselves, and hastily note their possibilities for such an important use. Farther back than the Greek we need not go. And even Greek is easily ruled out on account of its own peculiar alphabet, and its especially technical terminology.

Latin comes a little nearer to it. During the middle ages it held a place as a semi-common language among the educated classes. Its usage continued even as far as Milton's time. On this account the mind reverts to it with some speculations as to the possibilities of its revival. DeQuincy argued in its favor as a universal language. So does also a recent writer in the "Forum." It is doubtful, however, whether Latin could ever serve for this purpose. Its vocabulary is too limited and too unsuitable for discussion of modern themes. Too many words that have come into existence since its day would require circumlocution in Latin, or else if new words would be introduced its purity would be destroyed, and would make it only a hodge-podge of forms. It also has unusual difficulties of syntax and word inflection that would make its mastery difficult.

In Greek and Latin the list of dead languages that could be thought of for such a project is exhausted. The next alternative then is to turn to the modern and living ones. The adoption of one of these suggests a ready solution of the problem. Any one of a number might be used as illustration of their fitness or nonfitness for the place. But since it has been the hope and belief of many among us that English is destined to at some time play the important role of an international language its possibilities will be reviewed. In fact it is claimed that the European press was inclined to imagine that in ex-President Roosevelt's attempt to reform the English language three years ago, there was an **arriere-pensee** —an idea of promoting the chances of English as the world's language. Whether Mr. Roosevelt entertained such an idea or not, cannot be proven. It is however true that Professor Brander Mathews, the chairman of the Simplified Spelling Board has such views. For in an article from his

pen the following statement occurs:—"If there is to be a world language in the future, it will be English. That much is certain."

Not only is it a fact that English is fast gaining supremacy over the whole world, but it is also true that the English language will show the most decided advantages when compared with others from a linguistic point of view. Its grammar is comparatively simple, more so, than that of any other European tongue; it is also comparatively easy to acquire by word of mouth a sufficient knowledge of it for ordinary oral communication; it is concise, convenient and expressive; it has an extensive and valuable literature. Moreover, in its vocabulary it is half Teutonic and half Latin, and it thus stands, so to speak, midway between the tongue of the two great civilizing races.

In its structure English may be considered the most advanced language, in that it has rid itself of most of its grammatical complexities, the declensions and conjugations, the arbitrary genders and agreements that still encumber the older languages.

It is also numerically the strongest. Although all statistics as to the respective positions of civilized languages are more or less fanciful, yet it is estimated by the best authority that their rank is as follows:—English is used by 116 million people; Russian by 85 million; German by 80 million. If the probable increase is calculated at the average rate of the last four centuries, the end of the 20th century will show the following results:—English spoken by 640 million; Russian by 233 million; German by 210 million. This would put it far in advance of its rivals.

Yet in spite of all these advantages in its favor its use as a world language is not at all a certainty.

Prof. T. R. Lounsbury, the foremost authority on the usage of English in the United States says in his "History of the English Language":—"Of all the languages of Christendom, English is the one now spoken by far the largest number of persons; and from present appearances there would seem to be but little limit to its possible extension. Yet that it or any other tongue can ever become a universal language is so much more than doubtful, that it may be called impossible; and even if it were possible, it is a question if it would be desirable."

So much then for the points in its favor. What now are some of its defects that stand in the way of its adoption? In discussing the unfavorable side of our language, we should bear in mind that equally serious objections may be made to its sister tongues, for the natural languages are very largely the products of blind accident, rather than intelligent effort, and hence they are encumbered with a host of inconsistencies and useless difficulties. The chief qualities which tend to unfit English for international use group themselves under the following heads:—

1. Representing the same idea by different words or roots. (bloom, blossom, blooming, flowering.)
2. Giving to the same sign too many meanings. This is a frequent source of ambiguity.
3. Insufficiency of grammatical forms.
4. Difficulties of grammar.
5. Harsh and difficult sounds and combinations of sounds.
6. And lastly, and greatest of all its difficulties in spelling. This point Prof. Mathews thinks is its only actual and serious drawback.

But aside from these specific and detailed demerits there are others of a more general as well as of a more far-reaching nature.

It is utterly impossible that all nations should agree to adopt for international use the language of any one among them. Such a choice would not only hurt the legitimate pride of other nations, but also their political and economic interests, for it would confer upon the favored nation an enormous advantage in commercial and scientific relations over its rivals.

Instance of how such a proposal would be accepted may be shown from the way in which Germany opposed the famous **"project Chapplier"** which had the hearty support of the great French linguist Michael Breal who set forth the plan in an article in the "Revue de Paris," one paragraph from which reads as follows:—"The question would be to make between France, England and the United States of America an agreement, not political, not commercial, but linguistic." According to this agreement, English and French would be, in the future, united in the educational institutions of the three countries. The learning of English would be made compulsory in French schools, and French would be compulsory in England and North America; not only in colleges, but even in primary schools of all fair-sized cities. The result of such an agreement would soon be felt. The two thus designated to serve as a means of communication between 180 million people, would acquire **per se** a great authority. The nation of Northern Europe would have little trouble regarding the learning of English, a language related to their own; and the people of Southern Europe would be as favorably situated with regard to French, which is a Latin language. In this way an irresistable current of opinion would be brought about, which ultimately would overbear all attempt to resist it."

Hereupon the "Pangermanisten" in the Kaiser's empire immediately began agitating the question of the spreading of the German language as well as of other languages all of which aim at the Germanization of the world. Moreover, Germany does not stand alone; in case of pressing need all of those threatened would agree to unite against a common foe.

From these arguments it seems clear that no modern language could ever become international.

For the reason:—First, that none can yet secure adoption if it were suitable, and secondly, that none suitable has yet been found. And yet since the Anglo-French linguistic alliance has been resisted by Germany, Prof. Diels of the University of Berlin has come forward in advocating a linguistic agreement—but for scientific purposes only—between the French, German and English. That the leaders of the opposition should revive the movement seems to argue its dire need.

There seems to be only one way in which this need can be supplied. That is by adopting some well constructed artificial language. This would require no sacrifice of political prestige or of economic and commercial interests on the part of any nation, nor would it give any undue advantages over the other. Such an artificial language would also offer many advantages in learning it. Among them the following are noted:—

1. Neutrality.
2. Extreme simplicity of grammar.
3. The almost entire absence of difficult idioms. In the natural languages correctness of expression is determined by usage, logical forms of expression being incorrect if not customary, and illogical ones correct if supported by usage. This accounts for the common observation, that a foreigner who has been among us for years, daily speaking and reading our language, is still constantly committing solecisms. In the artificial this could not be true.
4. Phonetic spelling.
5. Ease of pronunciation.
6. Euphony.
7. Clearness. This is chiefly due to the fact that in the artificial languages each word or affix has but one general meaning.
8. Ease of acquiring the vocabulary.
9. An early realization of the establishment of an international language.

Since the days of Descartes this dream has haunted one and another, and plans for such a tongue have been proposed, necessarily crude at first, but gaining in value as time went on. Each new author of such a plan profited by the faults in the projects of his predecessors.

The two general methods in vogue for forming such a language are the **a priori** or philosophic method in which words are reduced to mere formulae, a certain letter of the alphabet indicating the concrete, another vegetable life, another animal, and so on.

Quite opposite to this is the **a posteriori** method which is based upon the principle of borrowing, selecting and simplifying from already existing languages. This latter method with a slight admixture of the **a priori** proves the only sound one; and all projects that have met with any success have been after this plan.

Among the numerous systems proposed, two only have succeeded in obtaining any prominence or general publicity. The first of these was Volapuk published in 1880. Dr. J. M. Schleyer was its author and for a time its progress was rapid. But later its popularity waned on account of the unfortunate attitude of ownership that its author assumed when certain changes for its improvement were suggested.

The second of these is Esperanto. In this there is at present much interest shown not only on the part of individuals, but institutions and even nations are becoming interested. My paper from this point will confine itself to a brief sketch of this language and its progress.

(To be continued.)

THE FUNCTION OF OPTIMISM

C. Edward Bender.

Some one has said, "Life is a helpless battle, in which we are fore-doomed to defeat. And the prize for which we strive to have and to hold—what is it? A thing that is neither enjoyed while had, nor missed when lost. So worthless it is, so unsatisfying, so inadequate to purpose, so false to hope and at its best so brief, that for consolation and compensation we set up fantastic faiths of an aftertime in a better world from which no confirming whisper has ever reached us out of the void. Heaven is a prophecy uttered by the lips of despair, but hell is an influence from history." The person who uttered these words is a chump for he travels with the gloomy pessimist bunch.

The philosophy of life which radiates from the pessimist bunch is extremely morbid, unwholesome, and can do no human being the least bit of good. But it can and does depress and discourage the weaker and struggling members of society who so eagerly and diligently strive to make the very best of their circumstances and environments. It nerves the half-crazed person to suicide and fills the world with mental malaria.

Such talk in a person, lacking a normal amount of brains and intelligence, is perhaps, pardonable, for he knows no better. But the person, having a normal supply of gray matter and intelligence, who teaches such a pessimistic and fatalistic philosophy of life, is not pardonable, for he does know better. The history of the race and his own experience teach him better. The person who uttered the words quoted above knows better too. He should be ashamed to look his fellowmen in the face. He has committed a sin deeply dyed.

The spreading of such philosophy among the members of society is many times worse than giving a stone to those who ask for bread, for it is giving the rankest kind of social poison to those who earnestly plead for a cup of cold water. The person who is guilty of doing this is offending the weaker members, the children of society, and it might be better for him to tie a millstone to his neck and jump into the sea than to continue his destructive work. It may be alright for him to think such gloomy thoughts and speak for himself, but he has no social or legal right to infect society with his mental virus. Neither has he any right whatever to speak for other members of society. The man who is marked with small-pox, may rightfully say that his face has not one unscarred inch on its surface, but what right has he to say that there is no member in the entire society of the world whose face is free from small-pox pits or scars?

The function of optimism is to reduce the mental malaria of the world to a minimum at least if not entirely eradicate it.

Life is a most glorious privilege. With the direction of our loving Father we can make of it whatever we choose. Of course, it is psychologically important that we begin early in life to mould and build our character, and that we are desperately in earnest about it. We should fully realize and vigorously use our own divine powers. These powers have been given us to be what we can do for ourselves. But in the providence of God, nothing can hinder us nor stay us. In His name we can do whatsoever we will. The optimistic child of God knows no defeat. He meets every situation in life with an undaunted front and is never found off guard. He does not wear himself out by a constant pessimistic strain of fretting, fuming, and fussing. He has developed the capacity to instinctively see the bright side of life. He is able to discern the sun behind the clouds. He knows there is always blue sky somewhere. He, however, does not consider himself to be the axle of the world, but only a spoke in the wheel.

It is not true that life is a "hopeless battle in which we are foredoomed to defeat." It is not true that the prize of life is a "thing which is neither enjoyed while had nor missed when lost." It may be true for the pessimist who looks down and not up; back and not forward; in and not out; and never lends a helping hand. Such teaching is absolutely false and contrary to the experience of the human race. It is an insult to man as well as to his Creator. "Any fool can find fault; the wise man discerns virtues."

Through optimism, millions of souls enjoy the "prize of life." Intellectually or spiritually, for every week of misery of his existence, the optimistic child of God has had a month of joy and happiness.

For every day of pain and suffering he has had a week of pleasure and comfort. For every hour of worry and care he has had a day of sweet contentment.

He who trusts in the divine source of life shall never fail. If he does, it is not the fault of accident, fate or God, but simply his own. The optimist utilizes some obstacles which he encounters in the journey of life as stepping stones to a better and higher life, and others as tools to help build a strong and beautiful character. He believes in the rising generation, the men and women who shall lead and rule in the future. He believes whatsoever a boy or girl soweth, the man or woman shall reap. He believes in the curse of ignorance (pessimism) and the joy of service. He believes in the wisdom of God as revealed in the lives of men as well as that in the pages of printed books; "in the ability to work with the hands as well as to think with the head; in everything that makes life large and lovely." He believes "in laughter, in love and all ideals and distant hopes that lure us on; that every hour of every day we receive a just reward for all we are and all we do; in the present and its opportunities, in the future and its promises and in the divine joy of living." The pessimist has eyes and sees not; ears and hears not; a mind and understands not. To him the golden light that lights and warms the earth and sky; the varied flowers, grasses, trees that bedeck the bosom of the earth, the soft, warm zephyrs that call back to life the dormant powers of nature that have lain nigh unto death through winter's tedious spell; the voices of ten million birds that twitter in the trees; the laughing water, etc., mean nothing. He finds God nowhere in nature or in the experience of the human race. For him there is no God. Life is a failure. Alas, his soul is asleep beneath the cloud of pessimism and despair.

He needs a mental and spiritual awakening. He has the power to do this. Let him open the windows of his soul and tune up the keys of his mind. Pessimism is a complexion of the soul and mind, and not of the skies. Light leaps not from the stars, but looms from within. Hence if he lets the sun of his soul and mind shine, pessimism must disappear at once, for light dispels darkness. Then there will be a brighter side to everything about him. He will have a new and hopeful vision, and it may always be daytime in his heart. The effect of optimistic spiritual thought and communication is wonderful. James Allen well says, "There is no physician like cheerful thought for dissipating the ills of the body; there is no comforter to compare with good will for dispersing the shadows of grief and sorrow. To live continually in thoughts of ill-will, cynicism, suspicion and envy, is to be confined in a self-made prison hole. But to be cheerful with all such unselfish thoughts are the very portals of heaven; and to dwell day by day in thoughts of peace toward every creature will bring abounding peace to their possessor."

Williamsburg, Pa.

IF WE KNEW

Could we but draw back the curtains
That surround each other's lives,
See their naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should—
We should love each other better
If we only understood.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?

Ah! We judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better,
If we only understood.

—Mrs. C. H. Taintor.

"The inner side of every cloud
Is bright and shining;
I, therefore, turn my clouds about,
And always wear them inside out
To show the lining."

THE FORCES THAT MAKE FOR PEACE

II

C. HENRY SMITH.

I am sorry to have to say that, while through individual men Christianity has led the whole historic peace movement, the Church as a whole has been criminally unfaithful, and does not yet show any marked tendency to return to the original position, or any high position, on the subject of peace.

The evolution of the peace movement ought to proceed much more rapidly within the Church than without. Is it doing so? One feels the sting of pain when he sees the Church and its ministry lashed by outsiders, splendid men and women of peace, because so many professed Christians and so many preachers uphold the system of war, or of particular wars, which these outsiders see cannot live an hour in the light of the New Testament. In our endeavors to promote the development of the peace cause, we must begin our judgment in the house of God. We must insist with every artifice of appeal, that those who call themselves by Christ's name shall be true to Christ's spirit. We must keep in the forefront of all our work the great principle of human brotherhood, without which Christianity is not Christianity, but at best only a refined religion of self-righteousness. This principle of brotherhood is the great instrument with which we must work. It is only in its enlargement and ever wider practical application that the idea of social and international peace came into existence. If history shows anything plainly, it shows that sense of kinship and brotherhood is the root from which all peace springs. This lesson from history must be taken more seriously to heart, and must be given the widest world application by all who seek to bring in the era of world peace."

These are some of the forces that are today making for universal peace, all working toward the same end. To quote President Jordan once more, "Commerce has made war silly, science has made it too costly and dangerous, and religion has made it wicked."

But in spite of its silliness, it still exists in the world and seems to have a firm grip upon our civilization. The reason for the continued existence of war, even after its essential evil has been recognized lies in the fact that it is an institution of historic growth. It has its roots firmly planted in our past life with all its achievements and traditions. The tremendous momentum thus acquired may keep the war spirit alive among men long after they have denounced its horrors.

Until rather recent years there has been very little of organized effort to abolish war, or even to create an enlightened public opinion against it. The Quakers, Mennonites and a few other nonresistant religious denominations have taught and practiced the principles of peace. But their efforts have not had any great influence upon the world at large. A few lowly prophets of peace among statesmen and philosophers—Bright, Sumner, Kant, Garrison and Tolstoy, have had visions above men of their day. But their prophecies too, were unheeded by a war loving age.

Within the last decade, however, there has been remarkable progress in the crystallization of public sentiment in favor of the cause of peace. Today there are national peace societies in nearly every civilized country on the globe; city societies in many of the large cities, including Chicago, New York, Cincinnati and others in the United States; state societies; national and international peace congresses and a number of special organs devoted to the spread of the peace propaganda. The secretary of the American Peace Society says, "The men and women, now a great host, who believe that the day is past when blind brute force should direct the policies of nations and preside at the settlement of their differences are now thoroughly organized. A hundred years ago there was not a society in existence organized to promote appeal to the forum of reason and right in the adjustment of international controversies. Today there are more than five hundred, nearly every important nation having its group of organizations. Their constituents are numbered by tens of thousands, from every rank and class in society. Philanthropists, men of trade and commerce, educators, and jurists, workingmen, statesmen, rulers even. The organized peace party has its international Peace Bureau at Berne, Switzerland, binding all its sections into one world body. It has its International Peace Congress, which has held seventeen meetings in twenty years—congresses over which statesmen now feel it an honor to preside, and which are welcomed by kings and presidents with a warmth of interest and a generousness of hospitality scarcely accorded to any other organizations. It has its great national congresses in many countries, and its special congresses like that at Lake Mohonk. It has its score and more of special organs of propaganda published in no less than nineteen different languages. It has its literature, abundant in quantity and high-grade in quality, which is now much sought after by intelligent men and women of many callings. In another direction it has its Interparliamentary Peace Union, an organization of statesmen, of legislators, two thousand five hundred of them, many of them among the foremost public men of the time, banded together not for any political purpose, but purely to promote international understanding, good feeling and the pacific settlement of international difficulties."

The active members of these societies and the participants of the programs of these congresses are by no means the weak and fainthearted, but among the greatest thinkers, the most prominent philanthropists and the greatest practical statesmen of the age. Among the speakers at the second national congress held at Chicago recently appear such names as Richard Ballinger, Secretary of the Interior; Count von Bernstorf, German Ambassador; Dr. Wu Ting Fang, Chinese Ambassador; Congressman James Tawney; Governor Deneen of Illinois; President David Starr Jordan, from California; President Jacob Gould Schurman, of Cornell; Rabbi Emil G. Hirsch, Jane Adams, Samuel Gompers and a number of others scarcely less prominent in their various callings. The President of this peace congress curiously enough was our Secretary of War, John Dickinson. The personnel of other national societies and congresses compare favorably with that of our own at Chicago.

In addition to these various societies whose sole purpose is the abolition of war, and the substitution of international arbitration, there are other national and international organizations which either directly or indirectly make for the same happy result. There is the International Law association with periodical meetings at the various capitals of the world, at which are defined more clearly the rules by which war is governed, and peace maintained. The International Society of Arbitration meets likewise for promoting the cause of arbitration.

These organizations are all unofficial in their character, and directly do not have the power to begin or end war. But as soon as the people earnestly desire the abolition or war it must go.

But the official world too, has taken steps toward this same end. The most significant step in the evolution of the race toward universal peace was the calling of the first Hague conference in 1899. It was called to discuss the question of disarmament, and although nothing was accomplished toward this end directly the conference did establish a permament international court of arbitration. But had nothing tangible been accomplished by this assembly, is would still mark an epoch in the world's progress. The great significence of the Hague conference lay not in what it did, but in the mere fact of its meeting at all. The fact that the governments of the world were now even thinking of the possibility of the end of war was of stupendous import. The evils of war are so apparent, its injustice and unreasonableness so selfevident that when the world once begins to think, there is little doubt as to what the final verdict will be.

This first Hague conference has been followed by a second, two years ago at which were gathered delegates from the entire civilized world, and by which the court of arbitration was strengthened and improved. This court has now become a fixed institution, and has already established its claim to usefulness. Within a year it has passed upon the Gasa—Blanca dispute between France and Germany, the fisheries controversy between this country and

(Continued on page 511.)

Young People's Bible Meeting

Conducted by J. R. Shank.

OUR HOME MISSIONS.—JNO. 1:41; LUKE 10:1-12

Topic for April 3

MOTTO

"As ye go, preach, saying, The kingdom of Heaven is at hand."

STUDY OF THE TEXT.

Jno. 1:41.

Emphasize the following words:

"First."—Do we realize that the first field of activity is with those nearest.

"Findeth."—There is a search necessary to bring the good news even to the nearest.

"Own brother."—We are specially commissioned to our own.

"We have found."—Do you value your find; then share with others.

Luke 10:1-12

Note the subjects mentioned in the work Christ organized for the home field:—"The harvest," "Laborers," "Prayer," "Lord of the Harvest."

Attitude toward the People.—"Lambs," "Purse," "Scrip," "Salute," "Eating and Drinking," "Heal," "The kingdom of God," "Receive you," "Receive you not."

"That day."—The Judgment.

"Send forth."—The Greek word is one expressive of vigor, indicating the authority of the one who sends or thrusts forth.

OUTLINE STUDY

I. Preparation to a View of the Field.—Isa. 6:1-13.

1. A right view of God.—Isa. 6:3.
2. A right view of self.—Rom. 7:18.
3. A right view of our neighbor.—Rom. 3:23.
4. A proper faith in God.—Mark 11:22-24.
5. A proper acceptance of help.—Jas. 4:5, 6.
6. A proper hope in our neighbor.—Acts 26:18.
7. A proper regard for the Lord's commission.—Acts 26:15-20.

II. The Need of Our Home Field.

1. The need of personal faith (Neglected hearts).—I Thess. 3:10.
2. The need of a Shepherd (Neglected places).—Matt. 9:36.
3. The need of spiritual understanding.—Jno. 3:3.
4. The need of cleansing and power.—Isa. 1:5-9.
5. The need of Bible knowledge.—Hos. 4:6.
6. The need of motive power in presenting the Gospel to the lost.—II Cor. 5:14.

III. What Can We do to Supply the Need—

1. Consecrate ourselves.—Rom. 12:1, 2.
2. Study.—II Tim. 2:15.
3. Give.—I Pet. 1:10, 11.
4. Pray.—I Tim. 2:1-4.
5. Work.—I Cor. 15:58.

SUGGESTIVE ASSIGNMENTS

I. For Children.—

1. Home missions for children, conducted in a short exercise by some older person.

II. For Young People.—

1. Helping Others.
2. The Need of the Poor in the City.
3. Neglected Homes Around Us.
4. What are We Doing for Those Nearest Us.

III. For Older People.—

1. What Can be Done to Make Us Realize Our Blessings.
2. The Need of the Mission Effort Already Begun.

PERSONAL THOUGHT

In looking at the urgency set forth in the scriptures upon the importance of bringing God's message to others, do I find the general trend of my energy united with a like zeal?

General Suggestion.—The leader or program committee should become familiar with the conditions of his home field, the understanding in the home Church of these conditions, also interest himself in the work the Church is doing to meet various needs in our land. After a prayerful survey of conditions suit a lesson to inspire an interest in these conditions. Here is a field to put words into action. Obtain the advice and suggestions of your pastors. Don't get impatient. Be content with a small beginning, but look to improvement.

THE KINGDOM IS AT HAND

There is always an urgency to immediate action with the sense of the presence of some great and all-important enterprise. When I stand upon the depot platform as the train pulls in, I notice a stir among all who are interested, gathering wraps, and baggage, and if perchance some one is behind in securing a ticket, he makes haste nervously. But why all this earnestness of action? It is because of the known regulations of Railroad companies. They do not wait for our trifles, and have no sympathy with procrastinators.

The children of God are like the men appointed to announce the arrival and departure of trains. We should live with a sense of "knowing the time" (Rom. 13:11), "the kingdom is at hand," "the acceptable time" is here. We should fully comprehend the urgency of complying with the regulations if men would receive the benefits of the kingdom. We should also fully realize our calling as heralds of the kingdom and let our conduct and voice leave no "uncertain sound" as to the facts.

It is just this decline in the sense of the Lord's presence and the needed urgency of preparation to meet Him in His coming that accounts for much of the indifference and neglect of the professed Christian. We announce the kingdom truly, but in the air of one who is vaguely dreaming and building up word pictures for the entertainment of men. Out upon such heralding! Men who are in danger of missing connection, not on an earthly journey, but to an eternal city need to realize the **facts**, and care little for polish of words to suit the delicate ear of taste.

SEED THOUGHTS

"That is not the best sermon which makes the hearers go away talking to one another and praising the speaker, but which makes them go away thoughtful and serious and hastening to be alone."—Bp. Burnet.

"I preached as never sure to preach again, and as a dying man to dying men."—Baxter.

"An every-day religion—one that loves the duties of our common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a church and the power of the Gospel."—H. Buchnell.

"That is the only true church organization when heads and hearts unite in working for the welfare of the human race."—Lydia Maria Child.

LIFE LESSONS FOR ME FROM ROM. 6:13

Topic for April 10

MOTTO

"Yield yourselves."

STUDY OF THE TEXT.

"Yield."—The word in the text means to present yourselves, as a servant presents himself before a master to receive an order for service.

"Instruments."—Tools that are used at the will of another.

"Member."—Some part of ourselves, like a hand, foot, etc. May be applied to other powers of the body or mind.

OUTLINE STUDY

I. Use of Members Contrasted.—

1. A proud look.—Prov. 6:17.—Face of an angel.—Acts 6:15.
2. A lying tongue.—Prov. 6:17.—Speaketh the truth.—Psa. 15:2.
3. Bloody hands.—Isa. 1:15.—Holy hands.—I Tim. 2:8.
4. Corrupt hearts.—Mark 7:21, 22.—Purified hearts.—Acts 15:10.
5. Feet in mischief.—Prov. 6:18.—Beautiful feet.—Rom. 10:15.
6. Body of Fornication.—I Cor. 6:15.—Body a temple.—I Cor. 6:19.
7. Lustful eyes.—I Jno. 2:16.—Beholding beauty.—Isa. 33:17.

II. The Use of the Will of Man.

1. May be given to God in opposition to the devil.—Jas. 4:7, 8.
2. May be given to the devil and held in captivity.—II Tim. 2:25, 26.
3. Cannot bring men to a new birth.—Jno. 1:13.
4. Cannot perform righteousness in its own power.—Rom. 7:18-24.
5. Performs the good pleasure of God when yielded to Him.—Phil. 2:12, 13.

PERSONAL THOUGHT

All my powers of body and mind are given to me to be used to God's glory. I may choose to use them to my eternal gain or serve sin to my eternal ruin.

SUGGESTIVE ASSIGNMENTS

I. For Children.—

1. Drill on song number 300 in the hymnal, "I've two little hands to work," etc.
2. Repeat the first psalm.

II. For Young People.—

1. What it Means to Give Self.
2. Losing the Lower to Gain the Higher.
3. How Can We Make the Most of Our Life.

III. For Older People.—

1. Results of Neglecting to Consecrate Our Members.

PRACTICAL VIEW OF THE TEXT

A life lesson is something that is useful in the upbuilding of life, just as lessons in secular affairs are upbuilding to the mind, the body or our finances. Let us receive then the life lesson of this passage.

First of all we notice the opposite lines of service—sin and righteousness. We need to clearly know this fact—that there can be no fellowship between the two. As God is the source and promoter of all righteousness, so is the devil the prince of all unrighteousness, and one works the opposite of the other. God's works with man have been righteous in every particular, but when Satan put in his black hand to mar God's work where God had made it most glorious, it behooved a righteous God to provide a remedy to destroy the work of Satan.

The crown of "glory and honor" (Psa. 8) bestowed upon man was the power of will to choose to serve whom he will, Creatures with this power can bestow more glorious service to their Creator than could those who were simply slaves bound to serve. The devil is however the father of all lies and expert in the art of deception. Through his wily deceivings he planted the seed of distrust and doubt in a way that appealed to the nature of man and caused him to take the fatal step of making the evil choice of changing masters.

Righteousness demands that sin shall bring death, but merciful righteousness demands that a deceived sinner have a chance to be redeemed if it is in the power of his Maker and rightful owner to redeem him—hence a plan of salvation that supplies the demands of justice through redeeming blood and holds out to willing men restoration and mercy. How pointed then are the words of our text, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead and your members as instruments of righteousness unto God." Having this rightful view of our deliverance from peril we are in a position to work out our salvation with fear and trembling in obedience to Him who now worketh in us both to will and to do of His good pleasure. Let us note the points:

1. A perfectly pure creature crowned with the honor of serving in loving free will.

2. Deceived by a slanderer against God, this innocent being doubts the truth and goodness of God—partakers of sin.

3. A plan of rescue is provided to make him conscious of his condition and redeem him.

4. The redeemed soul must again take up allegiance to his rightful owner by willing service.

5. Having renounced the devil and owned his rightful Sovereign, he will use all his powers in willing service

SEED THOUGHTS

O that we could take that simple view of things, as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay, even to please those whom we love, compared with this? What gain is it to be applauded, admired, courted, followed—compared with this one aim of "not being disobedient to the heavenly vision?"—J. H. Newman.

Sin is the insurrection and rebellion of the heart against God; it turns from Him, and turns against Him; it takes up arms against God.—Richard Alleine.

"Religion is not mere truth, gained by study, and retained by watchfulness in the soul. It is truth translated into actions, embodied in life."

"The essence of all wickedness is forsaking God."

THE MAJESTY OF SELF-CONTROL.—

Rev. 2:26-28; Prov. 16:32

Topic for April 17

MOTTO

"Sin shall not have dominion over you."

STUDY OF THE TEXT

Rev. 2:26-28

"He that overcometh."—In overcoming there is the putting down of all opposing authority so that the overcomer goes on over to accomplish his end.

"Keepeth my works."—A man's true dominion lies in that which has been delegated to him of God, hence when he is an overcomer he is successful in accomplishing the works thus given him,

"To him will I give power over the nations."—Those who properly exercise themselves in those things which they already have committed to them, are fitted to become rulers over greater affairs.

"I will give him the morning star."—This star is the forerunner of the day. The day of Christ's kingdom will truly dawn to him that overcometh.

Prov. 16:32

"Slow to anger."—Indicates a careful consideration of provoking things. Hence a willingness to be just in your conclusions—a proper quality for a king.

"Ruleth his spirit."—Even when just cause of provocation has come, the ruler of his spirit deals with the provocation in wisdom, not letting passion run riot.

OUTLINE STUDY

I. Kingly Qualities.—

1. Justice.—II Sam. 23:3.
2. Truth.—Prov. 17:7.
3. Righteousness.—Prov. 12:12, 13; 29:2
4. Wisdom.—Prov. 28:2, 16.
5. Power.—Eccl. 8:4.
6. Mercy.—Isa. 16:5.
7. Temperance.—Eccl. 10:17.
8. Diligence.—Rom. 12:8.

II. The Kingship of the Children of God.—

1. Of Royal Birth.—I Jno. 3:1, 2.
2. Joint heirs.—Rom. 8:17.
3. Final inheritance.—Matt. 25:34.

III. The Present Occupation of the Future Heirs.—

1. Abstinence from lust.—I Pet. 2:11.
2. Honesty of life.—I Pet. 2:12.
3. Stewards of grace.—I Pet. 4:10, 11.
4. Overcome the world.—I Jno. 5:4, 18.
5. Occupy till I come.—Luke 19:13.

SUGGESTIVE ASSIGNMENTS

I. For Children.—

1. What Will an Untamed Tongue Do?
2. What Will a Bridle Do for the Tongue?

II. For Young People.—

1. Christ an Example of Self-Control.
2. Self-Control Manifest in Paul.
3. Kingliness of the Martyrs.

III. For Older People.—

1. Signs of True Greatness.
2. Missing Marks of True Greatness.
3. How to Become a Victor Over Self.

PERSONAL THOUGHT

"What is man that thou art mindful of him and the son of man that thou visiteth him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor." Do I realize the intention of my Creator regarding my life? Am I willing to enter the life of Kingship?

MAJESTY OF SELF-CONTROL

H. J. Harder.

Self-control a kingly faculty; who can measure or estimate its influence and power. It is a gift that all should covet and seek to cultivate. It cannot be gotten for gold. Its price is above rubies. It is a gift which all may possess; the poor as well as the rich, the small as well as the great, the unlearned as well as the learned. It shines with equal brilliancy in the life of peasant and of the lord. It enriches and enobles the life of all who possess it. It is a gem of rare beauty. A charm of magic power bringing peace and happiness to its possessor. Its exercise brings joy and gladness. Its use wins many a friend, and in meekness conquers many a foe. It is an attribute of Christ Himself. Consider Him in His attitude to His enemies.

Self-control makes great men and women of us. Solomon says, "He that is slow to anger is better than the mighty. And he that ruleth his spirit than he that taketh a city." Contrary to the school-boy idea, self-control makes us brave and not cowardly. It brings victory and not defeat. Could not many a bloody battle between civil powers have been prevented, had some one exercised self-control? Could not many a neighborhood quarrel have been prevented had some one used his gift of self-control? In the same way, could not many a trouble in the Church have been prevented by the same power? And how many times the happiness of a home is marred by some one who in an unguarded moment lost his self-control. Often is the harmony and unity between brother and brother, sister and sister, and between brother and sister broken, by a harsh word spoken or a cruel act committed by one who failed to bridle his tongue, or who allowed his self-interest to get the better of him in his actions.

Self-control is manifest in our lives by our humility, self-denial, meekness, kindness, love, temperance, interest in the welfare of others, etc. Its lack is also manifest in our lives by pride, selfishness, cruelty, intemperance, insubmission to authority, etc. Let us take Paul's advice to the Corinthians, "Covet earnestly the best gifts," and especially the "more excellent way" of which he there speaks.

SEED THOUGHTS

If you would learn self-mastery begin by yielding yourself to the one great Master. —Lobestein.

He who reigns within himself and rules his passions, desires, and fears, is more than a king—Milton.

Self-control is promoted by humility. Pride is a fruitful source of uneasiness. It keeps the mind in disquiet. Humility is the antidote to this evil.—Mrs. Sigourney.

Self-government is, indeed, the noblest rule on earth; the object of loftier ambition than the possession of crowns or scepters. The truest conquest is where the soul is bringing every thought to the obedience of Christ. The monarch of his own mind is the only real potentate.—Caird.

He who would govern others should first be master of himself.—Massinger.

A THREEFOLD SALVATION.—II Cor. 1:10.

Topic for April 24

MOTTO

"God is our refuge and strength."

STUDY OF THE TEXT

"Delivered."—Past deliverance from danger which Paul experienced in Asia.

"Doth deliver."—Present continuance of Paul is ascribed by him to the present preserving power of God.

"Will yet deliver."—Trust founded on the experience of the past—giving assurance for the future.

OUTLINE STUDY

I. Basis of All Deliverance.—Heb. 13:8; Rev. 4:8.

II. Assurance to Us Through Past Experience.—Heb. 12:1, 2.

III. Assuring Examples.
1. To Israel.—Deut. 32:7-14; Psa. 105:12-15.
2. Fulfilled Promises.—Ex. 12:13, 40; Isa. 37:6, 36; Jer. 33:15, 16; Luke 24:46, 47; Isa. 9:2; Matt. 4:13-17; Acts 5:19; 7:54-60.

IV. Our Present Possible Witness.
1. The place of our affections.—I Jno. 3:15.
2. The object of our love.—I Jno. 5:1, 2.
3. The present overcoming grace.—I Jno. 5:4.
4. The present spirit.—I Jno. 4: 13,
5. Answered prayer.—I Jno. 3:19-22.

V. Future Expectation.
1. Needs supplied.—Phil. 4:19.
2. Future reality of present assurance.—Eph. 1:13, 14.
3. Security forever.—Rev. 21:3-5; 22:3-5.

PERSONAL THOUGHT

I owe a debt of gratitude to my Heavenly Father for the record of all His dealings with men of old, for all my past blessings for all the blessings bestowed upon this age and the assurance in my own life. Above all I thank Him for the "Blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works."

SUGGESTIVE ASSIGNMENTS

I. For Children.—
1. Commit the 23rd Psalm and recite. Let some one draw out its contents as applied to the three-fold salvation.
2. Find and commit a promise of God with the words **"I will."**

II. For Young People.—
1. The Work of God in the Past.
2. What is God Doing for Us Today?
3. What is Our Hope and Why?

III. For Older People.—
1. The Foundation for Our Faith.
2. Does Experience Prove the Life of Faith Worth While?

DO YOU SEE GOD?

"When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened."

Sometimes by watching the reverse side and seeing how faith has degenerated we can then turn the picture and see more vividly how faith grows.

There is just as much of God's power as there ever was. He is just as true and unchangeable as He ever was from all eternity. There ever has been evidences of His power and faithfulness before the eyes of men in all ages and in all states of man's moral condition. But notwithstanding this fact, we notice that faith in God has declined to such varying degrees that men even say in their heart "there is no God." But why this degeneration? We look at our text for the answer.

"When they knew God." We see that such agnosticism did not develop in a day. There was a time in the history of every people who have developed into the most hopeless infidelity when they had eyes to see and understand. Not that they knew all about Him, but they saw the truth clearly enough that had they taken heed to love the truth it would have opened their understanding with more and more unmistakable clearness. "But when they knew God they glorified him not as God but became vain in their imaginations." Closing the heart to the manifestation of God opened the door or deception. Vain imaginations spring up developing systems of falsehood which with their intermixture of some of the facts of creation around them makes God seem more uncertain and lies seem more agreeable. Their foolish heart was darkened. The same sun shines, the same earth is beneath the feet of those who are blind as of those who see, but it does not appear the same to both; just so to the moral sight of those whose spiritual sight is clear or dark. God is still just as manifest as in the day they first chose to not glorify Him as God, but they do not see Him now.

Let us then turn the scene and see the contrast.

The path of the just is as a shining light that shineth more and more unto the perfect day.

God is revealed, the soul glorifies Him, acknowledges the manifestation of His power, looks more intently upon His works, finds the way of salvation, faith grows stronger and he exclaims "I am not ashamed of the gospel of Christ for it is the power of God unto Salvation." He walks in the light and finds the "righteousness of God revealed from faith to faith." His life-path shineth more, his faith groweth exceedingly, his life becomes purer, his mind becomes clearer, the full daylight of realization in an unclouded sky is at hand. He becomes stronger in assurance, with his positive "I know in whom I have believed," and ends his career with the assuring testimony, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." Truly "Blessed are the pure in heart for they shall see God."

SEED THOUGHTS

"In all instances where our experience of the past has been extensive and uniform our judgment as to the future amounts to moral certainty.—Beattie.

Experience is a safe light to walk by, and he is not a rash man who expects success in the future by the same means which secured it in the past.—Wendell Philipps.

Hope is the chief blessing of man; and that hope is rational of which we are sensible that it cannot deceive us.—Johnson.

No affliction nor temptation, no guilt nor power of sin, no wounded spirit nor terrified conscience, should induce us to despair of help and comfort from God.—T. Scott.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

"Good company and good discourses are the very sinews of virtue."

OUR SUNDAY SCHOOL

THE FITNESS OF HOME MISSIONS IN THE SUNDAY SCHOOL

The home mission library, the home mission lesson and teaching must not be neglected if the Sunday school is to fulfill its mission and its teachers are to enter into their largest opportunity for service.

Your business as a teacher is to fit your pupils for the largest benefit to others. The home field is the immediate sphere in which the majority of those pupils will spend their lives. If the claims of the homeland are not laid upon them they will grow up indifferent to the duties and opportunities which through life will face them as no others will. If the sacred and binding claims of these near duties are not impressed upon them you have lost the largest opportunity which your work as teacher affords you. Besides, if the children are not taught to respond quickly to the immediate duty, we may not expect them to respond to the remote; and if they do there will be grounds for fear that it is more the appeal of romance than of human sin and need. "Beginning at Jerusalem" means for you to start for Africa by an evangelizing tour through the negro quarters on the plantation or in the city, to China by way of the laundry shops, to Italy through the Italian tenement district. And you are not the man to go to these people abroad if their need at your door has not broken your heart and made a home missionary of you first.

The Sunday school must teach home missions in order to fulfill its office for the Church of which it is an agency. Full and symmetrical character is the great need of the churches of Christ. One-sided training makes hobbyists, faddists, bigots, cranks. Unequal instruction makes lopsided contributors. The teaching of the Sunday school should include everything the Church stands for and develop complete loyalty to it. Home missions should have as large a place in the Sunday school as is given it in the Church and in the general work of the denomination to which that church belongs.

Co-operation between the Sunday school and the Home Mission Board is fitting because missionary conquest on the home field is peculiarly conditioned upon Sunday school work. The first home missionary opportunity belongs to the Sunday school teacher.

The hope of the city lies in safeguarding the children endangered by its sins. We have small hope of rescuing those already scorched by the hot fires of human passion that burn there. We must make a desperate effort to save the young. And the Sunday school children themselves become the very best city missionaries. Home missions in the Sunday school brings this work home to the conscience of the pupil and will turn out a great home missionary corps where the need is greatest, and in manifold ways the Sunday school will touch the whole problem of home missions.

It is appropriate to teach home missions in the Sunday school because our home mission boards are the chief propagators of Sunday schools. Home missionaries organize more Sunday schools than the agents of any other board included in our denominational machinery. The Sunday school should, therefore, co-operate with the home mission boards, because in doing so they have the largest opportunity for promoting their own work.

The Sunday school must teach home missions to fulfill its primary function, which is that of teaching the Bible. The Bible teaches home missions, and if the Bible is taught without evasion home missions will be taught. You cannot name a great mission text that does not teach home missions.

Save America and you save the future seat of empire of this Anglo-Saxon race, whence will issue its influence and power to the ends of the world. Therefore, save America or you will never save the world.—Selected.

THE MISFIT PUPIL

It is almost inevitable that in any general system of grading some pupils will be placed in classes to which they are not suited. If the classification is made according to size—which is the most unscientific method—there are sure to be some big bodies with little minds and some little bodies with big minds that will find themselves misplaced. Even when the school is graded according to age or pupils' standing in the public schools, there will still be an occasional misfit. A child who is in the fourth grade, but who comes from a home where the Bible is read and talked of may know much more about the lesson than one in the seventh or eighth grade who has never been interested in the Scriptures.

The wise superintendent watches for dissatisfied and misfit pupils, and advises his teachers, when a member of any class is not suited to that class, to report the matter to him. A private interview of a few minutes with such a pupil will enable the superintendent to understand his troubles and needs, and he can then make such change as the case requires.

Often there is a pupil in a class to whom the lesson exercises are too primary. The pupil knows with little study all the questions that will be asked, and more. This is not good for either him or the class. A class is not encouraged to study by a member who can and will answer every question that is asked; neither is such a pupil stimulated to do good work. Promote him to a higher grade, where it will require real study to keep up.

Occasionally there are personal reasons why a pupil will not like a certain class. The best of teachers find a few individuals they cannot win. Often there will be a pupil with a perverse dislike for such and such a teacher. Sometimes there will be enmity between two pupils who are in the same class. Where possible, such dislike or enmity should be overcome; but, "one cannot make two mad cat friendly by rubbing them together." Better transfer such pupils.—Sel.

A SUNDAY SCHOOL TEACHER'S DUTIES AND ENCOURAGEMENTS

1. Constant and strict punctuality.
2. Thorough acquaintance with the lesson.
3. Regular attendance on the teachers' meeting.
4. Go from the closet to the class.
5. In teaching be familiar, affectionate, practical, serious, earnest.
6. Converse personally with each scholar respecting his soul. Merely asking the questions on the lesson will produce but little good.
7. See that your instructions are enforced by your habitual life and conversation.
8. Study the character of your scholars—their temper, habits, associations, etc., and adapt instructions accordingly.
9. Visit the scholars at their homes, especially when they have been absent.
10. Often look over the names of the scholars, and think of the judgment.
11. Bear each scholar on your heart daily in earnest prayer.
12. Make their salvation the great object of your instructions.
13. Regard your office as second in importance to none, except that of the pastor and parent.
14. Cultivate a spirit of ardent piety, self-consecration, and constant dependence on God for success.

Momentous consequences may result from your performance or neglect of these duties. —The Institute Tie.

WHAT IS A GOOD SUNDAY SCHOOL PRAYER

It is one which assumes at once the loving fatherhood and nearness of God. A Sunday-school prayer that starts from infinity on an endless journey toward God is a great mistake.

It recognizes the place and conditions under which it is offered. It is not a private petition—the one who offers it does not stand there for himself as he would when alone with God, though this is sometimes done. It is a prayer in the Sunday school room, and with the living, pulsating Sunday school everywhere present.

It recognizes in some detail, not always the same, those who are there: As a school—officers, teachers, scholars: As individuals—one in joy, another in trouble or bereavement, another in temptation, another bravely fighting the good fight of faith. Oh, how many hearts can be encouraged and helped by the right sentence!

It recognizes what the Sunday school has come together for. It honors the Word of God; it may reach some who listen by the use of some phrases of the lesson which is to be studied that very day.—Sel.

Current Events

An Andean Tunnel

Cablegrams from Valparaiso, Chile, announce that the tunnel under the Andes, which is to allow direct railway transportation between that city and Buenos Ayres, on the Atlantic coast, has been pierced, and it is promised that trains will be running before July. 1. This tunnel will enable people to cross the continent in winter as well as in summer. Heretofore, winter travelers have been compelled to go via. the Straits of Magellan, which means a cold and stormy voyage of fourteen or fifteen days.

This tunnel has been a long time building, and the attempt has been abandoned at least twice since it was first undertaken. It was finally carried to completion by an American syndicate. Its completion is considered one of the greatest triumphs in the history of engineering.

The tunnel is one of the most complicated engineering problems ever attempted, and is understood to have cost about $12,000,000. On the Argentine side the railway tracks are brought up the mountains by a series of "rack sections," or zigzags, as far as the first tunnel, which is 5325 feet long. Then, by a steel viaduct, they cross a tremendous gorge to the second tunnel, which is 15,195 feet long and is the highest elevation on the line. This crosses the boundary between the two countries, and on the Chile side the mountains fall so rapidly that it was necessary to build a series of helicoidal or screw-shaped tunnels, describing a corkscrew 27, 840 feet long and dropping 2762 feet in the distance. The aggregate length of the several tunnels is eleven miles, and the highest elevation is 9600 feet which is 3100 feet below the pass of Uspallata.

A bill to provide for the punishment of persons, co-partnerships or corporations for the unauthorized using, uttering, publishing, selling or offering for sale or having in their possession the unwritten or secret work of any secret society or order has been introduced in the Ohio Legislature. The introduction of this bill is a confession on the part of its author, at least, that the exposures of the secrets and practices of the lodges are correct. He voluntarily declares that: "It can no longer be kept secret that the secret work of the Masons, Odd Fellows and Pythians has been published and sold broadcast in the Ohio valley. Books containing every detail have been selling at a dollar each." Such a law would be unconstitutional in this that it would abridge the freedom of speech and of the press.

European sportsmen are beginning to fear that game will be made scarce by the multiplication of aeroplanes, balloons and other aerial vessels. It is well known that where many kites are habitually flown they have the effect of driving the game to other districts. The effect of an aeroplane or balloon is more marked than that of a kite. All animals are terrified by airships. Partridges, quail and other game birds crouch and hide, while domestic fowls utter loud notes of warning the instant they perceive the monstrous bird of prey. While the "Zeppelin III" was going from Dusseldorf to Essen the aeronauts on board noted that horses and cattle galloped frantically over the fields on catching sight of the airship.

The Rockefeller Foundation

By the introduction of a bill in the United States Senate for the establishment of the Rockefeller Foundation, it became known that John D. Rockefeller is planning to enlarge the scope of his philanthropic work. The bill is drawn generally along the lines of the act incorporating the Carnegie Foundation, but goes much farther, making provision for a wider range of philanthropy. According to the bill it is "organized to promote the well-being and advance the civilization of the people of the United States and its possessions and for the acquisition and dissemination of knowledge; for the prevention and relief of suffering and promotion of any and all of the elements of human knowledge." There are five incorporators named, who are authorized to select associates, not to exceed the total of twenty-five and it is provided that at no time shall there be less than five.

The wealth of Rockefeller has been variously estimated at from $200,000,000 to $1,000,000,000. It is estimated that he has given about $131,000,000 for educational and charitable work. Mr. Carnegie has given $162,000,000. In 1907 Mr. Rockefeller authorized a statement fixing his fortune at $200,000,000, and giving his highest yearly income at $20,000,000.

It is only just that he give back this wealth to the American people from whom he has secured it. Wealth is a blessing only to the extent that it is used to supply our needs and the needs of our fellowmen.

Extensive improvements are being made in the Trans-Siberian Railway, which is being double tracked and largely relocated with a view to the elimination of grades and the shortening of distance. When the work is completed, the distance between Paris and Peking will be 6,300 miles instead of 7,500 miles over the present line via. Harbin and Mukden, and the fourteen days now required for the trip will be reduced to nine and one-half days. These improvements will be of great value to the passenger and freight traffic as well as from a military standpoint.

That squalor and filth and overcrowding exists in greater intensity in New York City than anywhere else in the world, is the opinion officially published in the report of the big cities' tenement house commissioner, John J. Murphy. According to his report, ten per cent of New York tenements are of the dumb-bell style, which allow neither light nor air to reach the tenant, and more than 100,000 dark rooms still exist, while one-quarter of the population has neither bathrooms nor private toilets in their homes. Nearly 2000 school sinks still remain as a standing threat of infection.

Burglar-proof Glass

"If the French glassmakers continue their present experiments to the logical conclusion we shall perhaps one day be able to live in glass houses and throw as many stones as we like." They have succeeded in manufacturing a glass that resisted a ten-pound iron disk thrown at a considerable distance, the only effect it had was to make a small hole in the surface of the glass. However, this strength has been developed at the expense of transparency. The latest result of these exepriments is a window glass varying in thickness from a quarter of an inch to half an inch, and having imbedded in it a very light wire running in parallel, transverse lines about one inch apart. This is an unbroken wire connected with a battery. If the wire is broken an alarm bell is set ringing. As it would be impossible for a burglar to put his hand through the glass without breaking the wire, and since the glass with this wire enforcement is very difficult to break, this product is regarded more practical than the very thick glass.

Getting drunk on "candy" has become such a widespread practice among men, women and children in the stockyards quarter of Chicago, that the State Food Department has taken up the matter and announced its purpose to put a stop to the sale of intoxicating bon-bons. Some of these bon-bons contain an intoxicant composed of ether, ether oil and alcohol. It causes not only drunkeness, but sickness. When we consider that no method or practice is too base or vile for the liquor element we are made to wonder how any individual having a spark of love for humanity within his breast can defend and support such a cursed, soul-destroying traffic.

The historic value of the Old North Church of Boston, famous in song and story was questioned by a legislative committee when considering a bill which provides that the state should acquire the church and maintain it as a place of historic interest. Sexton Watkins remarked that the story of the signal lantern, which is said to have sent Paul Revere off on his memorable ride, has been questioned and is based mostly on Longfellow's poem. It was admitted that a recent examination of the title had shown that it had never been relinquished by the crown of England.

The steamship, Mauretania, lowered her former record by twenty-six minutes heretofore made over the long course from Queenstown to New York. The trip was made in 4 days 15 hours and 29 minutes, at an average of 25.91 knots per hour.

The Boston School Committee is now planning to serve 2-cent lunches each day to enemic and delicate children in the public schools, this being an outgrowth of the open-air school tried in Charlestown last spring.

Raising Zebu Cattle in Texas

The introduction of the Zebu or humped cattle upon the ranches of the Gulf coast region of Texas has proved highly successful. This breed of animals is commonly known as the sacred cattle of India. The original herd was brought from India in 1906 by A. P. Borden. The offspring of the original herd, which comprised thirty animals, now number more than twenty-four hundred head. It is claimed that these Zebu cattle and the animals of mixed breeds produce beef far superior to the ordinary breeds.

The increased cost of living has prompted the United States Department of Agriculture to instruct housekeepers of the country how to make the cheaper cuts of meat palatable and appetizing, and to this end a manual of economy in meat cooking has been prepared, containing a variety of recipes and general information. "Economic Use of Meats in the Home" is the title of the manual, which may be procured by addressing a request to the secretary of agriculture. The department officials say that cheap cuts are more difficult to prepare.

The insurrectionary movement headed by General Estrada against the Nicaraguan government which about a month ago seemed to be sure of victory, has been practically crushed. The insurgent campaign in the west has failed and nothing is left to the insurgents but a resort to guerilla warfare, encouraged by the desperate hope that the United States may yet intervene in a wish to put an end to the disturbed situation in the republic.

The Summer Conferences of Missionaries in China, representing the various leading denominations of America, Great Britain, Canada and Germany, have invited Dr. W. W. White and three others of The Bible Teachers' Training School, New York City, to go to China next summer and the invitation has been accepted. They will hold a number of Bible Conferences in China and also one in Japan. The party will sail June 7th, going by way of the Siberian Railway, and return via. the Pacific.

According to the testimony of Chief Entomologist Howard a concerted and countrywide attack is to be made on the housefly this year. When spring begins hundreds of scientists, assisted by laborers, drugs and chemicals and mechanical killers will try to drive the household pest out of existence. The campaign will be opened in the country districts, and the department will issue a farmer's bulletin giving advice as to the ills the flies are responsible for and how to exterminate them.

The House Committee on Naval Affairs questions Robert E. Peary's assertion that he discovered the North Pole. They asked for his proofs, which he refused to submit unless the Committee promise not to make them public. This the committee refused to do. As a result Peary will probably not receive any recognition from Congress for his discovery.

Knud Rasmussen, the explorer, will sail in June for Greenland on an expedition which will require four years. It is the object of the expedition to make an ethnographic study of the Eskimos. One year will be spent at Cape York and a year each at Hudson's and Crown Bays. After the navigation of Baffin's Bay, Rasmussen expects to circumnavigate Alaska and to sail to the Aleutian Islands and return via. San Francisco.

President Taft sent a special message to Congress recommending that the government take control of the Alaskan Islands, St. Paul and St. George, their inhabitants and the seal herds, when the present lease to the hunting rights there expire on April 1. Twelve years ago the herds there numbered 375,000, and they have been reduced to 134,000, while the breeding seals have been reduced in the same time from 130,000 to 56,000.

Recently a fire was discovered in a cemetery in Brooklyn. When the firemen arrived they found to their surprise that a whole row of tombstones had been burned and others were burning. After the fire was extinguished investigation proved that the stones were merely common pine, treated with some preparation that made them resemble marble and granite.

The United States may be asked to mediate the boundary dispute between Ecuador and Peru. The boundary question is in the hands of the king of Spain at present. But a feeling of apprehension exists as to the possible award of the king. The situation is said to be grave, with the possibilities of war if the Spanish monarch's award is not accepted.

Prof. E. E. Barnard of Yerkes Observatory obtained a photograph of Halley's comet, showing a faint tail of two degrees, equivalent of about fourteen million miles. This is rather important in relation to the question as to whether the tail will reach the earth on May. 18th. From its photograph it seems that the tail will be amply long enough to reach the earth.

According to an estimate made by Dr. A. D. Melvin, chief of the bureau of animal industry of the Department of Agriculture, the financial loss in the United States caused by tuberculosis in food producing animals amounts to $24,000,000 annually.

Dr. Lewis Klopsch, editor of the Christian Herald and known the world over for his philanthropies, died on the morning of March 7th, following an operation for an intestinal obstruction. Since 1892 he raised and distributed more than $3,300,000.

Vesuvius has suddenly become active again. There was a continuous eruption on March 6, of red hot stones and ashes, accompanied by internal detonations. Gas and lava was emerging in great quantities from several fissures.

The Bible Upheld

Amidst the ruins of the ancient cities God has buried and preserved from decay records of profane history which corroborate the writings of the author of the book of Genesis. Over three thousand years later, during an age of "higher criticism," when the authenticity of the Book of Books is quesioned, these records are brought forth to confound and confuse these critics.

Before Babylon and Nineveh, the seat of religion and learning of the Sumerians, was the city of Nippur. In the ruins of this city, covered by twenty feet of debris was found the library from which have been taken about 22,000 tablets. Among these was a small fragment, part of a tablet, which contains the story of the deluge which reads almost like the account in Genesis. By the dialect in which it was written it is known that it has lain in the ground for more than 4000 years. It is supposed to have been written at least 200 years before the birth of Abraham.

The Telectrograph

An apparatus known as the "Telectrograph," an instrument for transmitting photographs and illustrations by wire has been invented and is successfully used between Manchester and London, a distance of two hundred miles. So successful has it been that arrangments are being made for its operation between London and Paris.

It is estimated that the state of Minnesota has nearly 10,000 farms within her boundary still subject to homestead entry, a total of about one and one-half million acres. Most of this land is in the northern counties of the state. An effort is to be made by the state Board of Immigration to have this land occupied.

Sacramento county, California, is to have the largest cherry orchard in the state. It will be located on the banks of the Cosumnes river. The orchard is to contain 125 acres, planted exclusively to cherries. During the summer the ground will be put into condition, and the trees will be set out next fall.

The sale of envelopes by the government with return addresses printed upon them is prohibited by an amendment adopted to the postoffice appropriation bill in the House of Representatives. Advocates of the bill asserted that the government has no right to enter into competition with private printers.

During the first year of the present administration in Cuba all expenses have been paid by the Government, and $6,000,000 of the national debt has been liquidated.

Seven thousand six hundred and thirty-one men, women and children, from many different countries, reached New York within twenty-four hours, on March 2.

Miscellaneous

GIFFORD PINCHOT

One of the public men who is at present in the lime-light, is the Ex-Chief Forester, Gifford Pinchot, whose unselfish efforts to conserve the natural resources of this country against the selfish efforts of other public officials has given rise to the Ballinger-Pinchot controversy, which is being investigated at present by a Congressional Committee. The facts disclosed in the investigation thus far support the charges made by the Chief-Forester that some of the public officials are betraying the trust of the people and are playing into the hands of corporate interests. The investigation is seriously embarrassing the Administration. Believing that a brief review of the work and life of the Chief-Forester would be of interest, we append a short sketch that appeared in the American Magazine.

Gifford Pinchot has accomplished a number of great works. He has organized the Bureau of Forestry in so efficient a manner that from a small beginning as an unimportant scientific affair, it has grown to the proportions and dignity of an economic department of the government. It controls millions of acres of land; administers many and mixed business interests; governs wisely diverse industries and peoples; saves for the central government a constantly increasing revenue; and conserves for future generations the natural wealth of lumber, grazing, mineral and water-power committed to its care.

He has so organized this department, moreover, that it goes on independent of the individual. If the Forester, or any of his higher subordinates, were to-morrow to be called to relinquish their tasks, the system would carry on the work.

In a business involving many businesses, many kinds of people, and complicated new problems, he has constructed and organized an admirable automatic machinery of control. Gifford Pinchot has proved himself a great executive.

In addition to this task, for which by right all his energies should have been available, he has had to wage a bitter warfare. The enemies of the National Forest Idea were numerous. They included in their ranks every man whose especial privilege was curtailed by the simple process of saving for the people what is the people's. The land grabber, the timber stealer, the water hog, the cattle king, saw in even the beginnings of conservation nothing but a menace against themselves. They were shrewd men, and wealthy men, and they possessed imagination.

Each winter on the floors of Congress the Forest Service had to fight for its life. It was attacked by fair means and foul, by direction and by indirection. No falsehood was too rank; no trick too base for some of these champions of the stronger, but still the losing cause. Year after year the fight went on, but always more feebly. Now the life of our National Forest policy is assured. No one has for two years dared attempt more than to harass or hinder, has ventured to challenge the right of the Forest Service to its share in the public government. Pinchot has won that particular battle. He is a great fighter.

But further, he has also conquered public sentiment. Ten years ago none paid any attention to conservation save a few "dreamers and theorists." Eight years ago the knowledge of it had spread over the whole West; but was everywhere met with hostility and distrust. Today the people of the country are with the idea. The only exceptions are those whose opposition can readily be traced to a source in selfishness. This result has been reached by an open publicity, by a patient education of the people face to face. The seed has been scattered. Slowly the fruits of it have spread. Back and forth across this continent, unwearied, under weight of work that must be done, the Forester has journeyed, meeting friends and enemies, attending meetings enthusiastic or hostile, preaching always reasonably his reasonable doctrine. In the end that doctrine is prevailing because we are at bottom a reasonable people.

This has taken many years of the hardest sort of hard labor, a labor that has left the workman no leisure for what other people have been pleased to call the pleasure of life. Gifford Pinchot has probably spent more for the Service than the Service has returned to him in salary. He has encountered bitter and unscrupulous enmity unruffled, the most devasting disappointments serenely.

But the finest part of all this accomplishment is that it has been achieved from so high a plane.

Pinchot's work has been absolutely unselfish. Born to a large fortune, sprung from a good family, he had every incentive to a life of idleness. He preferred to work. His work was not for himself, but for others. He did not spare himself; his forces and his money he spent liberally. Furthermore, he has always tried by every means in his power to keep himself in the background. If praised, he has always brought forward the subordinate as the deserving one. If a blunder is committed, he is genuinely distressed until he can show that at least a share of the blame must be laid on his own shoulders. He fights impersonally, without bitterness. He has many enemies; but it is to be doubted if there are any in the number who, having met him personally, have continued to hate him with the peculiar direct hatred that wants to inflict physical harm. People come after a time to feel this essential sincerity; and to trust it.

PRACTICE OF FORESTRY IMPORTANT

"A very few years ago 'forest conservation' was little more than a phrase; today it is a vital issue in our national development," says Treadwell Cleveland, Jr., in a circular on the status of forestry in this country, which has just been issued by the United States Forest Service. "In connection with the general plan to conserve all natural resources, it is the most important and far-reaching economic policy ever adopted and pursued by any nation.

"The forest is one of the chief supports of the whole material fabric of our civilization. The forest means not only a permanent supply of wood and life of all the industries which depend upon it, but also the control of the waters for human use. There is only barrenness in the future of the nation which has lost the use of wood and the control of water.

"The sort of use that was made of natural resources during the pioneering stage, while right enough at the time, is far too wasteful to be carried on into the new industrial era. In order to know how to use a thing, however, it is necessary first to find out how much of it there is to use, and taking stock of our forest resources has led to startling results.

"It has shown that we are still destroying the forest as we use it; that we are taking from it every year three and a half times as much wood as is added by the new growth. It has shown that less than one-third of the growing trees felled by the lumberman is ever used at all, so that two-thirds of all the timber cut is simply destroyed. It has shown that one-eleventh of all the forests are swept by fires every year, and that on the average since 1870 forest fires have yearly cost $50,000,000 in timber and fifty lives. It has shown that over ninety-nine per cent of the forests in private hands (which comprise three-fourths of all the forest land and four-fifths of all the wood) is thus devastated by destructive use and the scourge of unchecked fires, while less than one per cent is properly handled for successive crops or effectively protected from fire. The forest as a resource is rapidly obliterated.

"But the inventory of the forests has had yet other ugly facts to reveal. With the disappearance and deterioration of the mountain forests the Nation is losing control of the streams, which are useful in our civilization in ways and degrees unparalleled by any other source. Pure water for domestic purposes is, of course, indispensable; usable water at the right seasons is the sole reliance of the great projects by which the arid lands are vivified by irrigation; cheap water transportation is a matter of dollars and cents to every citizen; trustworthy power streams are the key to the age of electricity, at the gates of which modern industry is standing. Yet the guardian of the waters is steadily compelled to retreat before the ax and the fire.

"In waste alone we reject more than two-thirds of the lumber that might be taken from the standing trees. At least half of this waste is unnecessary. In the first place, we waste the forest by refusing to take advantage of its full capacity for growth. Protected and properly managed, our forests will produce far more wood than they do at present. But while it is wasteful to cripple the forest by a violent lumbering which destroys young growth—the promise of the future forest it is doubly wasteful to lock up the forest and let the ripe timber die and decay, for in the former case the forest at least contributes a temporary supply of wood, whereas in the latter case it contributes no wood at all.

"It is not use which destroys the forests, but waste. Not use as such, but destructive use, combined with inexcusable neglect, is causing the forests to dwindle under our progressive demands upon them. The problem, therefore, is not to be solved by disuse, but by wise use and protection. These together will so stimulate forest growth that the needed wood may be harvested without depleting the stock on hand, and will keep intact the protective cover at the stream sources."—The Vanguard.

HANGING OUT THE WASH

There's many a family secret to be learned by close observation of a neighbor's wash line.

St. Louis is hanging out its wash.

And sometimes the secret that is learned through prying into other people's affairs comes closer home than the prying one expected.

What is to be seen on St. Louis' wash line is of interest to the entire country.

Mr. Hitchcock, federal postmaster general, has called the nation's attention to a shortage of money in his department: The difference between income and outgo is steadily increasing. The postmaster general suggests that the gorge be bridged over by increasing the magazine postage rate. Mr. Taft approves this plan.

In St. Louis there is an organization that is known as the Terminal Association. The organizers and sole stockholders in this association are the railroads which enter the city. These roads, through their association, own union station, most of the switching tracks in the city limits, the one ferry company that operates boats across the Mississippi river at that point, and Eads bridge and the Merchants' Terminal bridge—the only rail avenues into St. Louis from the east. To ride across these bridges on a passenger train costs 25 cents. To ride across Eads bridge on a street car costs 10 cents. To walk across costs 5 cents. To drive across in a wagon or an automobile or to haul a load of goods across costs in accordance with the nature of the offence. To have a 40-ton coal car hauled across costs $8.

There are numerous other bad features involved in the monopoly, but enough have been stated to show that St. Louis is justified in demanding relief. The development that is of interest to the nation is that Uncle Sam is being as hard squeezed by the monopolies as is St. Louis.

Railroads entering St. Louis that have contracts to haul mail either into or out of that city carry it only to or from East St. Louis. There they theoretically deliver it to the Terminal Association. The Terminal Association charges $50,000 a year for the use of its Mississippi River bridges by mail cars. These bridges are about one mile long. The mail cars are not detached from the trains on which they reach East St. Louis. They would be hauled with the trains into or out of St. Louis, anyway. The $50,000 is not, therefore, for extra service of any sort—is simply "velvet." The railroads that carry mail from St. Louis to points east or from points in the east to St. Louis are merely paid twice for the last few feet of the haul. There is no more justification for this charge than there is for charging extra for hauling the mails over some culvert out in the woods. The charge is made and paid on the nonsensical theory that the railroads and the Terminal company are separate corporations. The system is one of highway robbery, made possible by the fact that the Mississippi River flows between St. Louis and East St. Louis and that this river is here the boundary line between the States of Missouri and Illinois.

Now the question naturally arises: In how many other unsuspected ways is the federal postoffice department appropriation being appropriated by the railroads? Everyone knows that the express companies—which are owned by the railroads—are permitted annually to take millions of dollars' worth of business that the government ought to be doing. Everyone knows that the railroads are paid exorbitant rates for carrying the mails. Everyone knows that these two systems of graft are enormously profitable to the carriers and enormously expensive to the people. But no one outside the postoffice department knows how large is the total of small graftings, such as that exposed by St. Louis when she hung out the municipal wash the other day. Why does not the postmaster general tell the WHOLE TRUTH about the matter of the postal deficit? And, as he does not, why does not Congress see that the information is made public? It surely can not be possible that there is any reason for concealing the facts!—Woman's National Daily.

HE TEACHES HOW TO GIVE

Wealth, its acquisition and disposition, is the biggest and most vital problem of today. Every other issue of consequence is in some way concerned with this, for the activities of man, even his spiritual activities, must have the necessary basis of material means—money.

The awakening of public thought to the problem of wealth has been accompanied by an awakening of wealth itself to its duties and responsibilities in this present world of workers and thinkers. Not only is the world asking, "Where did you get it?" but it is inquiring, "What are you doing with it?" in such a manner that those who possess more of money and goods than is necessary for themselves are practically compelled to admit the right of the public to demand their wise use of their bounty.

When wealth admitted this right of the public, the present era of great philantropic benefactions began. Colleges were endowed, hospitals established, scientific institutions and libraries founded, tuberculosis cures financed, fresh-air colonies and organized settlement work among the poor undertaken by men and women of fortune. All of these institutions created a need for trained workers.

That was how the New York School of Philanthropy, of which Samuel McCune Lindsay is director, had its genesis. It began, in the year 1898, with a summer class, assembled in the library of the Charity Organization Society, and its purpose was then merely to supply the demand for trained professional charity workers, playground superintendents, tenement inspectors, and others schooled especially for activities which, until that time, had been largely carried on by volunteer, spasmodic, and undisciplined effort.

In time, the students included those who wished to learn to give wisely—millionaires, probate lawyers, and others; and today, of the one hundred students, a fair proportion is of this class.

The school continued as a six-weeks' summer lecture course until 1903, when a regular eight-months' winter course was established also. But it was not until four years ago, when Professor Lindsay a lecturer in the school became important.

Fully one hundred of the ablest authorities in sociology and in every line related thereto form the staff of this unique school. The millionaire learning how to give and the worker who will have the executive work of giving, alike are given courses which cover history, the care of families in their homes, administration of charitable and educational institutions, child-helping agencies, criminology, reformatory methods, labor problems, causes of poverty, social evils, economics, and the problems of hygiene, sanitation, and government. Thus the student gets a comprehensive view of the whole problem.

The school's groundwork, as it might be called, is accompanied and supplemented by the practical, everyday contact with tangible facts. Two days a week must be given to real charitable work. The student is placed at the disposal of charity workers and gets an insight into the vital human factors in the problem.—Hampton's Magazine.

CORN OF A NEW KIND

A new kind of Indian corn has been brought to this country recently from China. It was sent by a missionary, from Shanghai, to the Department of Agriculture. It is so entirely unlike any variety of maize known in America as to suggest the notion that possibly botanists have been wrong in the belief they have so long entertained that Indian corn was originally a native to the American continent exclusively.

In all likelihood, however, the early progenitors of this variety were carried by some means from America to China centuries before Columbus was born. So much is inferred from the fact that, by what is known about plant life, it must have required a very long period of time to develop into so distinct a type under cultivation.

It has many peculiarities. In the first place, the plant is a dwarf, not growing higher ordinarily than about four feet. The ears average five and a half inches in length only, with sixteen to eighteen rows of small grains. These grains are found, when cut in two, to have a curious waxlike consistency, and the starch they contain is very much different in character from any starch with which the Western nations have been acquainted hitherto.

The new Chinese maize is likely to prove valuable for breeding purposes. Already it has been successfully crossed with big-grained varieties, with a view to increasing the size of the kernels. Some of the crosses are expected to "take after" the Oriental plant in at least one feature which will render them useful for cultivation in the dry regions of the Southwest.

In that part of the country the "silks" of maize plants are liable, at the time of flowering to be burned up by the hot desert winds before the grains have a chance to be pollinated. But in the Chinese corn an erect arrangement of the leaves, which are all on one side of the stalk and the development of the silks in the angle where the leaf-blade joins the sheath, offer a protected place in which pollen can settle and accomplish fertilization before the silks are exposed to the air.

The whole structure constitutes a most beautiful adaptation to prevent the drying out of the silks before pollination—the overlapping blades

catching all pollen that is blown against the upper part of the plant, and allowing it to settle in the channels at the base of the blades, where it accumulates. The silks are then pushed into this accumulation of pollen, and thus become fertilized.—Sel.

GLACIER AGAIN VISIBLE

Something wonderful has recently taken place in Alaska. This is the drifting away of icebergs from the front of Muir glacier, in Glacier bay, so that for the first time in nine years this famous glacier, the most noted on the continent, has been visited.

In 1889 a subterranean earthquake took place at Kakutat, and ever since the approach to this glacier has been so choked with ice that boats have been turned away, with their passengers disappointed. Now, through some peculiar drifting of the ice, steamboats can enter the channel and go near the right wing, and, after cautiously pushing their way, get a glimpse of the left face.

In the nine years away from the sight of man this glacier has shown remarkable changes. When Professor John Muir, after whom it was named, visited it, it had a solid face, two miles long, about 250 feet high above the water line. It was a live glacier, from which great masses toppled into the sea with reverberations like thunder. Water would splash fifty feet high.

Today the glacier has a different aspect. Erosion has worked out a new bay, which will soon be charted, and the glacier itself seems to have two parts—the live part, from which icebergs break and fall with a tremendous noise, and a dead arm, or one with land forming between it and the sea.

This change is due to a hill which projected through the top of the ice when Professor Muir was there. Now that hilltop is a large mountain, dividing the ice fields. The ice has also receded at least four miles in the last nine years.—Technical World.

AMERICA IN PERIL

According to an article in Putnam's Magazine an army more than twice as large as the population of the United States is a slave to opium. Over 160,000,000 men and children are as helpless under the sway of the poppy as a chained slave under the lash of the task master. During 1908 the drug claimed a toll of 1,000,000 lives, nine-tenth of which were contributed by China, Burma and India. We are awakening to the fact that this curse is rapidly sweeping westward. In the United States the drug has gathered more than twice as many victims as in any other English-speaking country.

At the beginning of 1908 there were more than one million drug-consumers in the United States, including the victims of opium, cocaine, morphine, heroin and chloral hydrate. A year later the number had increased by more than 200,000. During 1908 we paid over $1,000,000 duty on imported opium, in addition to this there was over $1,000,000 worth of smuggled opium sold on American soil. A leading expert estimated that at the beginning of 1910 there were no less than 1,500,000 drug slaves in this country. The pernicious effects of opium and the rapid spread of its use spurred the National government to take drastic action to curb the extended use of the drug.

(Continued from page 502).

Great Britain, certain questions in controversy between our country and Venezuela, and a dispute between Norway and Sweden. It is altogether likely that the Hague tribunal will be utilized by all the nations in the future which may choose to settle their disputes by arbitration. At this second Hague conference also was fixed the principle of periodic meetings. So that now we have not only a fixed tribunal ready at a moment's notice to serve the nations which may wish to arbitrate their disputes, but also the assurance of regular meetings of the civilized nations to discuss means of further eliminating war.

In no phase of the peace movement has there been greater advance than in arbitration. And none points more unmistakably toward the final, if not the near end of war. One hundred years ago every national dispute was settled by force of arms. Today when the causes for international differences are much more numerous than they were then, a score of disputes are peaceably settled where one even raises a rumor of war.

During these past hundred years more than two hundred important controversies have been settled by arbitration, to say nothing of numerous cases of minor importance, any of whch in an earlier age would have been sufficient ground for a call to arms. So rapid has been the growth of the principle of arbitration that one hundred of these cases have fallen within the past twenty years. The earlier cases were referred to arbitration boards selected for each particular case. But now a permanent court has been established, at The Hague, ready for immediate use. A number of the nations have within recent years made obligatory arbitration treaties with one another in accordance with which they agree to submit for a limited time all questions of a certain character to arbitration, naming the Hague tribunal as the adjudicating court. Within less than six years, more than eighty such treaties have been made between various nations. To be sure these treaties cover only a limited number of questions and still leave the door open for possible war. But that they should have been made at all is a most significant fact. There remains but one more step forward toward the final elimination of war, and that is a general treaty of obligatory arbitration signed by all nations, stipulating that all disputes shall be referred to the Hague court for settlement. To accomplish this result is the next step in the program of those interested in the cause of universal peace. This question is sure to come up before the third Hague conference, and a favorable solution is not only possible, but highly probable.

(To be continued.)

(Continued from page 483).

has been most literal. About 300 B. C. it has come into possession of the warlike Nabataeans, descendants of Nebaioth, the eldest son of Ishmael, who made it their capital, and it was known to the Greeks as Petra. Strabo, the Greek traveler and historian, describes it at the end of the last century B. C., as also did Pliny, the Roman writer, in the first century of our era. In A. D. 60 Aretas IV, King of Petra, had extended his conquests to Damascus and is referred to by St. Paul in II Cor. 11:32. In 105 A. D., in the reign of Trajan, it passed under Roman rule. Ecclesiastical historians in about the fourth century mention it as a Christian metropolis. It continued populous and prosperous as a trade depot until about the beginning of the fourth century, when the caravan routes from the north, which had so far many centuries led past its arched portal to the Red Sea, were diverted to the Persian Gulf. After this it rapidly declined, and it is not heard of again until about A. D. 536. Even its very existence and site were forgotten, until it was visited and identified by Seetzen in 1807, and explored and described by Burchhardt in 1812, the latter gaining access to it, as he also did to Mecca, in the disguise of a Moslem pilgrim.—Scientific American.

THE TOUCH OF A VANISHED HAND

We sigh for the touch of a vanished hand—
The hand of a friend most dear,
Who has passed from our side to the shadowy land—
But what of the hand that is near?

To the living's touch is the soul inert
That weeps o'er the silent urn?
For the love that lives is our hand alert
To make some sweet return?

Do we answer back in a fretful tone,
When life's duties press us sore?
Is our praise as full as if they were gone,
And could hear our praise no more?

As the days go by, are our hands more swift
For a trifle beyond their share,
Than to grasp—for a kindly, helpful lift—
The burdens some one must bear?

We sigh for the touch of a vanished hand,
And we think ourselves sincere;
But what of the friends that about us stand,
And the touch of the hand that's here?

—British Weekly.

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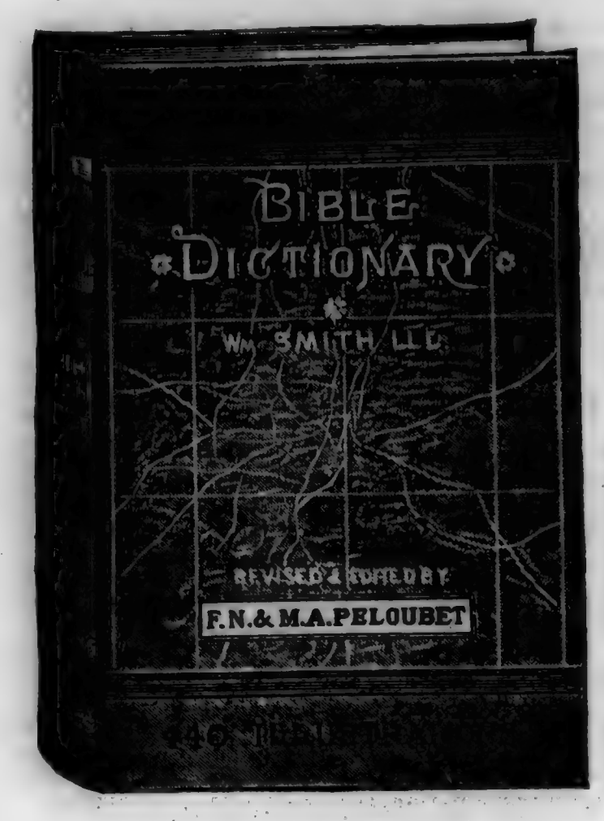

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CHRISTIAN MONITOR

MAY, 1910

TODAY

Why fear tomorrow, timid heart?
Why tread the future's way?
We only need to do our part
Today, dear child, today.

The past is written! Close the book
On pages sad and gay;
Within the future do not look,
But live today—today.

'Tis this one hour that God has given;
His now we must obey;
And it will make our earth His heaven
To live today—today.

—Lydia Ward.

SELECT READING

SPRING FLOWERS

FLORA WILLIAMS WOODS.

"Just a sprig of pussy willow,
Just a gleam of sunshine bright,
You tell me it is Springtime.
Are you sure you tell me right?"

The years pass on serenely, bringing Summer, Autumn, Winter and Spring-time. The very name of Spring is suggestive of soul refreshment, sweet violets and balmy breezes. We love to linger for a moment in thought among the blush of the apple boughs where honey bees proclaim the long summer hours. We love to linger once again along the border walks catching the fragrance of the lilac hedge and pure sweet japonica. A purple pansy bed with its many aspiring faces gives to us a hint of the past, of friends never to be forgotten, and once again to inhale the sweetness of the old fashioned honeysuckle so dear to our hearts. With reverence we recall the old-time flowers—the holly hock and the marigold, the columbine and the sweet mignonette—all have their vivid associations and speak of the cherished past.

"Old fashioned flowers covered with dew,
Memories of childhood tender and true,
Oft in the night-time I'm dreaming of you
Old fashioned flowers sparkling with dew."

Just a hint of the dear Spring-time once again, to live close to Nature's heart, to wander far into the woodland and gather June's wild flowers early and sweet, even the waxy Indian pipes and the woodland lily standing proudly erect in some mossy bog hidden away under the shadowy bending oaks, tall and stately, as in the halcyon days.

Ah! yes, those happy days of old come back to us with just a glimpse of these dear things, and to wander once more by the brook, the same old brook like the Spring before, bordered by the same pussy willows so plump and soft and round—down near our feet the violets grow, though in a humbler sphere—they cannot, must not be overlooked.

Quite soon the catalpa trees will be decked in bridal array, in nodding plumes of snowy, fluffy blossoms, and children catch their fragrance while on their way to school and stop to gather a few stray petals wafted here and there by the busy breeze.

Each tiny flower reveals to us a romance as sweet as their perfume. Bacon says,—A garden is the purest of human pleasures, and flowers the greatest refreshment to the spirit of man." God might have made the world without a flower at all, and without the flowers what would we do? Without the flowers what could we do? But instead, He has been lavish with these tokens of earth's purest bliss, and we behold flowers everywhere—emblems of our Creator's love, His most beautiful and gracious gift to the world.

Flowers express our sentiments as nothing else can. They cheer the mourners heart and convey a healing balm to the sick-room—love. The heart is uplifted, the turmoil of life soothed and the eye gladdened by these most inspiring and choicest of God's greatest and most wonderful gifts.

"Just a hint of Spring-time—we feel it in the air,
All the trees budding, the flowers everywhere,
The woodland haunts are sunny,—
Worth more than any money.
And I'm glad! Aren't you? Aren't you?"

A GIRL'S TALK WITH GIRLS

A few years ago I was a member of a well-known seminary in northern Ohio, says a writer in the New Crusade. We girls used to have great times visiting together. A few congenial spirits would gather in some cosy corner and talk over our plans for the future. We were all ambitious girls and planned great things for the years to come. When we had learned more, had gained more experience, and had reached the years that give weight and dignity to one's actions, important work was to be done by each one of us. Of course, we couldn't do anything as girls; we must wait until we grew older before our words or actions would have any influence.

After leaving the seminary, however, I learned that we had been mistaken in our conception of things. I found that girls have influence—more influence than they dream of.

I learned, in the first place, that they are the ones who decide upon the standard of conduct to be held up before the boys of today. I saw young men ridiculing the ideas of their parents as to the proper conduct of young men as "old fogyism," because some girl had said she thought it manly for a boy to smoke and drink a little. And, on the other hand, I saw with exultant spirit how a young girl's idea of manliness influenced every young man who came near her. I saw one give up his smoking because she objected to it; another left off card-playing because it met with her disapproval, and even those who were not so greatly influenced reverenced her for her high ideals, and always spoke of her in glowing terms.

Thus it was that I learned that young girls hold in their hands a greater power than they realize. It is theirs to do what no one else can accomplish. The mother has done the work as well as she knows how, but when the boy reaches a certain age, he is apt to be beyond her reach. And it is just at this period that he steps under the influence of the girl. She can now either go on and bring to a noble completion the work the mother has toiled so hard to perfect, or she can begin to tear down and destroy what has already been done.

My heart burns within me whenever I think of the mighty work that might be done by the young women of today, did they realize their power and rightly use it. Do you long for great things to do? The opportunity is yours now, to work the greatest miracle that was ever performed by human hands.—Sel.

EFFECTS OF ANGER

Anger is the intoxication of the passions; and like inebriety, by indulgence it grows into a disease. "I cannot help it," says the drunkard; and with equal vehemence the passionate man declares he cannot help being angry, when the occasion pushes him into it. At first strong provocations are necessary to overcome him, but gradually he is more and more easily provoked, till mere trifles unbalance him, and results ensue utterly disproportionate to the cause.

We cannot afford to be angry. It costs us too much of energy and nerve and self-control; and it costs us too much in reputation, character and social standing. It unfits us for every pleasure, unmans us for skillful labor, and embarrasses us in every kind of business. It becomes a weakness that disgusts our best friends, pleases our worst enemies, and lowers us in our own estimation. It is unreasonable, unpolite, demoralizing. It confuses the judgment, entangles the spirits and leaves us prostrate before the meanest antagonist.

It really unfits us for life's duties, debauches every manly instinct, and shortens life. Every time a man becomes "white" or red with anger he is in danger of his life. The heart and brain are the organs mostly affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood vessels, but the heart's action becomes intermittent; that is, every now and then it drops a beat, much the same thing as is experienced by excessive smokers.

I believe many a man and woman have unfitted themselves for a tranquil, peacetul, enjoyable old age, if indeed they have been permitted to attain old age—by weakening and warping their physical and moral powers through petulance of spirits and irritation of nervous strain caused by indulgence in the passion of anger. Harmony and restfulness of spirit, strength and equanimity of disposition, and kindly and lovable affection are unknown to these unreasonable, irascible, touch-me-not, thin-skinned people.

It can be avoided. I used to be easily angered. But about forty years ago I was so completely overcome by this passion that I was almost delirious, and came near becoming a criminal. Then I was determined I would not again be angry; and I gradually found that by thoroughly training my emotions and making reason supreme, I could control myself under the most provoking circumstances, till it is now perhaps twenty years since I have been conscious of being angry.—Popular Science.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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EVERY FARMER A POTATO BREEDER

(This article and the accompanying illustration is taken from the "Technical World Magazine." We considered it of practical value to those of our readers who are interested in farming potatoes. The process of breeding potatoes for planting, as here described, is so simple that it can be made practicable by every energetic, wide-awake farmer.—Ed.)

Last year the farmers of the country lost 125,000,000 bushels of potatoes, worth at the prevailing average price on the farm, $75,000,000. If American potato growers had adopted a simple process of seed selection, as demonstrated by the various agricultural stations, they could, without additional cultivation or fertilization, have increased their yields 40 per cent., if not more. It is well worth while for the potato grower, whether he be an acre of a 50-acre grower, to maintain a little potato breeding plot. It will pay several thousand per cent. of profit over the investment of trouble and labor. Profitable results are as sure and certain as in the case of breeding seed corn or wheat, and the process is fascinating and at the same time exceedingly simple. The average potato yield of the United States is ridiculously small, the range being, during the past ten years, from sixty-five bushels to one hundred and ten bushels per acre and averaging for that period less than one hundred bushels. The farm price has varied during this decade from forty-one cents to seventy-six cents per bushel. This fluctuation in price accounts for the oft heard statement that a man never knows whether it is going to pay to plant potatoes. However, there are over 3,000,000 acres planted in potatoes annually in the United States, and if it is worth while to plant at all it is just as well to get that additional forty per cent. yield.

Potatoes of the Sir Walter Raleigh Species Showing Desirable and Undesirable Shapes

The upper right-hand tuber is about the right shape and size. The one to its left is ill-shaped and too large. Of the bottom pair, the one at the left is well-shaped but too small; the other too long and too large. The photo is about one-half the size of originals.

Few farmers can afford to breed animals in the extensive way necessary to secure important results, owing to the expense; but no man is so poor that he cannot afford to have his breeding plats of potatoes, corn or wheat, and if he realized the increased hard cash that they would bring him, no farmer would neglect starting them at once. Almost everybody raises some potatoes; yet it is stated that probably less attention has been given to the improvement of potato seed by farmers generally than to any other factor of their cultivation. In this connection it should be understood that the potato is a crop in which conditions should be studied with reference to each individual farm. The farmer cannot afford to depend too much upon the seedsmen nor even upon his immediate neighbors for seed. There is scarcely a crop, too, in which there is greater variation in the seed, and for this reason there are larger possibilities of increasing the yield than with other crops. In other words, you can not judge a potato's performance by its appearance.

Here in brief is the plan: The first thing to determine is the best variety for the farm, and, as stated, not to depend on what may be considered the best for the adjoining farm. No general crop is more influenced by environment than the potato. So that unless the farmer is pretty well grounded in the belief that he knows what is the best variety for his farm, it will be advisable to first determine this fact by planting small plats to a number of the supposed best standard varieties. This need not, however, interfere with at once starting the breeding plat of the supposed best variety. For the breeding plat a piece of uniform, average ground should be selected, and given the same fertilizing and cultivation that is given the regular crop, nothing more. Then a type of potato should be selected of the variety which is supposed to breed up to a higher standard of production. It should be a moderately large potato, somewhat cylindrical and not spherical in form and with shallow eyes. The next step is to examine a large number of potatoes and pick out at least 1,000 as close to the type potato as possible. Each tuber should be cut into four uniform sized pieces, quartering it lengthwise so that each piece shall contain an equal proportion of bud end and stem end. The plan now is to plant a group of four hills from each tuber with a view to ascertaining the productive capacity of that tuber. The breeding plat should preferably be checked and a skip left between each set of four hills. A good procedure, to avoid mistakes, is to drop the whole potato to each group of four hills and then go over the row again and quarter it.

Digging the breeding plat should be done carefully by hand, the potatoes from each group of four hills being thrown together. Now for the selection of the best potatoes to start the strain of seed which will give the largest yield of good merchantable potatoes of the best shape and appearance. The first step in this regard is to go over the plat roughly and pick out tentatively the

best 200 piles out of the 1,000, and next, with a pair of scales which will record ounces, and a note book, select the best fifty piles. These 50 piles, then, represent the product of the best fifty potatoes of the original 1,000 potatoes selected at planting time. They should be placed in paper bags, to be later examined with more care, and if the farm work crowds at this time they can be stored for final examination during the winter. The good potatoes from the discarded one hundred and fifty piles should be retained to plant a general crop next year and they will be found to yield considerably more than the average run of seed potatoes.

For seed for the second year's breeding plat, the bags should be gone over carefully and the ten best potatoes selected from each. This will give five hundred potatoes for the second year plat, presumably the best five hundred potatoes from the first year's breeding plat, and quartered will plant 2,000 hills for the second year plat. These are to be planted in the same manner as were the first year's seed—in tuber units. It is desirable and interesting, for comparison's sake, to plant about every tenth row with average unselected seed of the same variety. The production of these check rows will show what progress is being made in improvement. In the third, fourth and following years the same plan should be followed and the reward cannot fail to come.

In short, the plan is, to select each year from the breeding plat the yield from the fifty best seed potatoes and to further select from each of these the ten best tubers for the following year's breeding plat seed; and second, to provide improved seed for the general crop from the next best groups after the breeding seed has been selected. The general improved seed supply will always be just a year behind the breeding seed.

Potatoes of the same variety differ widely, as stated, and the grower must be continually on the watch for the appearance of heavy yielding strains. When such a strain is discovered all the further selection should be made from that strain.

At the Wooster Agricultural Experiment Station, two hundred hills were planted as above described. The best one hundred hills were dug and weighed and the best ten hills selected. Ten hills were planted from each of these best ten hills, or one hundred hills; also one hundred hills from the poorest yielding hills of these one hundred best hills, and one hundred hills from the remainder of the one hundred best hills with no reference to individual hills. Following are the results of these plantings:

TREATMENT	Total yield of 100 hills		Average yield per hill	
	lbs.	oz.	lbs.	oz.
Seed selected from best 10 hills out of 100 best hills.....	125	6	1	4
Seed selected at random from 100 best hills.....	115	1	1	2.4
Seed selected from poorest hills out of 100 best hills.....	81			12.9

These figures show a great variation in yields all from the one hundred best hills of the two hundred planted, while even the yield from the poorest hills must have been considerably greater than the average yield from potatoes planted in the ordinary way.

To show further the tendency of the potato to retain the parent characteristics, the experiment was carried through the following year. From one hundred hills selected from the lowest yielding hills of the year previous, the product was seventy-five pounds, while one hundred hills from the ten highest yielding hills of the year previous product one hundred and seventy-two pounds and one hundred hills from the potatoes selected at random the year previous yielded one hundred and thirty-six pounds.

To demonstrate the variation in potato seed, in 1907 the agriculturist of the Washington State Experiment Station planted two plats of potatoes, one selected from the field from the best looking hills of the 1906 crop and the other with seed from medium poor hills. The yield from the latter was sixty-one sacks per acre while the yield from the plat planted with tubers from the best hills was eighty-one sacks per acre.

HOME INFLUENCES

There is music in the word home. To the old it brings a bewitching strain from the harp of memory; to the young it is a reminder of all that is near and dear to them. Among the many songs we are wont to listen to, there is not one more cherished than the touching melody of "Home Sweet Home."

Will you go back with me a few years, dear reader, in the history of the past, and traverse in imagination the gay streets and gilded saloons of Paris, that once bright center of the world's follies and pleasures? Passing through its splendid thoroughfares is one (an Englishman) who has left his home and native land to view the splendors and enjoy the pleasures of a foreign country. He has beheld with delight its paintings, its sculpture, and the grand yet graceful proportions of its buildings, and has yielded to the spell of the sweetest muse. Yet, in the midst of his keenest happiness, when he was rejoicing most over the privileges he possessed, temptations assailed him. Sin was presented to him in one of its most bewitching garbs. He drank wildly and deeply of the intoxicating cup, and his draught brought madness. Reason was overwhelmed, and he rushed out, all his scruples overcome, careless of what he did or how deeply he became immersed in the hitherto unknown sea of guilt.

The cool night air lifted the damp locks from his heated brow, and swept with soothing touch over his flushed cheeks. Walking on, calmer, but no less determined, strains of music from a distance met his ear. Following in the direction the sound indicated, he at length distinguished the words and air. The song was well remembered. It was "Home, Sweet Home." Clear and sweet the voice of some English singer rose and fell on the air, in the soft cadences of that beloved melody.

Motionless, the wanderer listened till the last note floated away and he could hear nothing but the ceaseless murmur of the great city. Then he turned slowly, with no feeling that his manhood was shamed by the tear which fell as a bright evidence of the power of song.

The demon that dwells in the wine had fled; and reason once more asserted her right to control. As the soft strains of "Home, Sweet Home" had floated to his ear, memory brought up before him his own "sweet home." He saw his gentle mother, and heard her speak, while honest pride beamed from her eye, of her son, in whose nobleness and honor she could always trust; and his heart smote him as he thought how little he deserved such confidence. He remembered her last words of love and counsel, and the tearful farewell of all those dear ones who gladdened that far-away home with their presence. Well he knew their pride in his integrity, and the tide of remorse swept over his spirit as he felt what their sorrow would be could they have seen him an hour before. Subdued and repentant, he retraced his steps, and with this vow never to taste the terrible draught that could so excite him to madness was mingled a deep sense of thankfulness for his escape from further degradation. The influence of home had protected him, though the sea rolled between.

None can tell how often the commission of crime is prevented by such memories. If, then, the spell of home is so powerful, how important it is to make it pleasant and lovable! Many a time a cheerful home and smiling face does more to make good men and women, than all the learning and eloquence that can be used. It has been said that the sweetest words in our language are "Mother, Home and Heaven;" and one might almost say the word home included them all; for who can think of home without remembering the gentle mother who sanctified it by her presence? And is not home the dearest name for heaven? We think of that better land as a home where brightness will never end in night. Oh, then, may our homes on earth be the centers of all our joys; may they be as green spots in the desert, to which we can retire when weary of the cares and perplexities of life, and drink the clear waters of a love which we know to be sincere and always unfailing.—Saturday Evening Post.

THE SAVING FRENCH

"One of the things that strikes a visiting foreigner," said an observant Frenchman, is the fact that so many Americans have no idea of the value of money. They do not know how to economize in little things, or if they do they do not care to. Saving $5 may appeal to them, but saving 5 cents—no. In France we believe that saving the 5 cents makes it possible for us to save $5.

"Here is a case in point: I was amazed upon going out of my hotel the other day to see a big, husky cab driver having his boots polished. He probably paid 10 cents for the job. In Europe a cab driver would have had his own brushes and blacking.

"It is the saving habit that makes France a rich country and gives our people the wherewithal to buy American securities. It is the absence of knowledge of how to save in small things or the putting of it into practice that keeps so many of your people from being thrifty and makes the distance so great between your millionaire and your ordinary laborers."

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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INFORMATION NEEDED:—In the Mission department appears a pointed, heart-searching and thought-provoking article under the caption, "Home Evangelism." The writer cites conditions that are true in too many instances. He clearly defines the true, missionary spirit, and, in so doing, points out the only successful solution of all our missionary problems; namely, the creation of this spirit in the members of the Church. When each member is once possessed with this true mission spirit—a passion for lost souls—our mission stations will be abundantly supplied with both workers and funds, making a larger work possible. And the Church will at the same time be extending her borders in each community where there is a congregation.

We believe that our greatest opportunities as a Church are to be found in the rural districts. If the congregations in these districts take full advantage of their opportunities for gathering in the lost and making active workers of them, much of the work the city missions are doing may be avoided. In other words, many of those for whom the city missions are laboring are country-born and should have been saved before they came to the city. Here the country churches have an important work to perform in the evangelization of our towns and cities by winning the coming generation for Christ before they move to the centers of population.

Since the writer pointed out to us the solution of our problems the question of how to create this spirit naturally arises. We are getting tired of the incessant pleas for more money, more workers. This is a natural result because of our failure to see conditions as they are. We fail to see conditions as they are because we fail to get the needed information. We fail to get the needed information because there is no organized effort to supply it. And because of the foregoing we fail to have more of the real mission spirit. The creation of this spirit depends upon knowledge. The infusion of this spirit must necessarily be a slow process, requiring systematic and persistent effort. There are at least three mediums through which the needed information may be supplied, which we can only mention briefly.

First, we need a great deal more teaching and information from the pulpit. That the pulpit has been and is doing much cannot be questioned. However, our ministry should be still better informed and have a larger overflow of this spirit. It is the overflow of our life that moves and inspires others to work with us. Let every minister of the Gospel catch the vision and inspiration of the mission of Christ, which is the mission of the Church, preach it earnestly, and before long the laity will also see and be moved by it.

Second, we need more Sunday school teachers with a burning passion for lost souls; teachers who can inspire those whom they teach with a like passion; teachers who will teach the boys and girls the spirit of sacrifice, teaching them that they are but stewards and that the firstfruits of their increase belongs to the Lord, thus implanting in the coming generation this true missionary spirit. In no other way can they give the work of soul saving so great an impetus and multiply their lives so often.

Third, we notice that those churches and denominations are most active in missionary enterprises who are making systematic efforts to inform and educate their people. They are investing in literature and through organized effort are bringing and teaching it to their congregations. A certain denomination within the last ten years organized 12,000 mission study classes with remarkably favorable results. We need information. We need to be taught systematically. We need to be taught persistently.

May the Church speedily put forth an organized effort to supply the much needed literature and to have it systematically brought and taught in the various congregations. Then, and then only, can we look with confidence toward a realization of better conditions in the future.

Both sacred and profane history are replete with the accomplishments of men and women possessed with a noble purpose. Those who left their impress upon the world for good were men and women moved by purposes bred of convictions for the right and truth. While their lives are an inspiration and encouragement for us to press steadily onward toward the realization of our purposes, however, the mainspring to urge us on is within our own lives. Mission literature is filled with examples of such men and women. We wish to call your attention to a brief sketch of such an one, found in the Mission department, entitled, "A Missionary Pioneer," as an example of the power of a God-given purpose, and what was accomplished thereby.

Perhaps the reason that some individuals as well as some churches have so little religion is because they do not "export" enough of what they do have. The more we give the more we shall have, is a law of the Kingdom.

CHRISTIAN LIFE

PURPOSE

A man with a purpose based upon principle, is strong, irresistible. He knows no defeat. Reverses are spurs that give him a greater impetus to push toward the realization of his purpose. His face is set; he must go to Rome. He will accomplish his end in spite of reverses. The concentration of his energies and powers that result from his purpose, enable him to surmount stupenduous difficulties. As the icebergs on the Arctic Ocean that are seen moving against the surface currents, drawn along by a stronger undercurrent, so is he irresistibly drawn along against all the surface currents of opposition.

The purpose that will enable a man to conquer, is a heart-purpose, a purpose born of the soul, born of convictions for the truth. One reason why many people make a failure of life is because they are not moved by heart-purposes. Their life, their heart, their soul are not set as flint for the accomplishment of that which is good and true. They desire the best in the Christian life, but they lack the purpose to strive earnestly for it.

A man moved by a heart-purpose is invincible because of the fact that God is one with him. He and God are on intimate terms. God prepares the way for him to carry out his purposes. After Daniel had purposed in his heart not to defile himself, God brought him in favor with the prince of the eunuchs so that he was permitted to carry out his purpose. In innumerable ways God causes opposition to melt away before the man moved by an honest purpose. Mountains are removed, chasms are bridged, darkness is dissipated. The one thing that keeps many from realizing the highest and best in the Christian life is the lack of a vigorous purpose. A heart-purpose, born of a God-given conviction is the golden key that unlocks the entrance to the realization of all that is good and true, pure and holy, worth while and eternal in this life and the life to come. Have a purpose, have conviction, and God will work with you.

BUT ONE THING NEEDFUL

"You must have looked about you enough to have discovered what is the particular curse of this day—it is affairs. We—Americans especially—are slaves to the liquor activity as truly as a drunkard is a slave to wine. We must be doing and driving our tired bodies from breakfast to business, and from business to a meeting or two, and late home again to bed. With a perfect mania for organization we meet each new demand, not with an attempt to adapt the machinery which we already have to our purpose, but with a new machine. Even our religion is systematized and organized until the juice is almost squeezed out of it, and the church worker, who ought to be a distributing agent of sunshine and cheer, is often warped and twisted into an irritable holder of presidencies and secretaryships and superintendencies. Loving hearts are thrown underneath the boilers of the creaking, groaning organization, and lives which yearn to serve are worn out in the fruitless effort to make the wheels go round.

"You must have felt this condition, even if you haven't analyzed it, and you would have known the remedy had you studied your Bible faithfully in these last years as you did in the days before you became such a successful man. Jesus Christ, who came to earth to take the biggest job, whose work, when He laid it down, was taken up by some millions of men who, altogether, are falling far short of doing it as well as He did—He had an excuse for being overburdened, if ever man had. He was a million man-power Man. Yet He was never overworked. There was never a moment in His life so full, never a duty so important that He could not turn aside to bless a little child, or speak comfortingly to a sorrowing one. In those last days which were packed so full of apprehension and sorrow for Him, there was still time to heal the sick and lighten the burdens of the poor. Jesus Christ, who carried the world upon His shoulders and mankind upon His heart, was never in a hurry, never petulant, never too busy or too tired.

"If He had patented the secret of His success and charged His disciples never to divulge it to the world, we should consider that knowledge the most precious in the world, and should make long pilgrimages to Jerusalem in the hope of finding some scrap which should tell us how Christ managed to live such a life. But He has written the whole formula out for us and given it free of charge, and having it for nothing like the sunlight and the air, we consider it of little importance. He lived out the advice that He gave to Mary to whom He said, 'But one thing is needful.' He meant it; why don't you prove to yourself that He did? Put one thing is needful With the first great choice made, the others arrange themselves for us, in a most charmingly easy and natural way. The feeling of rush and hurry is lost; it seems as though God put into each day just the things that could be comfortably accomplished for Him; and wound up each one with hours of self-refreshing sleep. The narrow path does not admit of many turnings aside into the things which are nonessential. There are plenty of people to be picked up along it, plenty who have stubbed toes and broken hearts. But some way one has time for all these things when he has chosen the one thing that is needful."—Home Herald.

FAMILY WORSHIP

It matters not what societies and organizations there may be for the nurture and development of Christian life, there is nothing to take the place of the Christian home, and there is nothing in the home to take the place of family worship. Other things being equal, there is most of piety and strong character to be expected from that home in which God's Word is read daily and prayer offered to God by the united household. Out of such homes go men and women to walk reverently before God to do His will and to serve Him in their generation.

A community can be no better than its homes, and a church often lacks spirituality because its homes are deficient in divine grace. Where parents lead their children to serve God, the pastor can lead the community to follow Him. But, however good and pious the pastor may be, he is sure to be weak if the parents are not upholding his hands by piety in the home, as Aaron and Hur upheld the hands of Moses.

If the people of this age want a real revival let them commence working for it and praying for it at home, with their children gathered about them in the exercises of family prayer. God blessed the house of Obededom while the ark of the covenant abode under his roof, and He will still bless the homes where He is loved and honored, as He can not bless "the families that do not call upon His name." The Jewish fathers were to hold the Passover service in their homes and they were to explain to their children what they meant by the service, and out of that fact grew up a whole nation that was knit together as one great homogeneous people.

Many fathers excuse themselves from holding family worship by saying that they are so hurried that they do not have time. There is certainly some time during the whole twenty-four hours of each day when the entire family could be gathered together for five or ten minutes. Presumably it is just before breakfast or just after the evening meal. Let all assemble gravely for a little time. Let a passage of Scripture be read aloud by the father, and then, kneeling down, let a short prayer be addressed to God, thanking Him for His mercies and beseeching Him for continued protection, forgiveness, guidance and grace.

Such scenes as this made Scotland great as a God-fearing people, or occurred because her people were and have been God-fearing. We must make a new effort to establish, or to re-establish, family worship in all our families. We cannot afford to do without it

in one single Christian home.—Herald and Presbyter.

"A FALSE PORTRAIT"

SADIE BRUBAKER.

The three words which Christ spoke in His remarkable sermon on the Mount, "Consider the lilies," come home to me in a very forcible way. "Look upon the lilies, behold their modesty, their contentedness and purity, now ye are to be like them." I stand and gaze on the helpless lilies, and see in their depth a perfect character. I then look into my own sinful, impure, life and with a feeling of shame I say within my heart, "Ah, blessed lilies must you be thus disgraced, with me for a likeness"?

But there is another false portrait set out before the world, far more serious. Was it not God's design that all those who accept Him, should stand forth as an image of Christ? Truly God expects it, the world expects it too, they measure Christ's character by the life of the Christian. Are we misrepresenting His character by a false portrait?

It would indeed look sad to see the child of a good, noble mother, draw a hideous likeness of mother and hang it on the wall, when mother had lived and served lovingly on earth, and now passed over into the better world. Yes, we would look upon it as a mark of gross disrespect and ingratitude.

Now let us think just as seriously of the kind of portrait we are drawing of Christ Never does a thought become more heart-searching than this, "Am I what God has designed I sould be?" It is heart-rending to look at the so-called Christian world today and see the many who are misrepresenting the real Christ-life to the sin-lost world. And sadder yet to think of the many false portraits now in view, of the meek and lowly Lamb of God. Do we appear as a perfect portrait of His character or as a mere cartoon of a doubtful character?

Larned, Kans.

WHAT HAVE YOU DONE?

A young man applied for a place as draftsman in a great establishment. The first question that was asked him was, "What have you done? Bring me some of your work."

A lad who had been taking a course in an industrial school is very proud of bringing out the different pieces of wood and iron he has wrought out. Some of them are very fine, indeed. There are gates and pieces of wood mortised together; there are boxes and wide slabs of wood so nicely joined that one can scarcely see where they come together; and to cap the climax he shows the visitor a beautiful gavel and a neat cup turned by his own hands out of mahogany. In iron there are also many excellent pieces fashioned by the lad in school.

Everywhere the world wants men who have done something, or who show that they can do something. There is no place for the man who, in answer to the question, "what have you done?" must say, "I have done nothing!" Very quickly the door swings shut in his face and he must either go to work and learn something or be set down as a failure in life.

Ask yourself this morning, "What can I do?" And if you can give only the answer, "Nothing," set about it today, this very hour, to fit yourself for something.

Come now a step higher. Some day the question, "What have you done?" will be asked by one who has the widest field of labor of any in all the universe, and if the word, "Nothing!" slams a door in the face of men in this world, be sure that there will be far less hope of entrance into that wider realm for him who has nothing to show for the time he has spent here.

Have you ever helped anybody? The world is full of men and women who need help. You meet them at every turn. What have you done to make anybody's burden lighter? Is there a friend who has been lifted over a tight place by you? Have you ever spoken a kindly word to one in trouble? When the storm was black everywhere and the night was chill have you taken a lost wayfarer by the hand and led him out where the sun was shining? Have you kept your own heart clean and done the best you could to show somebody else how he may keep his so, too?

What have you done?—Onward.

ORDER

H. T. MILLER.

Am I in the realm of order when I enter the precincts of prayer? Do I move, and am I moved upon by secret, silent touches which are beautiful in their action, firm in their pressure, high in their aim and gentle in their expansive power? Machinery gives the thought of harshness, a grinding hum, and friction and waste come in as a result. But when the rose bud expands, there is no grind, no sound, no loss, no toil. There is no resistance, no expulsion, but a soft adaptive, regulating breath, which enfolds like the mist and refreshes like the dew and enlarges like the sunbeam. The perfume is not forced, but free, the hidden life comes up, goes out, a burden to the air, a benison to the soul.

I enter only partly in command of myself; yet there is surely a mind that is amendable, a spirit not a stranger to love, a conscience which is mysterious, and a soul which is reflective. A satellite coming within the sweep of divinest tides, drinking at the fount where all immortals drink.

I have left behind the loose, disjointed will, the dark, the dust, the clay, the numbness of confusion and toil. My sail feels the pressure of the breeze

There is method, definition and purity of aim. I move as the silent stars move, I think with the punctuality of heaven's clock work, for thought comes not at random. My prayer is devout, because my heart is fixed. His whispers give music, His progress is melody. I do not float, I am planted according to symmetry of the creative mind.

I am impressed with the system of ranks, one star different from another star. O the sway of heaven, some above, some beneath me, but in all there is rest, progress, destiny, the dial-plate is never obscured, the flow of the divine continuity never fluctuates. The broken fragments of life are left behind, we urge on to the imperishable goal.

We do not work for the sake of the rest, but rest as a preparation for the largest work. Ambitious fires burn out, jealousies brood not, competition comes not, the only activity is the quiet interrogation of the navigation of the skies.

Vineland, Ont.

FAMILY LIFE A TEST OF PIETY

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a snap here and a cuff there, and we see how out of sorts everything gets. The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate in unison, giving tone for tone, rising in harmony or discord together. The children grow up saucy, and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute with clothes on. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth; and the house is haunted by ugliness and domestic brawls.

Is that what God meant the family to be—He who made it a place for love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine idea can be realized. There is sunshine enough in the world to warm all. Why will men not come out of their caves to enjoy it? Some men make it a point to treat every other man's wife well but their own—have smiles for all but their kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; where courtesy is shown to all save our friends! If one must be rude to any, let it be to some one he does not love—not to wife, sister, brother or parent.

Let one of our loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave can not hide the white faces of those who sleep. The coffin and the green mound are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved. —Golden Rule.

There are now in the foreign fields 21,834 missionaries of all denominations and countries, against 19,875 in 1908. The number of adherents to Protestant churches, though not all members, on various mission fields, aggregate 4,866,661.—Missions (Baptist).

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

XII

J. A. Ressler.

When we arrived at Dhamtari Brother Hotle received letters from home that made him anxious to push on as fast as possible. As the illness of Brother Page might delay us somewhat, the next morning he started off afoot alone toward Raipur. Brother Good had an excellent knowledge of the language of the people and as he was to remain with us we thought we could get along all right. Brother Hotle reached his home in Raj Nandgaon safely as we learned later.

But about an hour after he left Dhamtari, Brother Good took his bed with a violent attack of fever. He was lying in one room and Brother Page in another. Both were very sick men. While I would be giving one of them attention the other would call for help. And so I was kept trotting back and forth the greater part of that day. No rest or sleep. In order to give the sick men better accommodations we hired another cart to take us in to Raipur. In the evening we started out with Brother Good in the new cart, Brother Page in one of the old ones, the two native boys and our provisions in the third cart. I walked. We had not gone far until we found that one of the oxen in Brother Page's cart was very lame We met a man who told us that we could get an ox in the next village. One of the drivers and I went ahead to find the ox.

After a good deal of delay and an exercise of my best Hindi we got an ox, but after he had been tried we found the lame one better and so we sent back the borrowed ox and proceeded slowly. Brother Good's oxen were fresh and went on rapidly. The moon set about midnight and left the night very dark. Then I carried a lantern along to show the way. About three o'clock we heard a voice by the roadside. It was Brother Good. At a place where the road is very level they missed the way and had spent about an hour in regaining it. By the light of the lantern we were able to go on until daylight came.

At daybreak I crept into the cart beside Brother Good and slept. That was a sleep. I do not think I was half a minute in a horizontal position in that jolting cart until I was fast asleep. One hour later we arrived at Darba Inspection Hut, halfway to Raipur, and I got awake. Brother Page had had a night of intense suffering. He had not slept, he had pain in every part of his body, and the jolting of the cart had given him additional pain at every step of the oxen. Brother Good was a little better than he had been the day before. The fever had not gotten hold of him so firmly and this was his "well day."

Brother Page declared that it would kill him to go on the twenty-four miles to Raipur in that cart, and when we looked at his emaciated form, his sunken eyes, and noted his constant high temperature, we were ready to believe him. A Road Inspector (a government officer) came along just then and he very kindly arranged to let us have a bed from the Inspection Hut, and from the village nearby we arranged to have eight men to carry Brother Page in to Raipur. These arrangements took the greater part of the day. By evening we were ready to start. We sent the two slow carts on ahead an hour or two. I had caught about an hour of sleep during the day.

The men carried Brother Page's bed in relays of four men each. They have a way of carrying loads in India on a sort of trot and they do not go slowly. The plan was that I walk with the men to see that all goes well for a little way and then rest in the cart until the moon set. Then I wanted to carry the lantern until daylight. I went with Brother Page for about five miles and then, as all was going well, I fell back and wanted to get into the cart. The cartman did not stop for a moment but asked me to go ahead again and tell the men, carrying Brother Page, not to go so fast so that he could keep up. Good naturedly I consented and soon caught up with the men. On the high ground, near the Abhanpur station, on what is now the Raipur-Dhamtari Railway, they waited. The cart did not come. We thought we heard the bells of the oxen. How long we waited I do not know. At last I told the men to go on slowly and I fell back to catch the cart. I went back about a mile and discovered that the "bells" we thought we heard were frogs in a swamp! Then I remembered that at the place we had waited with Brother Page there was a turn in the road and there was a short-cut across a moorum plain. There was where our cart had passed us. I started out to catch our party.

(To be continued.)

HOME EVANGELISM

Rudy Senger.

One of the chief duties of the Christian Church is to give the Gospel to those who are unsaved. When this work is done outside our home congregations we think of it as mission work, but in principle it is the same wherever met with, although it may vary in method in different places and when done for different classes of people. Our present way of thinking demands that everything be classified, and the subject of missions is seldom discussed without first dividing it into the two classes "home" and "foreign." It is the purpose here to bring mission work in its most fundamental aspect as close home as possible. This subject is not to be discussed at the expense of foreign missions, but rather in their support.

Interest in missions is often considered the test of the spiritual life of a congregation, although we do not believe that we can justly draw any conclusion from any one phase of its life or activity. Yet no congregation, or individual for that matter, can be said to be spiritually alive which does not have an interest in the salvation of others; nor can they have a genuine interest in foreign missions who do not have an interest in home missions, or in the unsaved with whom they meet daily and personally. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (I John 4:20). The principle involved in these words is that it is at least inconsistent to pretend to have an interest in that which is beyond the horizon of our personal experience, when we have no interest in that with which we are familiar. Hence we conclude that the attitude we take toward our home missions and toward the unsaved within our own communities determines the genuineness of our mission spirit, and to test this spirit we must determine how much of our activity and talk about missions is really a passion for the salvation of lost souls.

Let us at this point make an introspection of our own attitude toward mission work and ask ourselves, "Have we the mission spirit?" We always turn out in large numbers when we have mission meetings, we talk with enthusiasm about missionary movements, and discuss them at all our conferences. We are provided with a general and several local mission boards, and have a number of mission stations at home and abroad, so consequently we conclude that we have something akin to the mission spirit. Yet when we are continually wondering how soon certain mission stations will become self-supporting, when our fears are aroused at every mention of new stations, when we complain that others are agitating missions too much, and when our mission finances must constantly be coaxed it would seem that as yet we have not caught the real spirit of missions. We can not draw our conclusions here, so let us go

deeper and look within. How often during the last year have we been moved from an inward impulse to persuade some unsaved soul to accept Christ? How often in our daily prayers have we sent heartfelt petitions to the throne for certain individuals for whose salvation we have been yearning? Do we pray for the unsaved definitely and continually, or only in general and during special occasions? Is our life and conduct circumspect "to the end that our prayers be not hindered" (I Pet. 3:7, R. V.)? How does our inner motive respond to these natural tests?

So we may at least conclude that the majority of us are interested in missions. While for the most part we have the assurance that this interest is active and aggressive, there remain a few evidences of a spirit of indifference, and as to having a genuine passion for the salvation of lost souls as the basis of our missionary zeal we have plenty of room for improvement. In this age of cosmopolitan interests it is easily possible to look beyond our horizon and forget the unsaved with whom we have to deal personally.

We are too much inclined to think of home missions as stations located in our large cities in which the workers are supported while devoting their entire time to Gospel work. This conception is too limited. There is much being done, and much more that ought to be done in rural communities and out-of-the-way places, personal and organized, supported and unsupported, which is just as real mission work as that of any of our stations in Philadelphia, Kansas City or Chicago. We need a larger conception of what home mission work means, a conception that is more fundamental and more inclusive. We need to conceive of every home congregation as a mission station and of each member as a missionary. We are all familiar with the strawberry plant, how it puts out runners, and at each point where these touch the soil a new plant springs forth to become another propagating center. This is what every congregation ought to be—a mother plant, establishing outposts about itself, which in turn likewise become new centers from which the Gospel is to spread into new territory.

Is it not true that in many cases our home congregations make no aggressive attempt to reach the people around it other than merely to announce its meetings, and then take for granted that everybody knows where they are, and whenever these people feel like it they can come expecting to be made "perfectly welcome?" Is this fulfilling Christ's command, "Go out into the highways and hedges, and constrain them to come in, that my house may be filled" (Luke 14:23, R. V.)? "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted" (Matt. 5:13): that is, if the Church does not have enough interest in rescuing souls to go out for them, the question arises as to how they will ever become saved.

We have in the past decade had two methods of increasing our seating capacity in our over-crowded places of worship. The one most frequently used is to "pull down .....and build greater" and then "take our ease, eat, drink, and be merry" (Luke 12: 18-21). The other is to extend the borders by building several churches near the outskirts of the district and utilize more of its home talent and reach more unsaved people. Compare the relative value of these two methods in the light of Christ's interesting comment as given in Luke 12:21. Many of us are getting too dignified in our social life to soil our hands in breaking the Bread of Life to our needy neighbors; or to drive a few miles on Sunday afternoons to evangelize a nearby community. "We are too busy" to visit from house to house during the week, and some of us have gotten so far as to actually believe it wrong to conduct street meetings, even in the face of the fact that Jesus positively declared that our Christian duty was to "Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame" (Luke 14:21).

A serious danger which often creeps upon a congregation without being perceived is for it to become a kind of social club (differing from other social clubs only in its religious aspect) meeting weekly for a general good time together (religiously of course); and the larger the membership, the richer in material wealth and the greater in intellectual attainments the more subtle this danger becomes, despite the fact that these are legitimate and desirable means, even for Christian service.

That we may avoid these dangers and difficulties it becomes necessary to cultivate the spirit of evangelism in our home congregations and among all our members. Some of it can be taught to the children in the Sunday school and much can be done from the pulpit. But no department offers itself to this end more readily than the Young People's Bible Meeting. There ought to be several topics each year upon this phase of the work. The younger members should be taught the value and method of personal work, "won by one." A little organized effort in this particular might prove helpful. An invitation for persons to confess Christ has already at times proven fruitful and with lasting results. Everyone should learn the blessings to be obtained from the cottage prayer meeting and house to house visitation. But above all we should experience the power of intercessory prayer, which should have our first attention and supply the motive force for all our efforts along this line.

When once the spirit of home evangelism gets full possession of our congregations we can expect our missions to feel a new and more sympathetic response to their appeals. In that day we will not need to be coaxed all the time for means to support them, for we will have a spirit which will enquire into the matter and forward the money in advance. It is then that our foreign missionaries will feel a new impetus floating over the waves to inspire and help them forward to greater conquests for the kingdom of Christ.

Goshen, Ind.

CUSTOMS AND SUPERSTITIONS OF THE AGIKUYU PEOPLE

IV

A. OYER.

Property and Inheritance

When a man dies his property goes to the son, and if he has no son it goes to his brother, wife and all he has. If he has no brother the property goes to the oldest son of his uncle. The wife or daughter cannot inherit property. They are held as property the same as sheep.

Relationship

The terms of relationship differ in some respects. The children of brothers do not call the brother of the father uncle; the children of the younger brother call the brother of their father "baba mukuru," or elder father and the children of the elder brother call the younger "baba munini," or, literally translated, "little father." The sister's children call the brother of the mother uncle and vice versa. The brothers as well as the father of the children's children are called grandfather.

If a woman lives to see her children down to the third generation she is called grandfather, as they put it, because she has lived so long on earth. On the mother's side the brother and sister are called uncle and aunt.

They do not intermarry with relations. It is very bad according to their custom. If one breaks the custom a sheep must be killed. It is killed by a certain tree in the woods, and the husband and wife are tied together to the tree with the intestines of the sheep. A very old man, not a relative, cuts the intestines with a knife, after which they are no more relatives; it finishes the relationship. Before this is done they are hated by their people. If they refuse to sacrifice their children would die.

Circumcision

Circumcision in itself is not bad, if it were not for the awful things connected with it. Before a boy or girl is circumcised they are born again, as they call it. A sheep is sacrificed. The children are painted from head to foot with the dung. The father, while taking his children through the ceremony, blesses them and says, "grow, become strong and fat." The boy then goes to his mother's hut and remains there three days, then goes back to his father's hut. They, however, sometimes are born again when quite small. If so, they are not taken through it again at circumcision time, but none are circumcised without being born again. When the time for cir-

cumcision comes, the man who does the circumcising eats a lot of meat given him by the people that have children to be circumcised. Each parent makes a lot of beer and takes it to the man to be drunk after circumcision. After circumcision the boys and girls are thrown together in one hut for eight days. After that they dance and carouse for about six weeks. During this time they can go to their brother, sister or relative and be given whatever they ask for.

All are circumcised. If one would refuse to observe this custom he would be beaten and cast out by his people.

Circumcision time is certainly a time of rejoicing for the enemy, a time when the vilest of vile sin prevails. Vile is no name for it. May God speed the day when these things shall be ended and the power of darkness have no more dominion. Sin and superstition are seen on every hand. It seems almost impossible that humanity can become so degraded, but when one thinks of the generations of heathenism back of them, one often wonders that any humanity is left at all. Christ is able to save to the uttermost them that come unto God by Him. Nothing but the blood of Christ can lift these people out of their sin and superstition, but how can they believe if they do not hear, and how can they hear without a preacher? May God speedily thrust many laborers into His great harvest field. The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.

Yours for souls in darkest Africa,
Amos Oyer.

Matara Station,
Kijabe, B. E. A. via Mombasa.

INSPIRATIONAL QUOTATIONS

From Toronto Mission Reports

Preach as though it were the first and only chance of people hearing the Gospel.

It is the need for individual regeneration which vindicates the existence of Christian missions.

We have no business to expect God to save people from an environment which it is our responsibility to transform.

No one ever loses by doing good.
Do all the good you can: In all the
Ways you can, at all the times you can,
To everybody you can.
Go: let your deeds His praises prove;
To all make manifest His love.
To you the Master shall be nigh,
For you He has been raised on high.

Blessed is he that considereth the poor.
He that giveth to the poor lendeth to the Lord.
Neither is their salvation in any other.
They went everywhere preaching the Gospel.
Go ye into all the world and preach the gospel to every creature.
We pray you in Christ's stead, be ye reconciled to God.
I am come to seek and save that which was lost.
I am not ashamed of the Gospel of Christ.
Blessed are they that put their trust in Him.
My God shall supply all your need.
Train up a child in the way he should go.

THE CHURCH AND THE CITY

A. Social Conditions Confronting the Church

1. The growth of the city.
From 1890 to 1900, the total increase in population in the United States was 20 per cent. During the same period the population in the cities increased 37 per cent. Whereas in 1800 only 3 1-3 per cent. of the population in the United States lived in the city, today 33 1-3 per cent. live in the town.

2. The elements of social unrest.
Lack of a living wage. Back-breaking labor. Poor and insufficient food. Lack of leisure. Swift approach of old age. Hopeless poverty. The filthy slum. The unsanitary factory. The dismal future. The lost "ethical" soul.

3. The problem of the immigrant.
The 160 cities in the United States having a population of 25,000 and over contain over 50 per cent of the entire-born population of the country.

4. The problem of the negro.
In 38 of the largest cities of the United States during ten years, the negro population increased 38 per cent, while the white population—including immigrants—increased only 33 per cent.

5. The problem of the tenement.
There are 300,000 absolutely dark bedrooms in the tenements of New York City.

6. The problem of the child.
"The death rate of infants among the rich is not more than 8 per cent, while among the very poor it is 40 per cent."—Dr. Drysdale. "In a study of vital statistics in Erfurt, Germany, for a period of twenty years, it was discovered that for every 1,000 children born in working-class families, 505 die in the first year, 173 die among the middle class, and only 89 die among the higher class during the same period."—Dr. Wolf.

7. The problem of the department-store clerk.
Thousands of these young men and women in the city are compelled to live in desolate hall bedrooms.

8. The problem of the saloon.
Centers of corrupt political power and breeding-places of vice, but practically the only centers for workingmen in their social and economic life. Nearly every trade union in America is compelled to meet back or over a saloon.

The introduction of labor-saving machinery on the farm drives the farm-hand to the city, while the introduction of better transportation facilities sends the city business man to the suburbs.

B. Social Forces Challenging the Church

1. Organized labor.
Invites membership regardless of race, creed or color. Americanizes the immigrant. Gives sick, out-of-work and death benefits. An influence for more temperate living. Supplies a liberal education in its meeting-halls and through the labor press. Opposes child labor. Demands a "square deal" for women in industrial life. Struggles for better sanitary conditions. Shortens the hours of labor and increases the rate of wages. Fights for universal peace.

2. Socialism.
World-wide in its propaganda. Possesses a literature written in the language of the people. Conducts more open-air meetings than all the churches combined. Directs training-schools for its workers. Organizes Sunday schools in the principal industrial centers. Enlists strong forces of volunteer preachers. Has become a religion to hundreds of thousands. Most aggressive in the "down town" fields deserted by the Church. Is utilizing many of the best principles of the Church, but claiming them as a monopoly.

3. Some general facts and principles.
The Church is slowly but surely losing ground in the great centers of population. Underlying the spirit of social unrest there is a deeply religious spirit among the masses. God is not dependent upon the Church for the carrying out of His plans for the redemption of the world. The Church is responsible for the spirit of social unrest, and she must finish the task which she has begun.

C. A Social Program for the Church

1. The Church must study the problems of the people sympathetically.
2. The Church must stay by the people and help them solve their problems.
3. The Church must adapt herself to the needs of the people in the community.
4. The Church must raise up a company of competent leaders for the people.

—From the Assembly Herald.

EXPERIENCES ON TOUR

MARY BURKHARD.

During the month of January I was permitted to make another tour in the villages. I had with me two colporteurs and two Bible women besides the cartmen and servants. The latter did most of the work of moving camp and making the living arrangements, leaving the rest of us free to perform our mission of teaching the people.

We arrived at our first camping place late in the evening. We erected our tent in the moonlight, after which we had our evening meal and went to rest for the night. The next morning we went to a nearby village where the people listened well to us and bought a number of books. We were invited to the house of the Malguzar, where we visited with the women. Here they served us with milk to drink. In the afternoon we visited in the Malguzar's house of the village, where we camped. Here many women gathered. We told them the story of Jesus which was all new to them.

The next morning while the men moved camp we stopped in a village on the way. When one of the Bible women was explaining a song we had sung, a man interrupted and said:

"Say, is this Jesus you talk about the same as Ram, the son of Dasarath?"

"No."

"Well, who is he?"

"He is the Son of God. Ram is the son of Dasarath, he was a person like we are."

"No, but Ram is God."

"That could not be for he was only a man."

"Who made Ram?"

At this, knowing he was simply trying to entangle us, and disturb the meeting, I answered and said:

"Why God made Ram, of course; He made all men. Now listen, while I tell you a story."

I changed the subject and read from John 10, telling about the good shepherd, a story which the people always enjoy, and although the thieves and robbers represented Ram perfectly, I did not tell them so. The man spoke a few times, but we ended all argument and simply told our story. I was also successful in getting two groups of women to listen to the two Bible women and look at pictures of Jesus in a book, while I sat in the "Chahra" and occasionally sold a book. In Jhiria we sold a number of books to the school children.

In another village, called Nawagaon there was a Pandit who knows something about Christianity. He urged the people to buy the "Jesus books," calling Jesus, "Yisu Maharaj," meaning "Jesus the Great King." How we longed for such a bright young man, already looked up to as a teacher, to know personally the Great Teacher and to follow Him and be their shepherd to bring them to the fold of Christ. Will you pray for him and all such? This is the village where our faithful and good girl, the jewel of the girls' orphanage, came from during the famine. So weak and sick and starved she scarcely survived, but thank God she was spared and for ten years she has been doing so much for the other girls and has been such a help to the missionaries.

Another interesting place was Kareli. Here a crowd soon gathered and was so noisy we could scarcely do anything, but finally after Anna Lois and I got back into the "Chahra" and sat where they could see us, they listened to our talk and bought a number of books.

At Mongolor we spent a day and two nights. Here, feeling tired and having a lot of letters to write, I took a day off and wrote letters. In the afternoon the women went to the village, but the people asked them questions they could not answer, trying to entrap them. They also asked them to bring the Mem-Sahib to the village; they wanted to see her. But the Mem-Sahib felt that she was not there to satisfy idle curiosity, so did not go. The colporteurs went to the school but we got the impression that the village was rather "stiff" Hindu. In Barna, too, the people were very anxious to **see us**, but did not seem to grasp teaching.

Belardona and Korgaon were interesting. There we found people who had heard the Gospel before and who loved it, but had not forsaken idols. In all we women went to twenty villages, spoke to about three or four thousand people, if the Bible women counted correctly, which I would not vouch for as being altogether accurate. The men were in twenty-eight villages more. Over two hundred books were sold.

In the last village where we spoke, I noticed a person dressed like a woman, but having the size and features of a man. I watched him closely and saw it was a man, and as I had not heard of this class of people before, it made me uneasy. I made it a point to leave soon; on leaving I saw another one. After we were out of the village my people told me there is a class of people who are called Kunbis. They are all men who dress as women and they are very wicked. They sometimes compel men to join them and do as they do and they often take things from people by force. They make their living mostly by stealing. I am told there are some in most villages, and that the brother of one of our orphan boys is a Kunbi.

Let him who has the idea that it is any easy task to stand under the "shade of the palm tree" (however, the palm tree makes no shade, and we seldom stand under the tree even) and teach the heathen who "know nothing," and most anybody could teach them, change their ideas and decide that our warfare and work is better expressed in the language of Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And it is only the wrestling with God in the "closet" that secures the victory in the field and you as well as the missionaries are helpers and wrestlers in this.

Dhamtari, India.

March 17, 1910.

A MISSIONARY PIONEER

The Rev. Gordon Hall came to India in the year 1812, together with four other pioneer missionaries. There he met with many reverses and rebuffs from the East India Company's officers, who for a long time positively refused to let the missionary band remain in India for carrying on their chosen work. In Bombay, Gordon Hall seems to have been the leading spirit, in refusing to listen to the ultimatum of the governor, in finally overcoming all their difficulties, in establishing the mission on a firm basis, and in finding suitable quarters for the mission families. He even went to Mahableshwar, a place which was most difficult of access in those days, in order to devise plans for establishing a health station there.

On the 19th of December, 1816, Mr. Hall was married to Miss Margaret Lewis, an English lady, who had resided for many years in Bombay and was at the time of their marriage well acquainted with the character and manners of the natives of India.

Mr. Hall was fond of going off on long tours, not only into the Konkan, the country adjacent to the city of Bombay, but he was also known to extend these tours far into the Deccan, or highlands of the interior. He was usually accompanied on these tours by a couple of lads, one of whom, Thomas Graham by name, afterwards obtained a considerable reputation through the excellent service that he gave to the mission in its printing establishment that they had erected in Bombay for the publication and distribution of tracts and books. On these tours he distributed large numbers of these same tracts and books, administered medicine to the sick, and preached the gospel of the Master, Jesus Christ, to the assembled crowds. While engaged on a tour of this description at Nasik, in the year 1826, he found a severe type of cholera prevailing in the place. Having finished the supply of books and medicines he had on hand, he thought it prudent to return to Bombay to replenish his stock of these articles and to revisit his colleagues. His first stopping place for the night on the return journey was this same Dodi-Dapur, about thirty miles from Nasik. He put up for the night on the veranda of a heathen temple, and got up at four the next morning to commence the day's journey, when he was seized with spasms of so violent a nature as to cause him to drop helpless to the ground. The little medicine he had left proved of no value, and recognizing the true nature of the disease that had fastened hold on him, he soon told his attendants that he would not recover. After

giving directions about his watch, clothes, and the manner of his burial, he assured them that he would soon be with Jesus. He urged the natives around him to repent of their sins and forsake their idols, that they too might go to heaven. He prayed repeatedly, with earnestness, for his wife and two children, who had left him several months previously for a sojourn in America, on account of the serious illness of both of the latter. He prayed also for his missionary brethren and for the heathen around him, and then yielded up his spirit to God. With much difficulty the two lads procured a grave in the Mohammedan burying ground which they found in the place, and covering the body with a blanket as with a shroud they laid it coffinless in its last resting place. Thus died and thus was buried on the 20th of March, 1826, one of the first missionaries of the American Board to India, in the forty-second year of his age. Four years later a stone monument was erected by the mission to mark the lonely spot of his interment.

Mr. Gordon Hall's life was marked by great decision of character and by unyielding principle to what he thought to be right and pleasing to his Master. Had he been a common man he would have yielded at Calcutta, and later on at Bombay, to the preemtory commands of the British government and taken free passage to England. This would have given complete satisfaction to his friends in America, who could not bear the thought of his staying on in a country which was hostile to his mission. Instead of going off, however, and leaving what seemed to him to be God's chosen opportunity of reaching the millions of India, he stayed on in the country, being willing even to endure bonds for a time, for the Master's sake. While in durance, he conceived and framed that last appeal to Sir Evan Napean, the governor of Bombay, which finally resulted in complete success and in the establishing of the mission on a firm basis, the first, in the providence of God, to be established in that important section of the foreign field. In so doing he became an example to Christians the world over of the power and efficacy of having fixed and settled principles upon the subject of so vital a question as that of establishing a mission to the heathen. The lives of such men as he must inevitably tell in the regeneration of India and the world to Christ. Surely his life given freely for the emancipation of India from the thraldom of Satan cannot be said to have been in vain.—Missionary Herald.

"Why are the Methodists making such forward strides at home and abroad, leading the way in Christian effort? Part of the answer may be found by the seeing ones in the fact that nearly **twelve thousand mission study classes** have been organized in that alert denomination within the past ten years, and the spread of intelligence concerning home and foreign missions among young and old has been carried on with great ability and energy. Money has been spent freely in literature and organization, and as a result the returns are coming in."

WORK AMONG THE BOYS

C. D. Esch.

The boys of our large cities present some very hard problems to the mission workers. Problems which are often unsolved. The greatest of which is, how to keep him in the Sunday school. It is easy to get the small boy into the Sunday school, but when he reaches the age of ten and above his interest is hard to maintain. The principal reason for this is to be found in the fact that he wants to be like his father and older brothers. His father does not go to Sunday school or church nor pays any attention to religious affairs, why should he? His father smokes cigarettes, chews tobacco, drinks beer and whiskey and uses profane language, why should not he?

Then he is full to overflowing with that life that makes itself manifest in many different ways. He is witty and humorous and quite often rude. He never saw a stranger. He has had to struggle for his existence ever since he can remember. He is always in the way at home and must fight for his rights on the streets where he sees billboards covered with all kinds of exciting and lewd scenes. The five cent theatres allure him to spend his money, filling his mind with exciting scenes of all kinds of romance, crime and folly. With all this tide of opposition to work against it is a wonder that we have as many boys in the Sunday school as we do.

The problem finally resolves itself into this: Can we by our association with him create in the boy the desire to live above his associates? He must have some place where he can spend his spare moments, where his eyes and ears meet with better sights and sounds than the street furnishes. One and one-half hours each week in Sunday school gives one but little opportunity to influence the boy to a noble life even if we can keep him in the school. We must stoop to where he is, give him a desirable place where he can spend his energy in right channels and show him that you are his real friend and sympathizer. Instil the fact into his mind that the man who attends the Sunday school is not a goody-goody sort of a man, but a man who has conviction, and by God's grace is able to stand up for the right, even to stand alone if necessary.

In order to accomplish this we need to put forth organized effort so as to touch the varied interests of the boys. One of the most fruitful means for reaching the boys is a well equipped gymnasium in charge of a competent Christian man. Such a place is very attractive to the boy. There he meets the Sunday school worker who enters into his innocent fun and frolic. There he learns to respect his playmates, even though some may be inferior in many ways. After a short time of physical exercise he gladly listens for half an hour or more to the story of the Gospel presented in an interesting way, with more intense interest than many grown people with Christian training.

Reader, won't you pray for the boys of the city? Consider that you would be little or no better than they had not God given you better advantages. Pray also for us that in our work with them we might be led by the Holy Spirit and be the means to save some of them.

Chicago, Ill.

THE MAN OF THE STREET

II

A. H. Leaman.

Since the man of the street associates with men of like experiences he soon loses what little spark of manhood yet remains, and drifts with the tide. He leaves his room at the hotel and drifts down to the lodging house district of the city, there to make his home. Dare I say home? Dare I belittle the word "home" in this way? Well, it means home to him. Surrounding the Happy Hour Mission are about 10,000 men that call the five and ten cent lodging house, home. Many a man is paying only five cents for a night's lodging.

Some proprietors of these lodging houses have only a basement for these men to sleep in. For this privilege they pay five cents. There are perhaps 100 men in the same room with very little shelter from the cold. A chalk line is drawn on the wall about every thirty inches and between these lines one must stay. If he turns too far to the left or right and gets beyond his mark he is sworn at by his neighbor or by some attendant in charge. He may use his shoes covered with a newspaper for a pillow and his coat for a cover or a mattress, as he pleases. Here he spends the night calling it home. These are actual facts. Of course if he has money he can get better places.

Do you think he has lost the memories of his former home? Has he forgotten the face of his dear father, mother, loving brothers and sisters? Has he forgotten the playmates of his youth? Verily, no. As he enters the Mission Hall and hears the workers sing, "Nearer my God to Thee," "Rock of Ages," "Where is my wandering Boy Tonight?" "Home Sweet Home," and many other old hymns, for a moment, he is carried back to childhood days, and then is the worker's time to present the Gospel in its purity and simplicity. No one but God can tell the sacred hour spent between the worker and the man. Eternity alone will reveal the results.

Once a man entered the rear of a Mission Hall and stayed only a few moments, unnoticed by the workers. While in there he heard them sing a good old song then left the room quietly. A short time afterwards the superintendent received a card from this man with the following good news: Dear Sir:—

Some time ago I dropped into your mission and heard you sing a song I cannot forget. I was there but a few minutes and left the city. I am this Sunday evening sitting by a railroad culvert bridge alone in a western state and am going to give my heart to Jesus.

(Signed) A Hobo.

Who can tell what God is doing through the Rescue Missions of our great cities? Are you willing to help in the noble work for God? I shall in another article give the

original letters sent back to some of the workers at the Happy Hour Mission, that stands for the rescue of lost, discouraged human souls. Pray for us.

Chicago, Ill.

NOTES

Indian Movement Toward Self-Government

The people of India are now entering upon an interesting, advanced political career. It is worth remembering, by those who have abused the British Government in India, that the people are now possessed of a large degree of political rights and blessings. In the more than eight hundred municipalities, a large majority of the commissioners are elected by the people. What is more remarkable still, is the fact that the majority of the members of the provincial legislative bodies are now elected by Indian voters. This is a strange anomaly in a country whose people are still subject to a foreign power. It should be stated, however, that the viceroy is possessed of vetoing power in the case of all legislation which he may regard as subversive of the paramount power. Recently an Indian gentleman was appointed as the law member (equivalent to our attorney-general) of the Supreme Government. There is no position in India today, save that of the viceroy and of a governor of a province, which is not open to the natives of that land.

This, of course, does not make India an independent colony; but it carries the people far on toward that position, and will train them to govern themselves in due time on colonial lines within the empire. At the last National Congress meeting in Madras, the immense assembly, by a unanimous vote, expressed to the Government and to the British people, its deep gratitude for this added gift of power and opportunity bestowed upon them. And the leaders of India declare that what they need at present is not more political influence, but added wisdom and a fuller ethical qualification that they may well use the powers already in their possession.—Rev. J. P. Jones in the Congregationalist.

Unrest in China

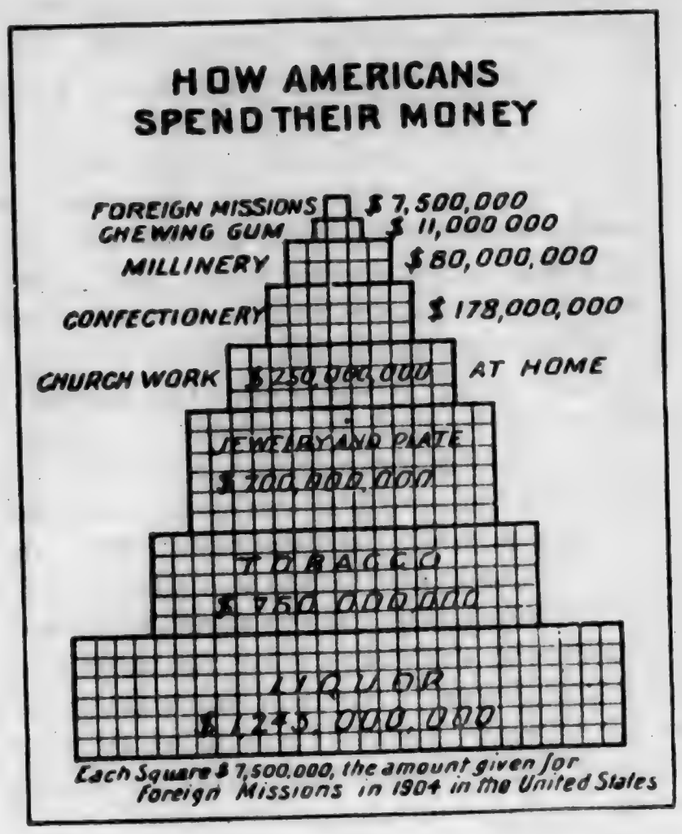
Satan is still expressing his character in the instrument of human beings. Pamphlets have been distributed among the ignorant classes of China announcing an official decision of the Western powers to divide the Chinese territory. It seems the only motive that prompted the invention of this misstatement is to create a stronger anti-foreign feeling.

Another situation in China is not very much appreciated by the missionaries. When the new form of government was suggested in October last, the right to vote was limited to Chinese who own property to the value of $3,000 or more and to those who have passed a successful examination in the intermediate or high school, according to the old or new system. But the native Christians are excluded because they have attended private missionary schools.

Gathering in the Out-castes

The progress of the Gospel among the illiterate and depressed classes is one of the most striking facts in the social, mental and religious movements in India at the present time. Bishop Whitehead, of Madras, anticipates that within the next fifty years some thirty millions of India's out-caste population will be gathered into the Christian Church. During the last forty years 350,000 have become Christians in South India alone. The Bishop's article in the Nineteenth Century for December, in which he expressed his sense of the hopefulness and importance of the mass-movement in South India, deserves to be carefully read and pondered. He shows how enormously Christianity has elevated these people, and how their superiority, especially in respect to female education, is recognized by the Brahmans themselves. For example, the Bishop says:

"A little while ago I visited a town which


HOW AMERICANS SPEND THEIR MONEY
FOREIGN MISSIONS $ 7,500,000
CHEWING GUM $ 11,000 000
MILLINERY $ 80,000,000
CONFECTIONERY $ 178,000,000
CHURCH WORK $250,000,000 AT HOME
JEWELRY AND PLATE $700,000,000
TOBACCO $ 750,000,000
LIQUOR $1245,000,000
Each Square $ 7,500,000, the amount given for foreign Missions in 1904 in the United States

has been for the last fifty years the headquarters of one of the five districts into which the Telugu Mission of the Church Missionary Society is divided. During my visit I distributed the prizes to Hindu girls of the mission girls' schools in the town. The schools are attended largely by the daughters of the leading Brahmans, merchants and high-caste families of Ellore; but I found that every single teacher in all the schools was a Christian woman of out-caste origin. It is only a few years ago that the Mission High School in the same town was four times emptied of all its Hindu scholars because a single Christian boy from the out-caste classes was admitted as a pupil; yet here were the out-coasts actually teaching the Brahmans! And this is by no means an isolated case. In many of our mission-schools and colleges Brahman students are taught by out-caste masters. The hereditary custodians of learning are actually sitting at the feet of the despised out-castes."—C. M. S. Review.

Japanese churchmen have been commemorating the 50th anniversary of the beginning of modern missions in their land by an aggressive evangelistic campaign.

The World's Missionary Conference

The mission work of the Church, for convenience, can be divided into two subjects, the home and the foreign. Perhaps the most the home Church can do, in the immediate management of the foreign work is in the appointment of the workers. But the detailed management of the foreign work is not the most difficult problem of the Church. The greatest problems are found in the home field in retaining the proper relation to the work at large.

In recognition of this fact the World's Missionary Conference, that is soon to be held at Edinburgh, is considering a number of important subjects on the home problems of the foreign missionary societies. "The Promotion of Missionary Intelligence," Which includes the study of the effectiveness of teaching missions in the regular Church services, visits to mission fields, conferences, institutes, etc. Facts gathered in this thorough way should not only reveal conditions, but also be a strong impetus to the missionary interests and a great value to the missionary societies in the future. An other subject is "The Enlistment of an Adequate Force of Missionaries." This subject is at present a problem in our own Church. It includes not only the choosing of the workers, but, also the method of their training. "The Financial Support of the Missionary Enterprise" including the standard of giving, methods employed in securing the necessary amount of support, etc. "Home Leadership." All of these subjects are practical and a thorough study of the same subjects in our own Church might be profitable.

Some Encouraging Signs in India

The readers of the Monitor will be interested in readirg two short articles in another column of the paper on the subjects, "Indian Movement Toward Self-government," and "Gathering in the Out-Cast." These signs of the progress of the Christian work should encourage us at home to do larger things for our own work there.

A New Moravian Church in Labrador

A new church has been erected during the past year at Nain, Labrador ,and the Eskimos have rendered voluntary aid in the work of building. Bishop Martin, the president of the Labrador Mission, and the minister in charge of the Nain congregation, writes:

"As soon as the lumber was landed from the ship, both men and women cheerfully came carrying beams and boards. The necessary stones for the foundation were hauled on a dog-sledge from a mile away. Day after day we kept at work, never hearing a word of complaint that it was too heavy, and never a hint that it would go better or faster if there were pay attached to it. As the work advanced so rapidly, we even began to entertain thoughts of finishing our foundation before the families left for their sealing-posts. The Eskimos carried sand in half-bushel baskets, and right well do the women and girls work."—Sel.

Bible Study

Conducted by S. F. Coffman.

A SKETCH FROM EGYPTIAN HISTORY

V.

The Religion of Egypt

To the students of the religions of the Egyptians, and, in fact of all ancient and heathen religions, there is one thing that is very evident;—the belief in a future life. It has often been shown that the nature of man calls for an existence in the future. The great Creator has instilled a desire for the future life into His creatures and has provided that life which it is His will and plan that they should enjoy. Whatever may be the belief of men regarding the nature of that eternal life, and however opposed to each other their views concerning the means of procuring eternal happiness, their having a common belief in a future existence suggests a common origin of that faith. The strongest characteristic of the Egyptian religion was their belief in the eternal existence of the good. According to Rawlinson, they also believed in the annihilation of the wicked. "Shu, like Tum, was a deity of the lower world, worshiped by the spirits in Hades, and invoked by them. It was his special office to stop the wicked on the steps of heaven, to prevent their entering, and effect their final destruction. It is curious that the word **Shu** meant in the Egyptian both 'light' and 'shade;' and thus the god of light might be represented as plunging the hopelessly wicked into the darkness of annihilation." Annihilation seems to have been alotted to the **hopelessly** wicked. Another quotation from the same author gives the Egyptians' views concerning the departed souls. The good and the evil were judged according to their works, which were weighed in a balance. "If the good deeds preponderated, the blessed soul was allowed to enter the 'boat of the sun' an was conducted by good spirits to Aahlu (Elysium), to the 'pools of peace,' and the dwelling-place of Osiris. If, on the contrary the good deeds were insufficient, if the ordeal was not passed, then the unhappy soul was sentenced, according to its deserts, to begin a round of transmigrations in the bodies of more or less unclean animals; the number, nature, and duration of the transmigrations depending on the degree of the deceased's demerits, and the consequent length and severity of the punishment which he deserved, or the purification which he required. Ultimately, after many trials, if purity was not attained, the wicked soul underwent a final sentence at the hands of Osiris, Judge of the dead, and, being pronounced incurable, suffered complete and absolute annihilation. The good soul having first been freed from its infirmities by passing through the basin of purgatorial fire guarded by the four ape-faced genii, and then made the companion of Osiris for 3,000 years, returned from Amenti, re-entered its former body, rose from the dead, and lived once more a human life upon earth. This process was reiterated until a certain mystic cycle of years became complete, when finally the good and blessed attained the crowning joy of union with God, being absorbed into the Divine Essence, and thus attaining the true end and full perfection of their being."

In the above extracts of the Egyptian religious history it is possible to gather some idea of the reasons for their devotion and their great concern for the life to come. It is also possible to understand why the Egyptians so highly esteemed animal life, since their religion taught them to believe some of the animals to be the abode of some soul, and even the incarnation of some of their gods. It is interesting to notice, that, in some respects, the teachings of the Egyptian religion is similar to that of the Christian religion. There is a judgment after death, a happy abode for the good, and a resurrection. There is a lake of fire. The wicked suffer for their sins, and may not enter the place of rest with the good. The differences, however, are so great that we may at once decide that while they may at some earlier period have been one religion, they have drifted apart until they can no longer be considered the same; and we must accept that one as true which has been accepted by our blessed Savior, Jesus. The doctrines of second probation and annihilation are distinctly Egyptian, while the grounds for them in the Christian faith are in no case distinct teachings, and at the best are but questionable inferences.

Since nearly every form of religion has connected with it some form of sacrifice, it is interesting to note the nature of the sacrifices offered to their gods by the people of Egypt. Cattle, sheep and goats were offered, but sheep were offered as sacrifices only in a few sections of the country. In some sections only the male of the cattle were offered since cows and heifers were sacred to the goddess Athor. On certain occasions swine were also offered. Of fowls, a great variety were used as sacrifices; the goose being the most extensively used. Besides animals, the Egyptians offered to their gods fruits, flowers, vegetables and various drink offerings. It is evident that expiation for sin was not the primary motive in their sacrifices. They offered to their gods out of gratitude for favors which they were supposed to have bestowed upon the people, or, in order to obtain some special favor from them. In instances when offerings were made for sin they were made for the purpose of averting the calamity which might otherwise fall upon the wrong-doer. Offerings thus made were brought to the altar in the usual manner and the head of the animal was cut off. The judgments of the guilt were pronounced upon the head which was either thrown into the river or sold to strangers. The fact that there was very little in Egyptian literature regarding the confession of sin and the appeal of souls seeking forgiveness for transgression seems to bear out the idea that their sacrifices for sin were more a means of escape from the punishment of sin than a means of procuring righteousness.

The chief element in the sacrifices of the law and in the Christian faith is holiness. God is not satisfied with only the turning away of the judgment of sin, leaving the soul in its sinful condition. The object of the whole plan of salvation is the procuring of holiness in the lives of those who are the children of God. "Be ye holy for I am holy." It is evident that the sacrifices of the Egyptians did not effect holiness in the worshipers. Their feasts were accompanied with every kind of excess, which tended to cultivate the passions and keep the worshipers in constant touch with sin. The worship of Jehovah is of such a pure character that it brings the soul near to the holiness of heaven and in touch with a righteous God. A true and saving religion must combine in it a power to create holiness in the life—the indwelling of the Christ life; and a power to satisfy the just demands of God for sin—the propitation of Christ.

THE DELIVERANCE

IV

Exodus

The last interview which Moses and Aaron had with Pharoah resulted in their banishment from his court. Moses did not concern himself further with interviews with the King. He had already declared to the King that "Our cattle also shall go with us; there shall not an hoof be left behind." And "Thou hast spoken well, I will

see thy face again no more" (Ex. 10:24-29). The next two chapters record the last plague of Egypt and Israel's exodus from the land. Moses was dealing with the Lord and the Lord was dealing with Pharoah. Pharoah's attitude toward the people at the time of their deliverance is characterized as a "thrusting out" (Ch. 11:1). The time of the deliverance is indicated to be after one more plague. The attitude of the Egyptians toward the Israelites at that time was especially peculiar in that they favored them with gifts of whatever character and quantity Israel desired and Moses was held in great esteem by all the people and by Pharoah's servants (Vs. 2:3). This remarkable event and peculiar conditions were all to be brought about through the demonstrations of God's power through His servant Moses. It is possible for the Lord to exalt His servants before men and in His sight and to raise up His adversaries to the shame and reproach of all men. Moses lives in the esteem of men. Pharoah's memory is one of reproach and dishonor.

The Plague Declared.—Ch. 11:4-10. The words of Moses were spoken to the people; the plague was indicated; the first born of the land of Egypt should die, from the home of the king to the home of the most menial servant. The time of the plague was indicated, "About midnight," and the result of this time of affliction would indicate that the people had at last been convinced concerning the greatness of Jehovah's power. They were made to realize as never before the fallibility of their own gods compared with the greatness of Jehovah.

The test of the supremacy of Jehovah and of His favors toward Israel is still more remarkably expressed in the simple declaration that not even a dog should move his tongue against man or beast of all Israel. God has set a difference between these two great nations and that difference must be recognized and be so distinct as to be remarkable. Again, although Pharoah did not honor Moses with his presence, his servants and courtiers were to come to Moses with their entreaties for him to leave the land. It seems as if this declaration had been made to Pharoah before his final departure from the Kings court (cf.—ch. 11:8—ch. 10-29).

It must be understood that the nine plagues had failed to produce the impression upon the mind of Pharoah of God's supremacy and Israel's preciousness to Him. His final refusal to liberate Israel even after the threat of the death of the first born, reveals His determined stand against Moses and God whom he served.

Israel's New Year.—Ch. 12. According to the civil reckoning, the month which was to be the beginning of months was the seventh month of the year which began in September.—J. F. B. It was the first month of Spring, corresponding to March and April in our year. It was first in the Jewish year and first in importance as far as religious rites were concerned. It was also the first month of their national life and the first month of their deliverance from their terrible bondage of four hundred years. With these associations it can be readily seen that the month stood for much that was of the greatest importance to the nation of Israel.

The Passover Instituted. Israel's first national sacrifice occurred in Egypt. Each household must slay a lamb. The number of lambs required depended on the number of persons required to consume the lamb. The time for selecting the lamb or the kid (see marj.) was the tenth day of the month. The time for the slaying for the lamb or the kid was set for the fourteenth day. The sacrifice must be a male, one year old, of the sheep or goats, and perfect in every respect.

The significance that may be attached to the manner of this sacrifice may be greatly varied. The lessons which may be drawn from it are many. It is evident that the time limit, the tenth day of the month, does not indicate that this declaration was given after the first day of the month. The number ten itself is a complete cycle, and may refer to eternity past in which age God had provided Himself with the Lamb for our deliverance. The four days during which the Lamb was kept may refer to an earthly dispensation, four representing the world, waiting for the sacrifice of the Lamb of God. When the "Lamb slain" shall be appropriated fully by the people of God, then will deliverance come.

It is perfectly clear that the characteristics of the sacrifice point to Christ who was the Son without spot and blemish, and holy. He is "Christ our passover," who was slain for us.

The Manner of the Sacrifice. The whole assembly of the congregation of Israel was to kill the Lamb on the same day and in the evening of the day. They were partakers of the same sacrifice. With all the ceremony and minute details concerning the character of the sacrifice and the particulars of its selection and the offering of it, the most important part was the shedding of the blood. "Without shedding of blood there is no remission." "In whom we have redemption through His blood." The blood of the sacrifice was to be sprinkled upon the two side posts and upper door posts of the houses where the sacrifice was eaten. The place of the slaying did not secure redemption for the individual in the house, even though the door posts were sprinkled with blood, when the sacrifice was not eaten there. Only those who ate the sacrifice behind the doors that had been sprinkled with blood were secure. Universalism should understand that the blood of Christ avails only where Christ Himself is appropriated by faith. This is God's scheme from the beginning. It is symbolized thus in the scriptures and is thus taught in the Gospel, "He that believeth on the Son hath everlasting life." There were lambs enough slain to save all the Egyptians with the sprinkled blood, but death entered every home where the blood was not sprinkled and the lamb eaten.

When the Nile river ran blood there was no deliverance for Israel. The death of the fish, the sickness and death of the cattle, the disease and death of the people, none could save Israel from their bondage nor secure for them their liberty and their life. The death of the first born of Egypt, while it filled the heart of Pharoah with deepest remorse and terror and the fear of God, did not bring relief to Israel. Their salvation depended wholly upon the lamb that was slain,—The blood that was shed and sprinkled on the door posts of their homes. Not all the dead of Egypt's first born, nor all the deaths of the sons of men combined, could atone for one transgression of God's law for any one individual, or secure one soul his freedom from the bondage of sin. This can be wrought alone by the blood of the Lamb of God. His blood—the offering up of His life—is sufficient for all men.

There is a two-fold manifestation of God's judgment upon sin. The first is indicated in the death of the first born of Egypt. In the conflict between the Son of God and the sons of the gods of Egypt. God's sons triumphed, and the first born of Egypt was slain. The second is the iniquity of sin visited upon the transgressor. The judgment of sin visited upon Christ is manifested in the death of the Lamb and the roasting of the flesh with fire.

In the manner of the offering, which was to be roasted whole and no bones broken, the crucifixion and death of Christ is represented. Egypt bore the judgment of her own sins. The life and salvation of Israel was secured to them by the visitation of death upon their sacrifice. "HE IS the propitiation for our sins."

The offering was made at night, representing the world sleeping in its unconsciousness of sin and judgment, while salvation comes to God's people (V. 12). Those who partake of the Lamb of Salvation watch for His coming who shall deliver them from this present evil world and receive them into His own kingdom. "Be ye therefore also ready."

The feast of unleavened bread which was afterwards observed by the Jews, was not observed on the occasion of their deliverance from Egypt, it was an ordinance of memorial of the time of deliverance (Vs. 14-20). Israel tarried within the door of their homes until the morning. Their deliverance was so complete that there needed to be no attempt on their part to steal away from their masters. The power of God is so strong and so sure that He needs no craft or guile in His plans. He led them forth from Egypt in the daytime and the Egyptians sent them forth as God had said (V. 31). While Egypt groaned and bewailed the death of her first born and realized the awful sense of her affliction, Israel calmly prepared for their journey with Moses out of the land of bondage into the land of promise. Israel's haste was due to the urging of the Egyptians. The Israelites borrowed jewelry and raiment. The sense of the word "borrow" is the same as "to ask," and the word "lent" is the same as "to give or bestow."

The estimated number of souls that left the land of Egypt is about two millions. Their long sojourn in the land, four hun-

dred and thirty-six years, had been greatly blessed of the Lord. Jacob's family had grown to be a nation. As they passed out from the land of their bondage God impressed upon their minds the importance of the occasion and sanctified the occasion to Himself with the command to observe the passover feast.

DEVOTIONAL STUDY

IV

Ephesians

The past and present of our lives is beautifully depicted in ch. 2. The revised version uses the phrase "When ye were dead through your trespasses and sins!" Trespasses and sins are the cause of spiritual death. The walk of the ungodly is influenced: first, by the world; second, by the power of the evil one. The nature of the past life is disobedience to God according to the lust of the flesh and evil thoughts. The nature of the life of sin may be very exalted, may savor of a royal life and seem to be supreme in its tendencies toward exaltedness and happiness because it is under the power of the "prince of the powers of the air." but his exalted station, while in some manner approaching the manner of "heavenly things," is most deceptive and deadly.

They who are ruled over by the prince of the air, are "sons of disobedience." Those who are quickened become the "sons of God." It is evident that this picture which the apostle portrays of the condition of the Ephesians without Christ, characterizes every Christless nation. They are all "by nature the children of wrath" (cf. V. 12). The present life in Christ is life, exaltation, joy, glory. This condition is attained, through the mercy of God, by His great love, by His grace, by His power to us even as it wrought in Christ. The "grace of God" is already a cause of praise, but it is so great and so wonderful and so exceedingly glorious and rich, that all "ages to come" will be filled with the increasing revelation of its exceeding riches. God's love to us is measured by the gift of His Son. The gift of His Son is the measure of God's love which passeth knowledge, which all eternity will continue to unfold (cf. ch. 3:18-19).

The contrast between death in sin and "sitting together in heavenly places in Christ," is not the eternal condition, but is the condition of the soul in this life. Our position is either one of death, or of dwelling in the light and life of Christ in the heavenly condition of peace with God, fellowship with the saints, and ministration of angels, and the power and fulness of the Divine Life. We are fellow-citizens of the household of God.

Salvation is under no circumstances the result of one's labors. It cannot be obtained by works. That which is a gift is not a reward, that which is a reward is not a gift. Salvation is a gift of God and does not depend upon works. If salvation results from works, those who work and can work may boast against those who cannot or do not work. If salvation is a gift of God it is accessible to all, and those who accept it may glory only in the Giver of it. Works, in the Christian life, are the results of God's work in the believer. "We are His workmanship." The nature of the Christian life has been determined of God (cf. ch. 1:4). How to perform that which is good is not found in the flesh (Rom. 7:18). He who does good works, the natures of which are acceptable with God, has been wrought upon by the power of God. The old man has been made new. Circumcision availeth nothing, but a new creature. The new creature is the spiritual man which is put on. The mind, the heart, the spirit become renewed by faith in Jesus Christ. The body is but the instrument which is yielded to the power of the spiritual creature, which has been made new and is the workmanship of God (ch. 2:10).

The next section of ch. 2 emphasizes another phase of God's grace. Israel is saved according to promise. Abraham was chosen on account of his faith. The covenant was renewed from time to time because of the promise made to the Father. While Israel was saved and called the son of God, it was only by grace. Abraham was not justified by his works, and even the law was of faith. If this was the condition of Israel who were called the "beloved," the "chosen" of God, what relationship could the Gentile world claim upon the mercies of God? The Apostle calls them the "uncircumcision," "aliens," "having no hope," "without God in the world," "far off," "enemies," "strangers and foreigners." This picture of the heathen world should induce every one to espouse the cause of missions. The Apostle writes to those who had been as other heathen nations are, ignorant of the grace of God through Christ. The Ephesians knew their helplessness and hopelessness. They appreciated fully what the preaching of the Gospel meant for them (cf. ch. 1:13).

Gentile means foreigner or stranger. The rite of circumcision indicated the special relationship which the Jews enjoyed with the Lord. Those who did not observe this ceremony, had no share in the covenant of promise. To have been brought nigh and be made a partaker in the blessings of the Lord, was to be considered a great privilege and one of the highest incentives to a godly life. It was this memory of God's grace to them, which inspired the Ephesian Church to walk worthy of the vocation wherewith they were called. (See ch. 4:1; 5:1).

The Apostle recognizes a difference between the ceremonial circumcision and that of faith. The circumcision by hands sets apart a people for the Lord. The circumcision without hands puts off the body of the sins of the flesh, by faith in the circumcision of Christ. In this the spiritual circumcision accomplishes more than that of the flesh, and brings nigh to God all those who in the world were strangers to God because they were not of Israel (Col. 2:10-15). The blood of circumcision brought Israel nigh to God; the blood of Christ brings Jew and Gentile to God (cf. v. 13).

The grace of God that bringeth salvation hath appeared to all men, even as the veil of the temple concealed from view the glory of God's house and the life and light of His sanctuary and the grace of salvation in the most holy place, the ark of the covenant and the mercy seat, so was the grace of salvation hidden from the world by the wall of the sanctuary of the temple. Israel saw these things through the veil darkly. They saw but the shadow of good things to come and the world saw them still more obscurely. When the veil of the temple was rent in twain from top to bottom, God revealed Himself clearly to Israel, and came forth without the camp and offered the sacrifice of His Son to declare salvation to the Gentiles who were outside of the wall to bring the world nigh to God. The rending of the veil was the breaking down of the "wall of partition."

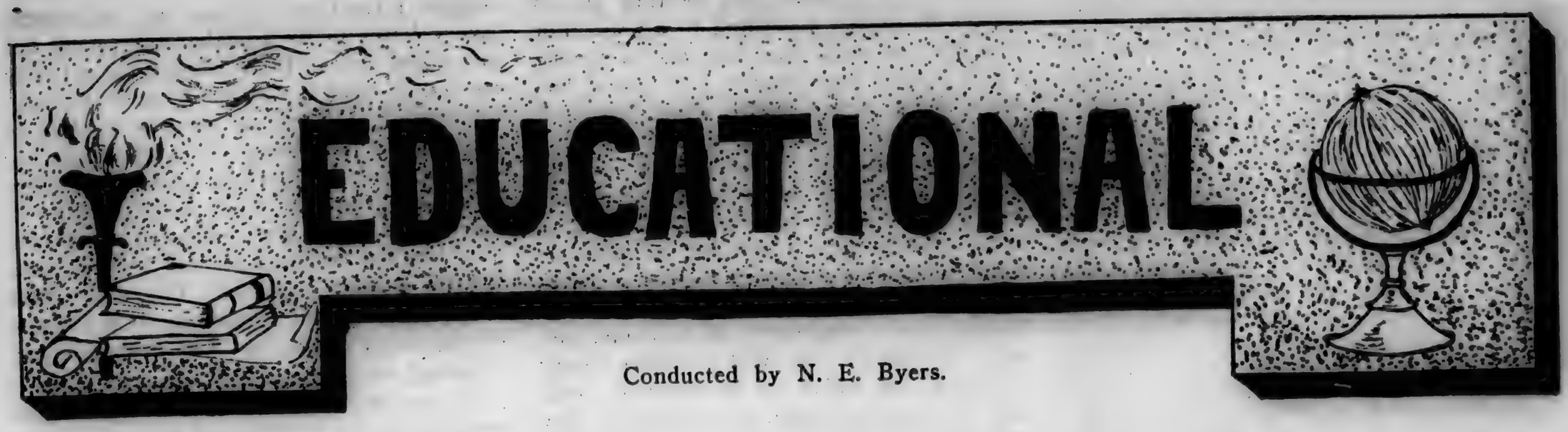
Instead of there being one way of salvation for the Jews and another for the Gentiles, there is but one means of grace for all. There is then but one family of God, and they are saved by the one body offered on the cross, and one building for the habitation of God. Through the same Spirit all have access to God, all are built together in one body, all are quickened and become the dwelling place of the Father.

The mystery of God which the Gospel declares to the world, is this union of the Gentiles with the Jews. It is the reconciling of the world unto God—the union of the strangers and foreigners with the household—the removal of that obstacle which divided the world into two great classes. The law of commandments was the "enmity" between Jew and Gentile or between the people of God and the world. Obedience was determined by the law. Where disobedience to this law was found their was enmity to God. Christ was obedient to the law first for the Jews and then for the Gentiles. He fulfilled the law in His flesh (v. 15). He was slain and thus paid the penalty for all transgressions against the law on the cross (v. 16). His blood made atonement for the souls of all transgressors (v. 13).

The result of the offering of Christ for the sins of the world, is that peace is made between God and man. Peace was confirmed to Israel by His sacrifice, and peace was secured for the world by that offering. God's attitude through Christ is that of peace to all. Christ is the one new man for all men. In Him we have peace, in Him we are made nigh, in Him we are the household of God, having access to the Father by one Spirit.

We have not only peace through Christ, but enjoy a high estate of blessedness and glory. We are fellow-citizens with the

(Continued on page 543.)



Conducted by N. E. Byers.

THE DILEMMA OF LEADERSHIP

Every leader or person of influence, is so by virtue of some superiority over his fellows. Any one who by study or travel, experience or effort, develops some talent to a degree of efficiency above that of his associates, thereby qualifies himself to become a leader of them. But "birds of a feather flock together." One enjoys best the association of his equals and so as he grows in strength he is in danger of being alienated from his former companions. He who learns to sing well prefers to hear only good singing; the religious leader prefers the society of the most saintly brethren; the good farmer has little patience with the careless one; and the educated man naturally seeks the fellowship of those who have common interests with him.

But if the leader finds his equals he is no more a leader. In fact he may have less influence with his own people than when he was less capable. They consider him proud —and he has some real temptation to be so. It seems unfortunate that this gap has been made between him and the folks, and so we conclude as one good brother did that "there is danger in studying the Bible too much since it might make one proud." And all this we must admit.

When in any class of people one becomes stronger, wiser, nobler or abler they are in danger of loosing him for he is tempted to find more congenial associates elsewhere. But if he have the spirit of the Christian Missionary he will prefer to be where he counts rather than go where he likes it best. The Missionary may not like his society, but he appreciates his opportunity.

Let us then not ask any one to remain small and weak so that he will stay with us, but let us rather encourage him to grow and then make the tactful effort and sacrifice to remain with us as our servant and leader.

A REVIEW OF LETTERS TO THOUGHTFUL MOTHERS

I

LYDIA BELLE STUTZMAN

To the busy mothers, who want better advantages for their children, Nora Archibald Smith has written a series of articles entitled, "Letters to Madame Crusoe," in the Good Housekeeping Magazine of Nov. 1908, to March 1909, inclusive. Miss Smith has for many years been closely associated with Kate Douglas Wiggin in promoting the growth of the kindergarten through out the Pacific States; this fact gives her a place of authority on this subject. And the object of this paper is to spread her message still farther.

In the beginning of her article she briefly gives some of the underlying principles of the kindergarten, with a description of the materials used in carrying them out there. But we are especially interested in knowing how she applies these principles to the home.

How Much to Help the Children

Whatever occupation the child is first given in the home, he requires frequent help from the parent or older playmate. To know how much to help is the test of a wise mother or teacher. Less help will be constantly required as time goes on, until the child gets along very well with scarcely any aid. "It is of little use to suggest one definite thing which children may do, on the completion of which they will run to us for another hint, but that we should rather try to give them ideas, which can be gradually and progressively worked out." Some times mothers become discouraged when their children soon tire of their employment or playthings. This, however, is only natural. Their minds are not yet mature enough to dwell long on any certain thing at one time. Often the despised materials are put away, only to be eagerly sought later on. She also emphasizes the value of treating the best products of the child's work with care. For instance a paper chain, made with care may be hung up where the child will often see it.

"One of the inalienable rights of children most frequently disregarded, is that they have no recognized spot where they can keep their own possessions. True, they have a special bed, a certain seat at the table, drawers and closets where their clothing is kept, but all these things are only externals, things with which grown people are chiefly concerned. They need a case for their own books, a box for their own toys, a shelf for their own collections, books for their post cards, a place for their own work, and to grant these things is not only to make them careful and responsible, and orderly, but to satisfy their desire for possession and by satisfying it, make them the more willing to be generous. It is not by depriving man of goods that we teach him to share them with others, but by bestowing them in fullest measure, and letting him learn in their use that they are never so fully his own as when he can lend and give them. As an unknown somebody has wisely said: 'Unless there is sympathy in pleasures and employments; unless there is full recognition of a child's right to freedom, to space, to ownership, to exercise the right of hospitality, the rift in the lute appears, and discord begins to be heard in the household where God meant there should be perfect harmony.'"

Indoor Work and Play

It is necessary to preserve all the paper scraps, that come into the house, in order to supply enough paper for the children's occupation. One of the strong points of the kindergarten, especially insisted upon by Froebel is the careful and economical use of all materials. If children are in want of material because of waste, it has been wisely suggested to let them undergo somewhat painful waiting until another supply is forthcoming.

As soon as children can handle a blunt pair of scissors, and that may be at the age of three, let them enjoy cutting. At first they will be interested more in handling the scissors than in the result of the cutting. It will not be long, though, until they will be able to cut for rolled lamplighters, and follow ruled lines in cutting strips for chains. They will also enjoy cutting out pictures. And after the difficulty in handling the scissors is overcome so that sharp points may be given with safety, the fine cutting of objects, such as birds, dogs, etc., will afford much pleasure.

To provide objects for cutting, magazines, newspapers, advertising cards, and tradesmen's catalogues with suitable pictures, should be saved so they can be used when desired. When cutting it is necessary that they do their best. The scraps should be gathered up at the end of the play and the pictures put away in boxes. At another time after a number of pictures have been gathered, they can be sorted and put into

envelopes according to kind and to the various uses for which they are destined.

"Home made scrap books are among the most enjoyable gifts for babies or little invalids. Children enjoy making them on a few yards of white paper muslin cut into squares of convenient size. On these can be pasted the pretty pictures that have been cut out in the playroom. There are so many colored illustrations that gorgeous books may be evolved at small cost. The squares of muslin are sewed together and bound with cloth or silk, and being difficult to tear are just the thing for children, too young to read, but old enough to look at pictures. A good paste is made of two heaping teaspoons of flour mixed smoothly with a little cold water, then poured into half a large teacup of boiling water and stirred quickly on the stove until it bubbles."

Miss Smith suggests that whatever our collection of pictures may be they should always be pasted according to a plan., For instance, one page may represent a family, where father and mother are seated and where children are pasted about to represent a family. Another page or even a small book may be devoted to flowers or fruits or dishes or whatever the child may desire, and is in accordance with good taste. There are a number of pictures which should not appear before a child, much less be used in his scrap book. "The Sunday paper frequently offers comic pictures, in colors, over which children pour for hours and which are in execrable taste, bad in subject—worse in suggestion, low and vulgar in tone, and in fact altogether fit only for the fire which would probably turn blue with disgust as it shriveled them up."

Urbana, O.

(To be continued.)

THE NECESSITY OF AN INTERNATIONAL LANGUAGE AND THE PROGRESS OF ESPERANTO TO SUPPLY SUCH NEED

II

D. S. Gerig.

As defined, "Esperanto is an attempt to disseminate in the whole world a language that is neutrally human, to become a means of intercommunication between nations of unlike tongues."

It is in no wise intended to supplant any national language within the borders of its own land, but is to be used in commerce, science, literature, travel, etc., so that the greatest number of people of different languages may with least difficulty communicate with each other, and in which language can be published works of equal interest for all peoples.

Its inventor is Dr. Zamenhof of Warsaw, Russia, a Polish physician. His plan was published to the world in 1887. The system soon outstripped all its competitors and has continued to make headway to the present day. Some 800 or more societies are promoting its cause. Even Japan has its Esperanto association, counting among its members men of national reputation. The real attitude of this country is perhaps best shown from the fact that the Japanese Peace Society had instructed its delegate, Dr. Kroita, to the International Peace Congress, at London to make use of Esperanto only at the congress, and also to inform the Congress that unless that body adopts Esperanto as its official language of all future congresses, Japan will no longer be represented, as, owing to the fact that the proceedings are carried on in three of four languages very little can be accomplished.

The Chinese minister to this country, in a recent speech, declared the adoption of Esperanto necessary to the peace and happiness of the world. He said that most of the troubles that have afflicted China have arisen through misunderstandings which could have been avoided by the possession of a common neutral language.

Over forty periodicals appear in this new language, some of them being devoted to a special branch, as natural science, commerce and the peace-movement

In international organizations and for correspondence with foreigners the new vehicle has found frequent application as to its serviceableness; in oral communication the following is quoted from the experience of Prof. G. B. Viles of the University of Ohio, who attended the congress in Cambridge, England. He speaks as follows: "The Third Esperanto Congress is a tremendous success; 1500 persons are in attendance and 35 nations are represented. There are those who handle the language with such ease in conversation that they appear to be as much at home in it as they would be if it were their native tongue." While Dr. Lowell of Roxbury Latin School expressed himself in this wise: "It is a veritable truth that I do not have as much difficulty in talking with a foreigner who speaks Esperanto as in understanding some of the English servants."

The claims of Esperanto are that its clear and regular system permits immediate recognition of each part of speech, and likewise of the tense, mood, or number etc., of every word.

Because of the extreme simplicity of its grammar, a person can acquire a knowledge of it with far less effort than must be expended upon a national language.

For instance the verb in French has over 1500 different forms. In Esperanto it has but ten. It has but one ending for each tense; has only one conjugation; has no irregular formations of any part of speech. Every letter in its alphabet represents but one sound and all its words are phonetically spelled so that it has no complications of orthography. There is but one method of forming the plural and this without any exception, while in English, French and other languages students must learn twenty or more rules about the formation of plurals. The English language is said to have over 185,000 words; Esperanto has some 3000. Yet, in spite of this simplicity, it is capable of expressing every idea as accurately as any language can.

As already stated its vocabulary is constructed on the **a posteriori** method, that is it selects from the languages already in existence such roots as are common to these languages. Of the 2446 root words that the author issued in the original vocabulary, Dr. Lowell of the Roxbury Latin School has estimated that 83 per cent of them are familiar to the English speaking person, 88 per cent to the French, 85 per cent to the Italian, 82 per cent to the Spanish, 81 per cent to the Portugese, 76 per cent to the German, 42 per cent to the Russian, and 64 per cent of them occur in the Latin. From these figures it will be readily seen that the vocabulary of Esperanto is not an artificial or arbitrary one, the words having been chosen with a view to international usage and ease of acquirement, new words that are introduced, are based upon this same principle of internationality.

To no one is the international language of more value than to the scientist. The lack of a common medium of communication by means of which scientists of any nation may keep in touch with the progress of science throughout the world has been keenly felt, and now that Esperanto is to supply this want scientists are very quick to make use of it.

In order that they may have a vocabulary in which technical and scientific topics of any sort whatsoever may be adequately discussed, and in order that the language may keep pace with new thought, discoveries and inventions, a systematic method of attending to this important matter has been devised. The International Scientific Office in Geneva, Switzerland, has made a full classification of the topics for which technical vocabularies are needed, and experts in all these lines in every civilized country are requested to send in lists of words for them. The scientific office submits these to careful tests and finally selects the word to be recommended . Many famous scholars all over the world are associated in this work. Professors William James and E. V. Huntington of Harvard University represent our own country.

The first International Congress of Esperantists was held in France in 1905. From its results many international organizations learned that it was a practical language and one in which natives of all lands could easily learn to comprehend each other. So many have adopted it for the sole language in which to conduct their correspondence and conventions, or have strongly advised its use. It has been placed on a par with

French, German, Italian, English, etc., for such purpose and it is hoped that in time it will supplant these.

There is now an International Scientific Association with its Magazine entirely in Esperanto. There is an International Association of Physicians using the language, and a like association of instructors with their special pedagogical magazine; as well as international societies of electricians, lawyers, dentists, etc. Many other organizations have heartily approved Esperanto. Among these may be mentioned the French Physical Society. The Red Cross Society whose manuals are translated into the language, The Christian Endeavor Society, The Roman Catholic Church, the International Y. M. C. A., etc.

On January 4, 1909, the Pan-American Scientific Congress, attended by representatives of Universities and governments of both North and South America passed the following resolutions:—"Considering that the Esperanto language is a human blessing, practically used by thousands of people in all civilized nations, and that it is a factor which aims toward the adoption of the ideals of human happiness and is, therefore, of special interest to America, the future field of action of two great civilizations (Spanish-speaking and English-speaking) which confront each other politically and commercially, the first Pan-American Scientific Congress recommends Esperanto as a neutral international language which deserves an important place in the progress of primary instruction of the American nations."

It has been introduced into many courses of study in schools' colleges and universities. Prominent among these are the Massachusetts Institute of Technology, Oxford University, Clark University, University of Wisconsin, and Roxbury Latin School. Its introduction is contemplated by the Minister of Education of Japan into the schools of the Island Empire.

A few of the great men who have regarded it most favorably are Max Mueller, Count Tolstoy, W. W. Skeat, William James, Henri Poincare and others. Among other literary works the Song of Roland, four of Shakespeare's plays, large parts of the Aeneid and of the Iliad, and large portions of the Bible have been translated into it.

The United States government has in several ways officially recognized it; the Bureau of Labor and Commerce has strongly recommended it to merchants, several consular reports have been made strongly favoring it; Paul F. Straub of the United States Army, who was sent as the government representative to the Esperanto Congress at Dresden, Germany, is an ardent advocate of it as a powerful force in helping maintain the peace of the world. It is also used by the United States in the Hydrographic department, the information for use in bottles which are cast at sea to mark the flow of the ocean currents being printed in Esperanto.

But perhaps I have been too lengthy and tedious in multiplying details and examples and have been speaking too much in foreign tongues. Hoping that I have aroused some little interest on your behalf in this movement that is at present the theme of considerable discussion, I leave the subject with you for your further consideration and reflection.

Goshen, Ind.

PERSONAL HYGIENE

I

B. Frank Thut.

The Teeth

Perhaps there is no other part of the human body that is used for as many different purposes as the teeth—beauty, expression, articulation, and mastication; and their care serves as a pretty good index as to the nature of a person—well-cared-for teeth show that their possessor has many other niceties that go to make up a careful man or woman.

I wish to consider more particularly the care of the teeth. A full set of these important organs consists of thirty-two distinct structures of various sizes and shapes, some for cutting, some for tearing and others for grinding or crushing the food. Necessarily the teeth are placed closely together in the jaw leaving many irregular depressions and crevices where particles of food find easy lodgment. Heat and moisture added to this dislodged food make the mouth an excellent incubator or hot-bed for the growth of micro-organisms, in fact so efficient that more than one hundred varieties have been found in the oral cavity alone!

In an uncared for mouth it is an easy matter for the bacteria to find lodgment, and undisturbed soon form thrifty and luxuriant colonies. These organisms produce substances that gradually soften the hard, flinty, surface of the tooth, slowly forming a cavity. The teeth of some individuals are normally softer than others, these are readily attacked and unless diligently cared for soon decay. Also the teeth and gums are sometimes injured by carelessly trying to crush nuts or submitting them successively to food and drink that are too hot or too cold and thus form weak points for attack for the bacteria.

The teeth and gums are not injured by chewing hard crusts and toast (dry), nor firm vegetables, but are much benefitted.

From what has been said, it may be concluded that the preservation of the teeth resolves itself into a few simple principles; namely, the avoidance of chemical or mechanical injury, the careful and frequent cleansing of all the exposed surfaces, thorough mastication of some solid foods and the use of such harmless antiseptics as will prevent the long continuance of pathogenic bacteria in the mouth. The most easily available means of protection lies in the proper cleansing of the teeth. For this purpose the frequent use of the tooth-brush is indispensable.

The selection of a tooth-brush is very important; the bristles should not be too soft nor too close together, the fewer the better; the bristles should be so arranged that they will readily pass between the teeth. Those on the end should form a tuft. The brush should not be too broad, and the handle should be bent in the direction of the tuft. There are several good brushes in the market, such as the "Prophylactic" and others.

Teeth should be brushed up-and-down more than from side to side in order to dislodge the particles of food, unless this is done the object of the brush is defeated. This will be slow work at first. The upper and lower rows of teeth should not be in contact, but should be separated at least one half inch, then draw the brush from the gum to the end of the tooth. Do not strip the gums down towards the end of the roots but rather tend to draw them towards the cutting ends of the teeth. A little experience makes this duty easy. Also the back teeth should be brushed as thoroughly as the front ones. **Brush all exposed surfaces**—inside and out.

Particles of food or small seeds that the brush failed to remove should be dislodged with a tooth-pick, quill or dental floss (soft silk twine). After brushing thoroughly, rinse the mouth with much water. I should also add that the tongue should be brushed or wiped with a cloth.

There are many powders, pastes and tooth washes on the market, some are very good. Powdered chalk and orris root are common bases for tooth-powder. Some harmless antiseptics, such as borax, oil of wintergreen or tincture of myrrh should be incorporated with the powder to help destroy any colonies of bacteria that may be reached. A powder or paste similar to the above should be used once daily preferably just before retiring. It is advisable to occasionally brush the teeth with soda.

A good mouth wash is made with tincture orris, rosewater, and alcohol equal parts, flavored with a drop of oil bitter almond and a sufficient amount of 0.5 per cent of formalin.

The teeth should be examined at least once a year by a competent dentist who should fill all cavities and if there are any missing teeth they should be replaced by artificial ones.

Toledo, Ohio.

"The conception of the Church's responsibilities must deepen into something very much more than mere 'interest' in foreign missions. . . . . It is not interest, but passion; the passion that comes from deep living and high thinking that the Church needs.'—Bernard Lucas.

During 1909 over 400,000 Testaments, gospels and other portions of Scripture were sold in Korea which was double the number sold the previous year.

THE FORCES THAT MAKE FOR PEACE
III

C. Henry Smith.

The signs of the times indicate that war is on its last legs. Even the most casual survey of the history of the human race must convince the most skeptical of this truth. Whereas war was once the rule it is now the exception. There is not one-tenth the war now that there was one hundred years ago. The United States since the adoption of the constitution has had only twelve years of war as compared with more than one hundred years of peace. There is no ground whatever for believing that the trend of history along this line shall be turned back. The same forces which have been responsible for making wars more and more scarce in the past, are still at work today and will continue to be operative in the affairs of men until war shall be no more.

The study of the past achievements of international law is even more illuminating. It too prophesies the coming of universal peace. International law is comparatively of recent development. Two hundred years ago when two so-called civilized nations entered upon a war there were no rules for restricting and limiting the evils and horrors of war by which either party was bound. War between two civilized nations was as fierce and barbarous as that between two savage tribes. Might made right, and no other right was respected. Neither property nor life of non-combatants was immune from attack. In fact, such terms as non-combatant, contraband of war, and neutrals were not as yet coined, and had no meaning when applied to warfare. But since then the enlightened public opinion of the world has demanded that both the life and property of those not directly engaged in actual hostilities must be respected.

War has been confined more and more within narrower fields. Plundering is now condemned by international law. The property of neutrals is no longer subject to seizure. Non-combatants—that is, such citizens as are not directly engaged in hostilities, even in countries at war with each other, are not in any way to be molested. Commercial intercourse between two nations at war is no longer suspended. Only a few articles which can be used to aid the enemy—such as ammunition and horses, called contraband of war, are liable to seizure in a state of war. Unprotected citizens are now immune from attack. It is no longer necessary to fortify our large coast and lake cities. The rules or international law regarding war now forbid that such a city should be bombarded by the navy of the power with which our country may be at war, provided of course that such city did not contain a garrison or in any other way directly take part in the persecution of hostilities.

War is becoming more humane. A well established hospital service with a strong corps of trained nurses are now to be found on every battle field. Surgeons, nurses and hospitals have become neutralized, and the red cross is now a sure safeguard guaranteeing its wearers against harm from either friend or foe on the field of battle. The first Hague conference forbade the use of bullets which expand or flatten easily in the human body, thus causing unnecessarily painful wounds; and of projectiles the object of which is to diffuse asphyxiating or deleterious gases. It is the aim indeed not to kill the enemy, nor even to hurt him, but only to disable him so that he may no longer take active part in the battle, and to this end a small, round, unexplosive and unexpansive bullet is best adapted. In other words the law of war says that it is necessary in the settling of international disputes to disable or kill the best citizens of the nations involved, but that their death must be made as painless as possible. Absurd as this situation may seem, yet it promises well for the future. It shows that our growing spirit of humanitarianism has driven the practice of war to its last resort. The second Hague conference two years ago marked even greater progress in limiting the field of war and making it more difficult. Among the list of rules which were adopted was the "convention forbidding the bombardment of unfortified coast cities, towns and ports; that prohibiting the collection of contract debts from a debtor nation by force until arbitration has first been tried or refused; that rendering the international mail service inviolable; fishing vessels, and vessels charged with religious, scientific and philanthropic missions exempt from capture; that prescribing a declaration of war before hostilities are begun; those concerning the rights and duties of neutrals in land war and naval war; that placing severe restrictions on laying of submarine mines; that providing for the creation of an international prize court; and the declaration prohibiting the discharge of projectiles or explosives from balloons." (Airships)?

And thus modern warfare has been limited, and its rights prescribed so that the old adage, "All's fair in love and war," is no longer true, at least not as to the latter. War has been excluded from one field of operation after another until it seems hardly more than a great pugilistic contest in which the contestants are bound to observe certain rules of the game determined upon before hand. It does not seem at all improbable that these contestants in the near future may be the great navies and that war will soon be limited to a test of strength between great battleships according to certain rules agreed upon by the great nations of the world.

Even though the signs of the times portend the final elimination of war, the end is not yet. There are forces making for war as well as for peace.

Among the most portent of these is war itself. Like begets like. The great evil of our modern wars lies not only in their destruction of life and property, but also in the added lease of life and impetus given to war itself. The Spanish-American War did much to inflame the American people with the war spirit. And so every war postpones by much more than its own number of years the day of universal peace.

There is still much loose thinking regarding the necessity of war. One of the commonest fallacies is that notion that so long as human nature is what it is, wars must continue and will be a necessity. But their necessity lies only in men's thinking. As soon as public sentiment favors the abolition of war it must cease. Furthermore, all history gives the lie to the proposition that human nature can not be changed. Human nature is constantly changing.

The notion that preparation for war furnishes the best guarantee for peace furnishes another powerful stimulus to the war spirit. Large armies and navies act as irritants, and make for trouble—not peace.

Faculty and Students of Hesston Academy and Bible School

Another falsehood is the belief common among many that peace tends to make cowards of us, and that we must have periodic wars to support the virility of the race. If that is true then the soldiers who fought in the Spanish-American War should have been cowards, nearly every one of them, for they were all born, educated and nurtured in an era of profound peace. There is no evidence, however, that the soldiers of '98 were a whit less brave than those of '61. But after all is the bravery of the war hero the only type or even the highest type of heroism among men? Let us see. He is drilled beforehand to be obedient to the commands of his superior officer, and his own will plays a small part in determining his actions. He is allured into the army by the glitter of brass buttons and golden epaulettes. He is marched into battle to the sound of martial music and the smell of gunpowder. At every stage of the action appeal is made, not to his reason but to his childish or savage instincts.

May I here quote the words of a man, once a soldier in the Civil War, and now a well-known minister in the city of Chicago. He says:

"The charm of the army and the pride of the navy practically rest in the humiliating psychology that is best revealed in the show windows of the milliner. Strip the army of its fuss and feathers, supplant the brass buttons with hooks and eyes, tear off the gold lace, clothe the private soldiers in blue jeans, and the officers in plain cutaway business suits of neutral colors, and you instantly make a standing army in time of peace impossible; congressional committees would promptly cut down appropriations, and if appropriations were made the number of foolish young men who would be attracted from the more stimulating walks of civil life would become hopelessly small, and the number of foolish young women who would shower the same with bouquets and kisses would be hopefully reduced in the same proportion."

Compare the heroism on the battle-field with the selfsacrificing spirit of the twelve men who in a recent mine disaster lost their lives in an attempt to save the lives of their fellow men. The one approaches the scene of danger his senses all benumbed with music and gunpowder, but conscious that the eyes of the world are turned upon him and that his name may be enrolled among immortal heroes. The others in their sober senses calmly defy death, not to destroy but to save human life, with no other hope of earthly reward but the consciousness of having fulfilled their duty toward their fellows. Is it necessary to ask which of these really deserves most a medal of bravery? There are thousands of heroes of peace to one real hero of war. But that kind of heroism gets no recognition from the world. These men showed as high a type of bravery as did Hobson when he sank the Merrimac and are as worthy of our praise. But their names have already been forgotten while Hobson's exploit has immortalized him.

Our churches and schools, and much of our popular literature all are both consciously and unconsciously fostering the military spirit by unduly idealizing the military hero, and thus instilling into the hearts and minds of the future generations wrong notions of the essential nature of war. The pulpit still more often magnifies the virtues of war than those of peace. The press is even more guilty of the same charge. In our schools, too much emphasis is still placed upon the great wars of history. Battles are merely an incident, not at all an essential part of our civilization. The imaginations of the youth of our land have literally been saturated during the most impressionable period of their lives with the supposed achievements of war and the glory of battle.

As for much of our current literature it is not necessary to call attention to the fact that here too the soldier hero has been exalted with only his showy trappings. Through all these means the young see only the romance, the glitter and show of military life. Of the real horrors of war they have not the slightest inkling. Before we can hope to relegate war to the barbaric past where it belongs, we must get the war spirit out of our blood and these false notions about the necessity and glory of war out of our heads.

The work of the peace propagandist is clearly one of agitation and education. The world is ruled by public opinion properly directed. If the public opinion of the world desires universal peace the governments must bow to that opinion. This public opinion can be formed only by the pulpit, platform, press and schools.

Those who have the peace propaganda most at heart are beginning to realize this fact and are organizing these various molding forces to serve their purpose.

Among the most recent developments in the educative campaign for peace are the attempts to enlist the schools and the women's clubs in behalf of the movement.

There is now an Intercollegiate Peace Association comprising forty-five colleges in this country. This association is affiliated with a similar group in Europe into a world organization of college students whose purpose it is to create a sentiment in favor of universal peace. Similar in purpose is the group of Cosmopolitan Clubs found in many of the largest universities. The movement has entered the public schools. May 18 has been set apart as peace day. The State Superintendents of many of the states have ordered the day to be observed by appropriate exercises. The President of the National Education Association last year devoted his entire opening address to the subject of the Peace Movement and the schools. Writers of text books are revising their texts in the interests of peace. Myers, author of the well known Myers histories, has added a new chapter to his history devoted to the triumphs of Peace and Arbitration. Edwin Ginn, head of the book firm, Ginn and Company, has recently given one million dollars for promoting the movement in schools.

The various Women's Clubs and organizations have also recently been enlisted in the cause and devote a part of their time to a study of the peace problem. When all of these various educative agencies once get in earnest about this matter as they surely will, they will become a tremendous power in moulding public opinion in favor of the abolition of war. And when we remember that all this activity had its birth only a few years ago we do not wonder that the friends of peace prophesy the near approach of the day when men shall "beat their swords into plow shares and their spears into pruning hooks."

Goshen, Ind.

"HELPING SOMEWHERE"

"Is your father at home?" I asked a small child on our village doctor's doorstep.

'No," he said; "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "You've got to look for some place where people are sick, or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somebody's burden, and lo! straightway one like unto the Son of man will be found at your side.

We cannot always find Him whom our soul loveth in worship or in ordinance or in sacraments or in still meditation; we can never find Him in selfish idleness or in self-indulgence, but on the contrary, like the little one's father, he is sure to be found "helping somewhere."

Are you "helping somewhere?" If so you will often find that

"The great Physician now is near,
The sympathizing Jesus."

—Selected.

DECIDE NOW

A large part of our life-time is wasted because of our deferred decisions. It is always easier to postpone a decision than to make it; so it usually gets postponed. Nine times out of ten we could, if we would merely insist on a slight effort of will, decide matters the first time they come before us, and thus leave the future just so much freer for new duties and decisions. Instead, we take a thing up, consider its pros and cons, and lay it down again. Sheer laziness of will is the reason. "Don't pick over things," once said one of the greatest business men America has produced. It is better to make some mistakes while we are forming the habit of prompt decision than to avoid all mistakes at the cost of dallying with our time and energies. But prompt decisions are more likely to be correct decisions, for the very effort of deciding quickly means a concentrating of one's best powers on the subject in hand. We have no right to burden tomorrow with decisions that ought to be made today.—Sunday School Times.

Young People's Bible Meeting

Conducted by J. R. Shank.

ASCENSION DAY.—Acts 1:1-11; Jno.14:19

Topic for May 1

MOTTO

"Come up hither."

OUTLINE STUDY

I. What the Ascension Teaches:—

1. That Christ came from Heaven.—Phil. 2:6, 7.
2. That He has received the power of His former dwelling.—Phil. 2:9, 10.
3. That we have one to intercede who was both God and man.—Rom. 8: 34; Heb. 2:17, 18.
4. That He who was once humbled for our redemption shall occupy the place of a Judge.—II Cor. 5:10.
5. That His promise of the abiding Comforter is a reality.—Jno. 16:7.
6. That the gifts He has left us are an assurance that He shall subdue all things and take us to Himself.—Eph. 4:8-16; 5:27; Phil. 3:20, 21; Eph. 1:18-23.
7. That He will come again.—Rev. 1:5-7.

STUDY OF THE TEXT

Jno. 14:19

"Yet a little while."—Jesus had not long to remain in His earthly life.

"The world seeth me no more."—He who came in a manifest fleshly form was thus seen by the world, but when He left the world, only those who believed in Him had the vision of His presence.

"Because I live, ye shall live also."—All things are for the assurance and comfort of the believer. The spiritual vision through the Holy Comforter, confirms the fact that Christ lives, and is the foretaste and assurance of all future inheritance.

Acts 1:1-11

"He shewed himself alive."—There is great comfort in the fact that Jesus did not leave His disciples in uncertainty about the resurrection. To those who want to honestly investigate they will find the "many infallible proofs."

"Wilt thou at this time restore again the kingdom to Israel."—The disciples had received Him as the promised Messiah, they knew that sometime He would fulfill all that was written of Him, but yet realized very faintly the real manner of procedure. They could not fully comprehend till that wonderful event following the ascension should be accomplished.

"While they beheld he was taken up."—O blessed sight for mortal eyes is that that looks upon the ascending Lord. They were to be witnesses. Blessed witness that has opened the spiritual vision of others that in holy contemplation we expect the glorious appearing of this same Jesus whom all shall behold (Rev. 1:7).

PERSONAL THOUGHT

Have we found the joy of holy contemplation in the vision for all believers (Eph. 1: 17), where we behold all the hope of our calling and know the possibilities guaranteed by the power of God that has been manifested in the Christ's ascension to the seat of heavenly power, to be manifest in due time in fullness of victory over all the powers of darkness?

SUGGESTIVE ASSIGNMENTS

I. For Children:—

1. Find out all you can of Jesus' heavenly home.

II. For Young People:—

1. The Redeeming Power of Christ's Humiliation.
2. The Uplifting Power of the Ascended Lord.
3. Living in Expectation of an Ascension.

III. For Older People:—

1. The Gifts Left for Men (Eph. 4:8).
2. What is Our Mission while We Wait for our Lord?
3. "Caught Up."—Who?

"THEY THAT WAIT UPON THE LORD"

Isa. 40:31

There is such a practical side to the ascending power granted to the children of God that we feel like reproducing an extract from a chapter entitled, **"The Life on Wings,"** found in "Christian's Secret of a Happy Life," by H. W. Smith.

It is not worth while to cry out, "Oh that I had wings and then would I flee; for we **have** wings already, and what is needed is not more wings, but only that we should use those we have. The power to surrender and trust exists in every human soul, and only needs to be brought into exercise. With these two wings we can "flee" to God at any moment; but in order really to reach Him we must actively use them. We must not merely want to use them, but we must **do** it definitely and actively. A passive surrender or passive trust will not do. I mean this very practically. We shall not "mount up" very high if we only surrender and trust in theory, or in especially religious moments. We must do it definitely and practically about each detail of daily life as it comes to us. We must meet our disappointments, our thwartings, our persecutions our malicious enemies, our provoking friends, our trials and temptations of every sort, with an active and experimental attitude of surrender and trust. We must spread abroad our wings and "mount up" to the "heavenly places in Christ" above them all, where they lose their power to harm or distress us. For from these high places we shall see through the eye of Christ and all earth will be glorified in the heavenly vision.

Do you know anything of this life on wings dear reader? Do you "mount up" continually to God out of and above earth's cares and trials to that higher plane of life where all is peace and triumph; or do you plod wearily along on foot through the midst of your trials and let them overwhelm you at every turn?

Let us, however, guard against a mistake here. Do not think that by flying I mean necessarily any very joyous emotions or feelings or exhilaration. There is a great deal of emotional flying that is not real flying at all. It is such flying as a feather accomplishes which is driven upward by a strong puff of wind, but flutters down again as soon as the wind ceases to blow. The flying I mean is a matter of **principle,** not a matter of **emotion.** It may be accompanied by very joyous emotions, but does not depend on them. It depends only upon the facts of an entire surrender and an absolute trust. Every one who will honestly use these two wings, and will faithfully persist in using them will find that they **have** mounted up with wings as an eagle, no matter how empty of all emotion they may have felt themselves before.

For the promise is sure: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Not may perhaps mount up, but "SHALL." It is the inevitable result. May we each prove it for ourselves!

"COME UP HITHER"

The words **"Come up hither"** were heard of John, while in his ministry he was on the isle of Patmos on account of the testimony

of Christ. To John they meant a vision of the throne and the things that should transpire in connection with it. His understanding was opened to all the momentous meaning of the work of Jesus Christ in the world and the glory of the Saints and the judgment of the wicked, the final, triumphant, peaceful inheritance of the redeemed, forever preserved from every power of evil.

The same words, "Come up hither," are typical of the time when the faithful in Christ shall be "caught up" to meet the Lord in the air and so shall ever be with Him (I Thes. 5:17). If we have a living faith that looks up in expectation of this momentous time it will powerfully affect our own life in the world. It will make us living witnesses for Christ, in our daily devotion and in our daily conduct among men. It will fill our testimony with earnestness and urgency because of the sense of His presence and the certainty of His manifestation. It will infuse a spirit of gratitude because of our hope of ascending to the heights of the glorified, to forever enjoy the presence of Christ in the ages of ages.

Dear Christian friend, does the way seem weary? Are your burdens heavy? Are your trials unendurable? Is your hope faint? Listen to the voice of the trumpet from heaven, the coming deliverance will soon be yours—"Come up hither."

SEED THOUGHTS

In His life Christ is an example, showing us how to live; in His death, He is a sacrifice, satisfying for our sins; in His resurrection, a conquerer; in His ascension, a king; in His intercession a high priest.—Luther.

They build too low who build beneath the skies.—Young.

LIFE LESSONS FOR ME FROM PHIL. 2:1-11

Topic for May 8

MOTTO

"Let this mind be in you which was also in Christ Jesus."

STUDY OF THE TEXT

I. An Outline Study:—

1. Emptying self for others:—
   a. Its source is in Christ.—V. 1.
   b. It produces unity.—V. 2.
   c. It produces humility.—V. 3.
   d. It produces an interest in others.—V. 4.
   e. Christ is the great pattern of self-sacrifice:—
      (1) His first glory.—V. 6.
      (2) Emptied Himself to become a servant and a man.—V. 7.
      (3) Emptied Himself of man pride to suffer death.—V. 8.
      (4) Even a shameful death.—V. 8.
2. Results of abasement of self is true exaltation:—
   a. Christ the example.—Vs. 9-11.

II. Word Studies:—

"Consolation."—Entreaty or supplication. Is there anything in Christ that does draw us out and move us?

"Comfort of Love."—A power of persuasion by love.

"Fellowship."—Brotherly relation that begets interest and sympathy in the same thing.

"Bowels and Mercies."—Tenderness and compassion.

"Mind."—The thoughts and motives, the purposes.

"Made himself of no reputation."—Literally, He emptied Himself of His glory to become a man in form and limitation.

"Name."—That which stands for what He actually accomplished, what He actually become through the emptying of Himself. Not what He sought for Himself, but what He accomplished for the universe.

PERSONAL THOUGHT

What I am is of more consequence than what I profess to be or what men think me to be. No sacrifice can possibly be made by anyone from an unselfish motive without getting returns in the development of a character that brings glory to God, blessing to men, and satisfaction and peace to the individual.

SUGGESTIVE ASSIGNMENTS

I. For Children:—

1. Learn the different names given to Jesus in the Scriptures.

II. For Others:—

1. Let someone give the circumstances surrounding the writing of Phillippians.
2. Give a History of the Founding of the Church at Philippi.
3. Apply the Spirit of this passage to the Christian service:—
   a. In the Home.
   b. In Business.
   c. In Church.
   d. In Missionary Activities.
   e. In Society.

THE WAY WE LOOK

We have been strongly impressed at different times in our life with the fact that our life is molded largely by the way we look at things.

The world is forming its opinion of those it meets by the eyes through which it looks. The business man sees the world from the viewpoint of the "dollar;" the pleasure seeker sees it from the point of self-gratification; the man of learning turns the whole world into a school for scientific research; the lover of dominion sees plans for monopoly, etc., etc. In short we see things from our center in which we take delight.

Christ Jesus also looked and we believe He looked as no earthly man ever looked before him. "Who being made in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon himself the form of a servant and was made in the likeness of men: And being found in fashion as a man he humbled himself, and became obedient unto death even the death of the cross."

What was it in that life that shows a wonderful intelligence and an all-round, all-seeing view? It is the wonderful sacrifice unheard of among men—self-abasement for others, unspeakable in its effects. It has brought into the life of thousands a different way of looking. One who has been wont only to look upon **his own things** has learned through the power of Christ's life to look also on the **things of others.**

Dear readers, our intelligence teaches us the wisdom of getting the all-round view that our life might truly be what it should be. No finite mind can fully attain this view alone. We all go to the best informed teachers to get our best views. Come to Jesus the Great Master who has looked and actually experienced the side of glory and of flesh and blood. Truly could He say, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."

STRANGERS

It is not uncommon for those who have devoted their life to an unselfish cause to be misunderstood and even looked upon with some degree of contempt by those whose view has not been opened to those things that lead a consecrated soul to intense activity and self-denial.

The name of "narrowness," "crankiness," "fogyish" sounds grating and rude to hearts already breaking and throbbing because of the cruel ravages of sin in deceived hearts; but it is not able to change the purpose of a life that has had a true vision of the way of life and death and of the fact that we live in the "midst of a crooked and perverse generation among whom ye shine as lights in the world."

But love, pure and unselfish, will be a power to uplift and make those brethren to whom it is a stranger. Love on, then, lonely heart. "He that goeth forth with weeping bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

SEED THOUGHTS

It was pride that changed angels into devils; it is humility that makes men as angels.—Augustine.

Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call.—H. P. Siddon.

We serve Him most who take most of His exhaustless love.—Alice Cary.

And yet the doing is ours not His. He inspired it, we wrought it out. He quickened, but we brought forth. His the heart beat, but ours the hand stroke; His influence, ours the effluence.—Geo. C. Lorimer.

PRACTICAL PIETY IN THE HOME.— I Pet. 3:1-7; Gen. 50:15-21

Topic for May 15

MOTTO

"Let them learn first to shew piety at home."

OUTLINE OF TOPIC

I. Home Relationships:—

1. Man (the husband).—Gen. 2:23,24; Prov. 5:15-19; Eph. 5:23; I Pet. 3:7.
2. Woman (the wife).—Gen. 2:18; Prov. 14:1; Eph. 5:22-24; I Cor. 11:1-15; Prov. 21:9, 19.
3. Parent (the father).—Gen. 18:19; Psa. 103:13; Prov. 13:22,24; Eph. 6:4; Isa. 38:19.
4. Parent (the mother).—Tit. 2:4; Isa. 66:13; II Tim. 1:5; Prov. 29:15; Prov. 23:22-25.
5. Childern (the son).—Prov. -:8; 3:1-3; 3:22, 26.
6. Children (the daughter).—Prov. 31:29.

7. Brothers and Sisters.—Psa. 131; Rom. 12:10; I Pet. 3:8.
8. Hospitality.—Isa. 58:6, 7; Rom. 12:13; I Tim. 5:10; Heb. 13:2.

II. Examples of Pious Homes:—

1. Abraham.—Gen. 18:19.
2. Jacob.—Gen. 35:1-3.
3. Joshua.—Josh. 24:15.
4. Lazarus.—Jno. 11:1-5.
5. Cornelius.—Acts 10:2, 33.
6. Lois.—II Tim. 1:5.

STUDY OF THE TEXT

I Pet. 3:1-11

"Conversation."—A word meaning the manner of conduct in life, including obedience, humility in appearance and action, thought, word and deed.

"Adorning" (V. 3).—Clothing, apparel, raiment. The word is not from the same as that in V. 5.

"Apparel" (V. 3).—This word in the original refers more to what is used for decoration. The outward jewelry is forbidden.

"Adorned" (V. 5).—This word is from the same root as the word **"apparel"** in V. 3, and refers to the true decoration of the heavenly jewels of meekness and gentleness. Let ours be of this type.

"Dwell with" (V. 7.)—Means more than to stay at the same place—it signifies union.

PERSONAL THOUGHT

How far from the Scripture standard do I find my home life? What am I doing to make it what it should be on my part? Am I, as a young person, laying such life foundations that would fit me for making an ideal home? What kind of associations am I keeping? Are they worthy material to put into a foundation for a pious home?

SUGGESTIVE ASSIGNMENTS

I. For Children:—

Commit scriptures containing duties of children.

II. For Young People:—

1. Let a number bring written definitions of what home means.
2. How Can Young People Make Their Piety Practical in the Home?
3. What Effect Does My Life in My Parental Home have Upon the Future Home I May Build?
4. How to get rid of the Faults in our Homes.

III. For Older People:—

1. What Can a Pious Home Accomplish for the Cause of Christ?
2. What can We do to Check the Tide of Carelessness in Home-making?

SUGGESTION

It would be well for the leader to get everybody interested in the topic of this week. Get a general sympathy aroused between young and old and have each contribute something to the meeting. This question lies at the root of our success in all lines of successful effort for the cause. As we make progress in home piety we have already made the same progress in the church, and to a large degree opened the way for strong evangelistic work in other fields.

PRAYER IN THE HOME

When we say "prayer" we mean grace at the table, family worship and such private and secret prayer as the Spirit may move each individual to offer. It is the foremost mark of a model Christian family. It is as natural for a child of God to pray as it is for a natural child to ask favors of its parents. What is true of a Christian individual is true of a Christian family.

Some well meaning people who say that they believe that family worship is a good practice, neglect it because they think they haven't time. The idea is a mistaken one. Which is the more important, the welfare of the soul or of the body? Christian parents, there is a heart ache for every opportunity which you neglect along this line. Neglect your business, neglect your personal comfort, neglect **everything** rather than the religious training of your children. With the best of care on your part, they may be overcome with worldly influences. How much more liable is this to occur when you neglect them! I don't believe that anyone ever lost a cent by having family devotions regularly. But even if it meant a great financial loss, what is that compared with the loss of the souls of our children? There are other ways in which we can look after the spiritual needs of our children besides family worship; but there is nothing which can take its place. Family worship should be regarded as a sacred duty, never to be neglected.

While we emphasize the importance of family prayers, we would not lose sight of the value of secret prayer. It is a power which no one can estimate.

What means the awakened conscience and troubled feeling and convictions of this wretched sinner who for years has scarcely thought of home, nor mentioned the name of God except in blasphemy? It is the influence of mother's prayers, who at this time is in her closet upon her knees pouring out her petitions in the presence of the Eye which never sleeps and the Ear which always hears.

Secret prayer! It is the power which ascends beyond the starry heavens and takes hold of the Throne on high; the power that wipes out both distance and rank, and moves with conviction the hearts of the most hardened sinner. Heaven alone is able to tell the number of souls who have been won, and who will be won through the silent influence of secret prayer.—From A Talk with Church Members.

HOW REPAIR OUR NEGLECT

Laura Detweiler.

Practical piety in the home—homes in which the very air seems to honor God, in which sacred things are considered of more importance than all else. Ah! yes, we might figure out in our minds the ideal, pious home, but facts prove to us very many failures and so few that are near the ideal. How are we going to make amends? Perhaps we have not all failed in the same things, but each one can probably recall their own failures. Have we as individuals been faithful to our calling? "Let your light so shine," daily, before those in the home, by reading God's word and prayer. Let us remember that God takes account of our lives in the family circle as well as at special services. At all times we should have a most earnest desire for the welfare of souls. Then let us be willing to show that our salvation is appreciated by seeking others.

As parents, heads of families, have we neglected the daily family devotions, grace at meals, religious conversation, etc? If we have can we expect the best results in the lives of our children? Will they reverence God's word and worship elsewhere to so great a degree? I fear not. Are we guilty of this neglect? Then let us go to God and confess our shortcoming, plead for pardon and grace to yet show to our own that we love Him and honor His word and delight in Hs service.

Let us tell the little ones of the blessed Jesus who did so much for us. He did so many loving, helpful deeds, so many wondrous things. How interesting it all is? Is any other history of more interest or importance? But if our little ones are grown let us counsel them to walk in the true way daily, showing them how we are now in earnest. Help them by example and precept to have a home of practical piety. Let us as a Church teach by press and pulpit the great need of more piety in the home. Let us have God's work before our own pleasures and luxuries. Except the Lord work through us we will fail in our repairs. May we go to Him for thorough cleansing and filling that we may be vessels fit for His use.

Birch Tree, Mo.

SEED THOUGHTS

When home is ruled according to God's Word, angels might be asked to stay with us, and thy would not find themselves out of their element.—Spurgeon.

What a man is at home, that he is indeed, if not to the world, yet to his own conscience and to God.—Philip.

The sweetest type of Heaven is home.—J. G. Holland.

A good home implies good living, which is also a means and a token of true culture, since without good living there is no good thinking, and I speak it reverently—no good praying; for mind and soul must have something healthy to go upon.—J. P. Thompson.

CHARACTER STUDY—DANIEL.— Dan. 1:8-21.

Topic for May 22

MOTTO

"Thou art greatly beloved."

OUTLINE SCRIPTURES

I. Lineage.—Daniel 1:3; Isa. 39:7.

II. History:—

1. Carried captive.—Dan. 1:1-3.
2. Continued to the Reign of Cyrus.—Dan. 1:21.
3. Positions occupied in the world:—
   a. Student in the king's school.—Dan. 1:4-6.
   b. Position as a wise man.—Dan. 2:13.
   c. Exalted to position.—Dan. 2:46-49; 5:29; 6:2.
   d. Envied.—Dan. 6:4-23.
4. Positions before God:—
   a. Given wisdom and understanding.—Dan. 1:17.

b. Gift of Revelation.—Dan. 2:19-23; 7:1; 8:1; 9:22, 23; 10:1.
c. Intercession for his own people.—Dan. 9.
d. Promise of inheritance.—Dan. 12:13.

III. **Characteristics:—**
1. Purpose of character.—Dan. 1:8-21.
2. Devotion to God.—Dan. 6:10-14.
3. Faithful in warning.—Dan. 4:27; 5:17-28.
4. Loved his people.—Dan. 9:1-19.
5. Desired to know God's works to the end.—Dan. 12:8.

STUDY OF THE TEXT

"Purposed" (V. 8).—A determination of the will to do or not to do.

"Therefore he requested" (V. 8).—A purpose produces action in harmony. The request of Daniel was not to defile himself, because that was what he purposed not to do.

"God had brought Daniel into favor and tender love."—There is something so exceedingly precious in this statement. It shows how infinite is the concern of the Heavenly Father in paving the way for His children who purpose right conduct, that they may carry out those right purposes. God can accomplish more in making our way prosperous through our integrity of character than we realize, but if we should waver in our principles, the way at once becomes difficult for us and we close the way for God to help us.

"And Daniel continued."—Here was one whom God used through many tests for His glory and the instruction of many.

PERSONAL THOUGHT

The ways of God are so tender and full of deep concern for all. If there is only a heart that responds to that tenderness and delights in His ways, He is ready to reveal more and more. Lord, make us worthy to be intrusted with the most precious of Thy thoughts for the welfare of men that we might be the instrument of blessing, and a vessel for Thy glory!

SUGGESTIVE ASSIGNMENTS

I. **For Children:—**
1. Daniel Denying Himself of the King's Meat and Wine.
2. Daniel in the Den of Lions.

II. **For Young People:—**
1. The Value of a Purpose.
2. The Help that God Brings to the Faithful.
3. The Serviceableness of a Godly Man.
4. Interest in the Needs of Others.

III. **For Older People:—**
1. Daniel's Message to His Own Age.
2. Daniel's Message to Our Age.
3. Fruit, "After Many Days."

DANIEL

There is much in the character of Daniel that is worthy of our earnest study. He is an example of the richness of blessing upon youthful consecration. His strength of character enables God to show forth His power in the midst of a corrupt and idolatrous people. While he was honored by the world rulers because of his integrity, it did not lift him up or turn his heart. He steadfastly pressed forward as God's servant, doing only what a pure conscience would dictate.

He was a Bible student (Dan. 9:2) and through this means was led to supplication and prayer in behalf of his people. God not only assured him of his own favor, with him, but comforted him by visions of the future plans of God in behalf of his people. In his revelations given of God we have an inspiring example of the true motive of Bible study, and upon what condition God can bless it. In it we find (1) A steadfast purpose (9:3), (2) A humiliation of self (9:4, 5); (3) An exaltation of God (9:7, 9); (4) A faith in His ability to fulfil His word, (9:12), a trust in the mercy of God (9:12; (5) A motive for the sake of the Lord's "name" (9:19); (6) A longing desire or reverent love to know more (12:8).

Dear young people, shall we earnestly study this character and learn the secret of his success that we might learn to yield ourselves more earnestly to the praise and glory of God? That God might fill us all with all the holy longings that characterized the life of this beloved servant, is our earnest wish and prayer.

SEED THOUGHTS

This is the spirit of prayer—sincere, humble, believing, submissive. Other prayer than this the Bible does not require—God will not accept.—Gardiner Spring.

We must forget ourselves and all self-interest, and listen, and be attentive to God. —Madame Guymon.

BEHOLD THE FIELD (FOREIGN).—Jno. 4:31-38; Rev. 14:14-16

Topic for May 29

MOTTO

"Lo I am come to do thy will O God."

OUTLINE OF SUBJECT

I. The Field Belongs to the Lord.—Acts 17: 24-31; Isa. 45:22; Ezek. 18:4.

II. The Condition of the Field:—
1. The seed has been sown in various ways:—
   a. By a hunger produced in the heart. —Psa. 107:4, 5.
   b. By means to make the hunger intense.—Isa. 8:22.
   c. By the heralded word.—Psa. 119:130; Isa. 55:9, 10, 11.
   d. By the example of believers.—Matt. 5:12.
2. Signs of ripening grain:—
   a. Readiness to change.—Rom. 7:24.
   b. When delay means waste.—Jno. 9:4.
   c. When effort means salvation.—Jno. 4:36.

III. How to Obey the Command:—
1. Get acquainted with the Lord of the field.—Acts 26:14-18; Isa. 6:3-8.
2. Learn to look where He directs.—Acts 16:9, 10; Jno. 4:35.
3. Learn to see where He sees.—I Cor. 2:11; Eph. 1:17.
4. Go where He directs.—Matt. 28:19,20.

STUDY OF THE TEXT

Jno. 4:31-38.

"I have meat to eat."—Food that satisfied the real hunger or appetite of the soul was what Jesus fed upon.

"The will of him that sent me."—From the nature of the occasion of Jesus' soul feast at this time we interpret this **"will"** to be the salvation of lost souls.

"They are white already."—Ripe, ready to gather. Souls are ready to receive the message of salvation.

"One soweth—another reapeth."—The reaper cannot be alone in the joy, for others have been concerned long before in the sowing of seed. Let each do His work in his time, and all shall rejoice together.

Rev. 14:14-16

"A sharp sickle."—An instrument for reaping.

"The harvest of the earth is ripe."—There is more than one kind of reaping. They who gather fruit unto life eternal come with rejoicing bringing their sheaves. There is here a ripeness for judgment, "and he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." (cf. Rev. 1:7; Dan. 7:13, 14; Rev. 20:11; Matt. 24:30).

PERSONAL THOUGHT

Am I truly open to a vision of the great harvest of souls, so that the work of spreading the Gospel becomes like the necessary food for my body? Am I content with the will of God for my life in this work?

SUGGESTIVE ASSIGNMENTS

I. **For Children:—**
1. Repeat scripture with the text word, "save."

II. **For Young People:—**
1. Assign work on the condition of several needy foreign fields.
2. Who should take interest in Missions?
3. What Can I Do? What Am I Doing?

III. **For Older People:—**
1. How Shall We Share in the Rejoicing?
2. What is the Motor that Pushes us into the Service?—(Jno. 4:34).

"BEHOLD THE FIELD"

Sadie Brubaker.

As I meditate upon this subject my mind is drawn to the tenth annual report of the American Mennonite Mission in India. This report tells us that there are 122,000 people in Dhamtari and vicinity. It all seems as a dream to me, because of my ignorance of conditions in India. But I am made to wonder how many of this number have felt the cleansing power of the blood of Jesus? Many may have heard of it, but have no saving knowledge of it. "I have no man when the water is troubled to put me into the pool." Then there are many, weakened by the dreadful disease, sin, hopelessly drifting along, who have never heard of the cure.

It is a sad sight, indeed. We look. We behold. If the diamonds that are hidden in the earth were visible, we would exclaim, "Behold what this field contains." There in the mountain of heathendom lies many a hidden pearl, ours to secure, if we but seek it. Let us think of those dear ones for whom Christ died. Many of them are seeking for that peace and satisfaction that can only come through Christ. They are inflicting bodily pains to atone for sin, not knowing that Christ is our sacrifice "once for all."

Why is it that the heathen weep and wail, and cast themselves before gods of wood and stone? What is the cause of heathendom? The same power that caused the herd of swine to plunge into the deep is the cause of heathendom. If God had withheld from us the Gospel and given it to them, what would boasting America be? Let us grasp the fact that within every hu-

(Continued on page 543.)

OUR SUNDAY SCHOOL

THOSE BOYS

The boy needs the confidence and trust of someone older than he; someone who is intensely interested in the things that interest him; someone in whom he can place implicit trust. Too many of the boys are made to feel that they are not worthy of confidence; that they are a nuisance, not wanted; that their interests are not worthy the attention of the adult. Consequently they become careless and indifferent about those things that make for a noble character. If they make an effort to do that which is right, their efforts are often misunderstood and unappreciated, they become discouraged, are apt to abandon themselves to a life of the least resistance. They enter the paths of evil for want of a "big brother."

All of us appreciate words of commendation when we have made a conscious attempt to accomplish a noble purpose. If these words of commendation come from a sincere heart, they are an inspiration and encouragement to us; they bring with them strength and power. To the boy, who is earnestly striving, in the best way he knows how, to do good, whether succeeding or failing in the attempt, sincere words of commendation will be of inestimable value. He feels that he is not fighting unseen and alone, his effort has attracted attention and aroused the interest of someone older than he. You know it is so much easier to fight a moral fight when we know someone else is interested in the outcome, than to feel that no one is interested. Commend the boy for every effort toward the right; prove to him that you are his friend, and he will reward you by putting his trust and confidence in you. Only when you have gotten the boy to this point are you in a position where you have a definite and molding influence over him.

In order to maintain the confidence it is absolutely necessary that you be strictly honest with him. He will soon detect flattery and detest it. They are very keen to detect insincerity. Insincerity once detected, they are not slow in losing confidence in you, and to the degree that they lose confidence in you to that degree you lose your influence over them. Be honest, be sincere, be absolutely true with them.

Remember your own feelings and experiences, your likes and dislikes during the period of life in which they are now. Do not expect conduct becoming an old man. Make allowance for their conduct. Do not look for thoughtful action from them; they act and then think, just like some of us do sometimes. Enter his experiences, be one with him, then only will you be able to make a permanent impression upon him for good. The memories that linger with us longest and are an inspiration to us are those associated with some one who had confidence in us, gave us encouragement to become good and true, stood by us during the critical period of youth, never losing confidence in us although we may have had betrayed the trust they had placed in us.

Are you discouraged with that class of boys? Are you losing confidence in some of them? If so, they are losing confidence in you. Do you feel that your influence over them is not as strong as it should be? Depend upon it, the boys are not so bad at heart as they may appear. Perhaps you do not understand them. Perhaps you forgot your own experiences when you passed through that stage of life. Perhaps you have not been strictly honest with them. Perhaps you failed to commend them for an honest effort on their part, and instead, censured them. Be their friend, their chum, be a "big brother" to them. Hope for them, pray for them, above all live for them and with them.

TEMPERANCE TEACHING IN THE PRIMARY DEPARTMENT

The discipline of warning begins early. As soon as baby learns to creep he must be warned of the bright pin that may prick him; of the bright fire-place, where he may be burned; of the machine wheel, which would break his little fingers. As he grows older and toddles in the yard he may pick one of those pretty roses, but he must be warned about the thorns on the stem.

I wish to bring you two things often mentioned in regard to childhood, and because of which some people say it is not necessary to teach temperance lessons to little children. They say that all that is needed is to keep the environment right. If environment were everything, why was it necessary when God placed His first children in Eden—where the environment must have been perfect—to give, as recorded in Genesis, a warning?

Again it is said that if the child is taught in his inner life to be right, there will not be much danger. Think of what is written in the second chapter of the first book of the New Testament. A little child was born—the most perfect child in His development and growth—the Christ-Child—and yet before that child was old enough to know the danger there came to his parents in a dream a warning. There was danger from the outside, and that Child had to be taken away from it. So today there are parents who are glad that there are places where the children may be safe. They, too, are moving and taking the children away that they may be safe until a certain danger is passed.

This afternoon a block below as I inquired of a group of four boys of the location of this church, I asked one, who appeared to be the oldest, if he was a temperance boy. He replied, "No; we ain't temperance!" Turning to another I said, "I hope you are!" and he replied, "No; I ain't either!" Then I turned to the remaining two, who appeared to be about ten years old, and said, "I hope there are two out of these four boys," and they responded, "There ain't none of us temperance!" We need to impress such children so strongly by our positive teaching that they will refuse temptation. Danger signals are needed and as early as there is temptation coming to them we need to give them temperance teaching. To our beginners that little verse, "Keep thyself pure," is one of the mottoes that we might use. Another, "Oh, Lord, keep the door of my lips." We talk to the children about the 'doors" of their bodies, that the lips are the strong "doors," and that they must be careful of what comes out and of what goes in. They will soon learn the prayer, "Oh, Lord, keep Thou the door of my lips," and the song which is used with much success in many of our beginners' departments, "The best drink for children is water, clear and bright; in every spring it bubbles and sparkles in the light." In the primary department our verse may be longer and stronger in sentiment. For instance: "From drink with its ruin, sorrow and sin, I surely am safe if I never begin." We may teach them to say, "Never begin" in a positive and strong manner. Part of the work of the six-year-old child in the Sunday school is to learn the Lord's Prayer. Coupled with that petition, "Lead us not into temptation, but deliver us from (this) evil," we often put in the word "this" on temperance Sundays. Every time that we yield to temptation it is easier for us to do wrong. So with that prayer and verse we may teach the song, "Yield not to temptation."

Every primary boy wants to be big, and appealing to his desire for bigness, we have these temperance sentiments, which are commendable:

God gave me this good body
To grow both strong and tall;
Tobacco helps to spoil it,
And so does alcohol:
Into my mouth they shall not go;
When tempted, I will answer, No!

Now we can also help these boys to desire purity and honor—to think of the house (the body) they live in—as the dwelling place of God. We have also this verse: "My body is a temple, to God it does belong, He bids me keep it for His use, He wants it pure and strong," etc.

Then even the primary children are beginning to desire to have a part in closing the "doors," so to speak, and closing the saloons. I know a number of boys who take a great pleasure in repeating it. They cannot cast that little piece of white paper to say whether the saloon door shall really be closed, but they can say, "There's a little public house just beneath my nose; its the little public house which everyone may close." So in connection with that little prayer, "Keep Thou the door of my lips," you see we have considerable of the temperance sentiment that we are trying to bring to the children in the Sunday school —Mary Foster Bryner.

Current Events

Municipal Corruption

That corruption exists in the administrations of many of the large cities of our country is evident from the occasional exposures of graft and maladministration of those entrusted with public office. However well these dishonest public officials may be organized, sooner or later there will be contention and strife among themselves and in order to have revenge some one of them will make a clean breast of the matter and expose those who are guilty of wrongdoing. This happened recently in Pittsburg when a councilman was convicted of receiving and giving bribes. He had kept complete records of the distribution of bribe money, and when those associated with him in wrongdoing refused to support his wife and children while he was serving his term in the penitentiary he made a confession giving evidence against not less than eighty persons. Among these are several bankers, but a large number are former and present members of the Select and Common Council. These men had sold their votes for sums ranging from $80 to $500.

After this confession the district attorney invited all the bribe takers to confess in open court, promising to favor confessing men and to prosecute those who should remain quiet. Within three days thirty-four men confessed. Some of the banks are implicated, the officers bribing the councilmen in order to secure the city deposits. Fifty-nine directors of banks are required to appear before the grand jury. Among them are prominent officers of large corporations. At the present writing the investigation is still on, and men "higher up" are being implicated.

It would be well if there were some more "housecleaning" done in many of our town, city, county, state, etc., governments. But as long as sin exists there will be dishonesty, selfishness, and greed which is the root of all this corruption. These men are too shortsighted to see that anything they gain at the expense or detriment of their fellowmen will be a greater detriment to themselves.

A Novel Farm

A number of German capitalists are establishing a farm for the breeding of Kamschatka otters, blue foxes, sables, martens and other valuable fur-bearing animals, in the northern part of Archangel, which is the most northerly government of European Russia. The soil and climate of this district are exactly suited to the animals and the annual rental charge is only about five cents an acre. The farm contains 1200 acres, and is enclosed by a fence covered with sheet iron, which has cost $67,000. Because of the burrowing propensities of the foxes and rodents it may probably be necessary to extend this barrier underground, at a large additional expense.

A Proposed Deer Hunt

A monster deer hunt with a herd of from 1000 to 1500 wild deer as the quarry is to be indulged in by the farmers and sportsmen of half-a-dozen counties of Western Iowa, if the State Legislature will give its permission. This pest resulted from a small herd of seventeen deer which escaped from a private park nearly fifteen years ago. For several years this small band of deer was welcomed by any farmer in the district. They were fed, petted by the farmers whenever they appeared. But their number increased until their visit was disastrous to the farmer. They broke into cornfields in the summer and ate the sprouts, and in the winter before the corn was gathered they would destroy a field in a few days. Fences are of no avail as the deer clear any fence without the least trouble. A number of old bucks have become vicious and have attacked children en route to school. So great is the damage done during the past winter that the farmers have determined to rid themselves of the deer, and consequently are petitioning the Legislature to declare an "open season" of two weeks during which they expect to practically exterminate the whole herd.

A Sidelight on Immigration

Mrs. Mary Quackenbos, an attorney of New York, and formerly an employe of the Department of Justice, who, during the past year has been studying immigration questions in Europe, testified before the House Committee on Immigration, that thousands of poor immigrants are brought to this country from continental Europe by the steamship companies who, it is alleged, induce them by means of false promises to leave their European homes in quest of almost fabulous wealth. Mrs. Quackenbos declared that almost every hamlet and village of Europe had a steamship agent, frequently the village barber or storekeeper, who induced the poorer classes to buy passage to America, where, it was represented, they would be able practically to pick up dollars on the streets.

Supported by crutches on his way to the witness chair, Charles Kassabaum, a young man of Sheridan, Ohio, told the jury how he was spanked by the "go home gun" while he was being initiated into the mysteries of the Odd Fellows, and how the failure of the contrivance to work properly made him a cripple for life. He seeks $10,000 damages from the secret order. The physicians and nurses the lodge provided to take care of Kassabaum during his illness were obliged to testify as to the nature of the injuries making a strong case against the order.

The outcome of rivalry between the "made-to-order" industrial city of Gary, Ind., and its neighbor, East Chicago, was the annexation of the latter by the former recently at a special meeting of the Gary Council. If the proceedings are not upset by the courts, the amalgamated city will have a population of 100,000 and become the second largest city in Indiana.

Emigrating to Canada

More than 12,000 American citizens with from $1000 to $5000 each, virtually all farmers and heads of families, expatriated themselves between March 31, 1909 and March 1, 1910. They went from all portions of the United States, but particularly from the middle West, to take up government homesteads in Canada. The total number of persons who went from the United States to Canada in that period was 95,370, and the amount of money they took across the border was $95,371,000. These figures are the result of an investigation completed by government officials. President Taft's attention will be called to the matter and efforts may be made to stem the tide.

Mount Etna, in Sicily, the greatest volcano in Europe, is in a state of violent activity and sending streams of lava down toward the sea. It is 10,874 feet high, and rises immediately from the sea, has a circumference of more than 100 miles, having a number of towns and villages on its lower slopes. The top is covered with perpetual snow. Three large craters have burst open and a dozen minor openings and the flood of molten rock from these has united and is flowing to the southward, winding through the valleys in a stream about 20 feet high and 1000 feet wide. It has destroyed a few villages and a number of others are threatened.

A novel method of recovering a sunken cargo has been adopted by the United States Steel Company. A large magnet, three and one-half feet in diameter and weighing 3000 pounds, has been employed in raising kegs of nails from a barge that was sunk in the Mississippi River near New Orleans. The magnet raised about a ton at each lift. The advantage of this method was that it avoided breaking open the kegs as would have been the case had a dredge been used.

Thomas A. Forsyth, of Boston, has given $2,000,000 to found and perpetually endow a dental infirmary, to be free to all school children of Boston whose teeth require attention. It will be the largest of its kind in the world.

The very first day of the inauguration of letter telegrams proved the success of this method of communication and gave promise of a great future. By this system a 50-word message may be sent at night at the price of the ordinary 10-word message. At the receiving end the message is deposited in the post office for delivery by the first morning mail. A great deal can be said in 50 words, so that quite a lengthy message can now be sent to distant points in less time and cost than formerly.

Madame Breshkovskaya, a prominent agitator of reforms in Russia, has been convicted of treason against the Czar and sentenced to exile. She was condemned to exile in Siberia thirty years ago, and only within the last few years was permitted to return to Russia.

King Menelik II.

Menelik II., king of Abyssinia, is dead at the age of 66 years, and in the twenty-first year of his reign. The ancient empire of Abyssinia, or Ethiopia, includes the kingdoms of Tigre, Amhara, Shoa, with other territories and dependencies. Its area is 200,000 square miles, and the population is estimated at between 9,000,000 and 11,000,000. King Menelik claimed to be a direct descendant of Solomon by the queen of Sheba, and styled himself, "Conquering Lion of the Tribe of Juda, elect of the Savior, king of kings of Ethiopia." Menelik refused to acknowledge the domination of Italy over his country, and compelled the Italian army to capitulate at Adowa in 1896, when a treaty was signed recognizing the absolute independence of Abyssinia. Since then peace has crowned Menelik's policy toward foreign powers, and the country has prospered with the introduction of improved methods of government and commerce.

Prince Lidj Jeassu was proclaimed heir to the throne on May 18, 1909. He is fourteen years old, and a little more than a year ago was married to the granddaughter, aged seven years, of the late Emperor John.

Early in March one of the Edison storage battery cars was placed on one of the cross-town lines of New York as an experiment. The car has been in constant operation since, and has required no alterations or repairs other than are common to the ordinary street car. It has proved remarkably economical in the consumption of power. Instead of costing two cents a mile, as was at first stated, the actual cost of the car has been less than half a cent. So satisfactory have the experiments with this car proved, that an order has been placed with the Edison Company for sixteen more to be used on the cross-town lines.

Every day some four or five million persons attend the thirteen thousand moving picture shows of the United States. The pictures which flicker on the screens before the spectators are projected by means of apparatus, the basic patents of which are taken out by Thomas A. Edison. All those attending these shows pay a royalty to Mr. Edison. It is stated that the company that controls these patents makes about 1,440,000 feet of films. On this production a royalty of half a cent per foot is paid to Mr. Edison, so that his revenue from the moving picture-loving public amounts to $7,200 per week.

The Interborough Company of New York City will install cars with destination signs on the elevated lines, which will automatically tell the name of the station the train is approaching. The great convenience of this arrangement to the traveling public will be out of all proportion to the small cost of putting it in place.

The Pennsylvania and a number of other railroads have increased the wages of their employes. It is alleged this raise of wages is to be followed by a raise in freight and passenger rates.

During the latter part of March strange eruptions appeared on the sun, according to statements made by Edwin B. Frost, director of the Yerkes Observatory, located at Williams Bay, Wis.

"The eruptions shoot from the surface of the sun like skyrockets," said Professor Frost. "They are easily visible at the edge of the disk. One of them shot out to a length of 150,000 miles, as near as we could estimate. It then detached itself from the main body and sped through space, a mass of luminous gas not dissimilar to a comet. Before it disappeared it had reached a distance from the sun of about 250,000 miles.

It has been announced that the Fairbanks expedition to Mount McKinley, the highest peak in North America reached the summit on April 3 after a climb of one month from the base. This is the mountain that Dr. Cook alleged he had ascended, but no traces of his ascent were found. Mount McKinley terminates in twin peaks of equal height, one somewhat rounded and covered with snow, the other composed of bare and windswept rocks. It is in the Alaskan range. Its heigth is given as 20,500 feet.

One of the remarkable features of the New York Public Library, now slowly nearing completion, will be the huge stack room, 90 feet wide, 300 feet long and 60 feet in height, containing seven tiers of stacks. The metal work of the stacks alone weighs 3,000 tons, and recently in estimating for the painting contract, it was found that to merely pass once through the multitudinous nests of stacks it would be necessary to cover seven miles of distance.

The House of Representatives has passed a bill appropriating $100,000 for raising and removing the wreck of the "Maine" which was sunk in the Havana harbor, Cuba, shortly before the opening of the Spanish-American War. It has been a menace to navigation ever since. If it is raised it can be examined and the controversy as to the cause of its destruction be settled.

On the evening of March 28, Justice David J. Brewer of the Supreme Court of the United States, died suddenly at his home from apoplexy. He was 73 years old. He was appointed Justice in 1889, and had a part in deciding many momentous questions, among them the great anti-trust prosecutions.

On April 4, Michigan added ten more counties to the "dry" list, making the total number 40 out of the 83 in the state. With thirty counties previously "dry," the "drys" lost two of the ten in which the question was resubmitted, held their own in the remaining eight and added twelve new "dry" counties.

A new co-operative drug trust has been formed, with a capital of $25,000,000, for the purpose of waging a war on the two powerful corporations which are running a string of cut-rate drug stores all over the country.

Uprising in China

Anti-foreign riots of a serious character have occurred in China during the second week of April. For some time there has been trouble brewing due to the distribution of anti-foreign literature among the ignorant people, by those opposed to aggressive movements in China. In the city of Chang-Sha, having a population of 300,000 and located about 400 miles north of Hong Kong, all the foreign buildings were destroyed by the rioters with the exception of the British consulate. On the 14th the Chinese officials issued a proclamation that they were unable to protect the property and lives of the foreigners, upon which all foreigners made haste to leave the city. This movement is also directed against the Japanese. It is estimated that there were about 24,000 persons in the mob. Among these were some of the government troops. The chief cause of the riot was the scarcity and high price of rice. Because of the anti-foreign feeling this was taken as an excuse for demonstrating the sentiment against the foreigners. The latest advices are far from encouraging. This is local and not general in China.

On March 28, Prince Albert Honore Charles, until then absolute in the government of Monaco, the smallest state of Europe, decreed the election of a Parliament or municipal council through universal suffrage. He reserves the right to select the mayor, but grants further liberty to the press. This decree is a concession to the prince's 1200 subjects who recently demanded a constitutional government.

The great value of the steel car as a protection to passengers in case of a collision was demonstrated in a recent clash of two trains in the Hudson tunnel. There was no telescoping of cars, as is usual with wooden cars, and the injuries were merely such as resulted from the passengers being thrown down by the shock of the collision.

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We would be pleased to have our subscribers send us the names and addresses of persons to whom you would like to have us send sample copies of the Christian Monitor. In this way you can render valued assistance in extending the circulation of this paper. We believe there are those in each community who would become subscribers if their attention were called to the periodical and were given a sample copy. Think of your friends and acquaintances who are not subscribers, mail the list to us and we will gladly mail them copies. Or better still, solicit their subscriptions, thus forming a club and securing the advantage of the club rates. In clubs of ten or more to separate address 75 cents each per year. In clubs of ten or more to a single address (sent to one person for distribution) 50 cents each. Regular subscription price, $1.00.

Miscellaneous

PECULIARITIES OF A GREAT RIVER

It does not need the presence of Theodore Roosevelt on the Nile and in the wonderful old center of civilization which the Nile created, to make that river a stream of peculiar interest to all who take serious notice of existing conditions in the commercial and industrial centers of the world, or to those whose attention is given mainly to history. The Nile cannot be ignored by any one who aims at intelligent comprehension of the world's affairs, present or past.

Aside from the immense importance of the part the Nile plays in making Egypt what it is and the undying interest of the work the Nile did long ago in making Egypt what it was when written history began, there is no other river so remarkable, none with such striking peculiarities. It is a stream of exceptions and of conditions all its own.

No other river is fed by two main sources so radically different. The Nile, which Roosevelt came down on to Khartum—the "White Nile"—is never shrunken to small proportions, and it never rises to great floods. It flows quite steadily, out of a region of swamps and from lakes of vast size beyond the marshes.

But at Khartum the so-called "Blue Nile" comes down from the Abyssinian mountains to join the White Nile, and it is the Blue Nile, the smaller stream, taking the average volume for the year, which, with the Atbara, another big tributary of the Nile from Abyssinia, makes the floods that enrich Egypt and have literally created that country for human use.

The Blue Nile rushes out of the mountains and hills, when the snows melt on the peaks in the Abyssinian uplands and the rains come, and it pours a vast quantity of silt or mud into the comparatively clear stream of the White Nile. The flood tide of the river below the junction of the two great branches is so tremendous that it carries vast quantities of this Abyssinian soil all the way to the sea. There is enough every year to fertilize the fields of the Nile delta and replace the elements the crops have taken away.

This is team work, so to speak, for without the steady current of the White Nile the floods of the Blue Nile would be largely lost before Egypt could be reached, and without the floods from the mountains there would be no annual overflow of the fields which are the life of the delta.

No other great river flows as far as the Nile does through a practically rainless region, without a single tributary, and then carries its waters—most of them—to the sea or to the flat lands at its mouth.

Two or three large rivers of Central Asia come down in that way out of the mountains of Afghanistan and Turkistan and lose themselves in the Sea of Aral, but they are smaller and less important in every way than the Nile. The Jordan is a toy stream by comparison.

For hundreds of miles the Nile loses volume steadily by evaporation under a hot sun, in a dry climate. Its waters are used, in increasing quantities, to irrigate strips or land along its banks. It shrinks, but there is enough of its great flood left to make it a very large river, all the way to the Mediterranean.

The Nile is peculiar in being the only great and famous river which flows across the equator at right angles, practically. Many years ago a Turkish pasha in Egypt, who had gained the little learning which is traditionally a dangerous thing, argued that the sources of the Nile could not possibly be discovered south of the equator, because the equator was like a ridge-pole of the earth, and water could not possibly run over it. His attempt at science was absurd, but the Nile stands practically unique in furnishing an example showing the fallacy of his conclusions.

The Nile is almost alone in flowing out of a wilderness into a land of ancient and world-famous civilization. Many great rivers, on the other hand, traverse much better developed countries, in their upper reaches, only to end in comparatively wild regions. That is true of all the rivers that flow north through Siberia to the Arctic. The Danube, the Volga, the Niger and the Congo are of most human value and interest far from their mouths.

The Nile is altogether exceptional in connecting regions inhabited by naked savages with a land of ancient and populous cities famous for their learning when America was a wilderness and Europe half barbarous. Not even the great rivers which pour down out of Thibet into the plains of Indo-China present such a contrast.

The Nile is rich in fishes, but its once swarming crocodiles and its many hippopotami have been pretty thoroughly killed off, except far up in the equatorial regions. Its old water-wheels still creak away by thousands, but its modern dams are among the engineering marvels of the age. Its native boats swarm as they did thousands of years ago, but there is also a great fleet of steamers on the river now.

East and West meet and mingle on the Nile, the old and the new.—Cleveland Leader.

A POST OFFICE RECEIPT 250 B. C.

The museum of the Imperial German Post, one of the most remarkable special collections in existence, has just been enriched by the purchase of a remarkable document of the third century B. C. It is the so-called Hibeh papyrus (No. 110), dating from the reign of Ptolemy Philadelphus (259-253 B. C.), and relates to the transmission of letters by the Egyptian postal service along the Nile, and is stated in the museum note to be the first evidence found of the existence of a state postal service in Egypt in the Hellenistic period. The papyrus is a sort of postal way bill, and registers the delivery of letters from hand to hand. The five officials mentioned appear to be postillions and postmasters. The text commences somewhat as follows:

"On the sixteenth (N. N.) handed to Alexander six letter-packets. One was a letter-packet for King Ptolemy, another was a letter-packet and two letters thereto attached for Apollonius, Minister of Finance; one letter-packet for the Cretan Antiochus, one letter for Monodorus, and one tied up with the others for (?) Chelios. On the seventeenth Alexander made over the post-bag to Nikodemus (signed, Nikodemus). In the first hour of dawn Phoenix, the younger, a son of Heracleitus of Macedon, the proprietor of a hundred-hide farm, handed one letter-packet to Aminos. He gave the post-fee to Phanias. Aminos handed the letters to Theochrestus."

So the papyrus goes on. In each case the exact hour of the transfer of the letters is noted, together with details of other letters picked up by the postillion on his route. There is mention of a letter to Theogenes, "president of the office of elephant hunting," of another to Zoilos, the director of the imperial revenue office in Hermopolis; to Dionysus, the traffic manager in Arsinoe, etc. The official document is on the back of the papyrus (opisthograph), the front having apparently been used for the calculations of a landed proprietor or his bailiff, but the space which the bailiff left is also employed for postal notices, a curious illustration of the necessity even in the government service for saving every bit of the valuable "paper." The document was only discovered two years ago, and owing to the high value placed upon it, is protected from the sunlight by a green curtain.—The Witness (Belfast).

THE FIRST STEAMBOAT

The question as to who built the first steamboat is frequently raised. The average American will answer, Robert Fulton. Such, however, is not the fact according to the New York World. Four years before the Clermont steamed up the Hudson River Fulton had constructed a small steamboat which was tried out on the Seine in France. At the same time a Frenchman, Desblancs, made a similar experiment, but without noticeable success. Afterward when Desblancs claimed priority in the idea Fulton wrote:

"Let M. Desblancs reassure himself. Is it a queston of profit or lucre? I shall enter into no competition. It is not on the rivulets of France, but on the great rivers of my own country that I shall carry out my navigation. Is it a question of invention? Neither M. Desblancs nor I invented the steamboat. If that glory belongs to anyone, it is the author of the experiment at Lyons—of the experiments made in 1783 on the Saone."

The man whom Fulton referred to and to whom he ascribed the chief glory of the invention was also a Frenchman, Jouffroy. He made a small paddle-wheel steamboat, the connection between the piston and paddle wheel axle being rack-and-pinion. Due to financial reverses he was not able to float a company until after Fulton had

made his successful experiments on the Seine.

In view of Fulton's great achievements not only in making the steamboat a practical invention, but in many other things, Americans will not detract from the honor due Fulton by doing justice to Jouffroy.

THE COLLEGE AND THE MAN

A college is not indispensable to education, but not one man in a thousand pursues a connected educational course entirely apart from a college. Education is developmental. At the same time it is selective. Perhaps the first few years of expanding mental life, common to all children, are marked by general rather than selective growth; but this cannot continue long. If a man tries to learn everything, he learns nothing. If a sociologist purposes to become a great inventor, a writer of fiction, a master of finance, and a polar region explorer, he does not become a sociologist or any other of the men named. To become proficient in one field requires an abandonment of practically every other field. A savin tree, transplanted when a very small shrub, grew for over forty years, and was not six feet high, though fifty feet in circumference. It elected to cover an unusual amount of ground, but at the sacrifice of height. A pine tree, less than one-third that age, grew to more than ten times the savin tree's height. It elected to go up instead of spreading out; but each tree showed a kind of development.

A college man may start like the savin tree, but if he attains recognition he must continue like the pine. Neglecting scores of interesting things all about him, he must drive ahead in one direction. This development of one's self, beginning with the general and continuing in the specific, leaves its marks on character. One is self-mastery. He who cannot control himself lacks an essential part of an education. If he is what he should be, he does not demand all his rights from others, and compel observance of them. Nor does he disregard all the rights to which others are entitled. Without self-mastery any one is inclined to "let loose," and his rule is to follow his inclination.

The college tends to make a man less sensitive. Indeed, all sensitiveness is near of kin to selfishness, though bearing a more respectable name. A broad minded man accords others the right of opinion. He can bear criticism with becoming grace. All his school work has been for improvement. Why, then, should he resent criticism, or reproof, which is intended for still greater improvement?

One may reply that it is on account of the spirit in which it is offered; but very often that spirit is misinterpreted because the one who is criticised is too narrow in mind and uncharitable in soul to get the good which was intended in all honesty. One of the very best things a college does for a man is to teach him that there are other men; that these other men are complete persons, endowed with intellect, will, and sensibility, and that they are worthy of recognition. A student that has had four years' training in college classes, and has had his Latin translations torn all to pieces, and the solution of his problems questioned and rejected, and his papers graded down to eighty-four when he thought they merited at least a hundred, will not start into the world with three chips on each shoulder. Whoever has the splendid advantage of a good literary society in the same four years, and has been criticised severely and deservedly dozens of times on account of the ill-preparation and poor delivery of exercises, begins his after-life with a capital which that young man does not possess who never knew any discipline except what he tried to mete out to his younger brothers and sisters, and concluded that he always was to be supreme in his realm. Bigots, and intolerants, and tyrants are not the products of true education. A college is the best place to learn that there are some people besides number one. With this lesson studied thoroughly, a man never can pay back to his alma mater all he owes for what it has done for him.—Religious Telescope.

CHEESE FAMOUS BY ITS CURING

The celebrated Roquefort cheeses are made at the village of Roquefort, situated on the Mountain Larzac, which is about twenty-five miles in length and nearly 3000 feet high. It consists chiefly of lime-stone, honeycombed with caves, but covered with sufficient pasture to feed the 300,000 sheep kept for their milk. The caves, being formed by displacement of rocks, consist of an intrinsic labyrinth of open spaces and passages all connected with each other and with a subterranean outlet. A cool current of air, therefore, always of the same degree of humidity and temperature, flows in a never interrupted stream through the caves. There is nothing in the milk or in the preparation of the cheeses that gives them that peculiar flavor and delicious mellowness for which they are so renowned. This is entirely effected by the method by which they are cured. When the cheeses are ready for treatment they are taken to the caves, and after being allowed to cool are carried into the salting room. They are rubbed with salt on one face, and then piled on the top of each other until the cave is full. After standing for twenty-four hours or so the reverse side is salted, and once more they are piled as before. The cheeses have to be frequently reversed in order that the moisture may be even throughout and to develop the fungus which has previously been sown in the curd. In forty-eight hours the cheeses become viscous, and are rubbed with a coarse cloth. In the course of another two days the fungus will appear on the outside, in the form of a sticky paste. This is carefully scraped off with knives, together with a thin stratum of crust, and set aside. The cheeses are now sorted out, the most solid ones being placed on the floor. In eight days' time they become covered with other minute vegetation, which is removed and is used to feed pigs. The scraping is continued until the character of the mould changes, showing that this curd has altered its condition, and announcing the completion of the cure. The cheeses are then again carefully scraped and wiped, wrapped in tinfoil and are ready for the market.—London Spare Moments.

CANCER AND ITS CURABILITY

Dr. William T. Bull of New York, who died of cancer the other day, was one of the most famous surgeons in America. He had probably operated upon hundreds of persons for cancer at their request, in the belief that the only hope of prolonging their life lay in the use of the knife. Many of them died of cancer after the operation, as he died after he had been operated upon.

Such knowledge as the world has was used in the attempt to save his life. That it failed shows how little is known of the subject. Malignant growths called cancers have been removed successfully soon after they showed themselves, but in many cases similar growths have appeared later in different parts of the body. This has led the physicians to conclude, after investigation, that the cancer is the result of some peculiar abnormal condition of the system, and is not merely a local growth. They do not know exactly what that condition is, but they have theories about it.

Investigators are at work in all parts of the world, testing the old theories and forming new ones. They experiment on animals afflicted with cancer, and announce the results every little while; but progress toward definite knowledge is slow.

Up to the present, so far as known, no advanced case of cancer has been cured, although the ravages of the disease have been temporarily checked either by the knife, or by the use of radium, the Roentgen rays or the Finsen light. Those who advertise sure and permanent cures for cancer are quacks, not to be trusted. The real cure, when it comes, as it will some time, will be made the free possession of all physicians, not the exclusive possession of any one. The world looks hopefully forward to the day when that great and beneficent discovery shall be made.—Sel.

DOGS FOR MILITARY WORK

The British army, according to a London military mail interview, "is the only European army which ignores the use of dogs. If the German army were mobilized tomorrow they could put 4,000,000 men in the field within a fortnight and 4000 ambulance sentry dogs. The dogs used by the German police would aso be immediately mobilized with those in the army. The Moors understand the use of dogs in warfare pretty well. They have a cross between a deerhound and a mastiff. At night they would go down near the Spanish lines and put out their dogs to detect the enemy's sentries. When the dogs barked they were able to locate the sentries and fire on them. They also dressed up their dogs in their own turbans and chelabas, in which they would run up the mountains and draw the Spanish fire. Sometimes they would send the dogs into the camps, and the Spaniards would rush

out and fire upon the dogs and the Moors would fire on the Spaniards. After a battleground has been gone over by the search parties at the end of an engagement the ambulance dogs are sent out to see if any one has been overlooked. They work better at night than in the daytime, and have the additional advantage that they avoid the use of lanterns, which invariably draw the enemy's fire."—Army and Navy Journal.

PICKPOCKETS

Seventy-five per cent. of the pickpockets of the country, for instance, followed Evans' fleet along the Pacific Coast, reaping their illicit harvest of watches and small jewelry and money from the welcoming crowds in the cities that the fleet visited. The vulturous drove went next to Chicago and then to Denver. These migrations are well known to the police. To the Easter parade at Atlantic City, the inaugurations at Washington, or to any other event at which huge crowds are present, the police of all the large cities send one or more of their most experienced detectives to aid the local police in making arrests.

It is the custom of this type of crook to commit no crime in the community in which he lives. He is very anxious to keep his home—his wife, children, younger brothers, and parents—free of all contamination from his lawless life. When he gets to his home city, he presents himself at police head-quarters, reports his presence and his address, and gives assurance that his only intention is to enjoy a peaceful vacation at his own fireside.

He never violates this agreement; for he knows that if he does, not only will his family be ashamed, but all semblance of liberty will have gone from his life forever. Unless under some such truce, the marked criminal never has full social freedom, not even after he has duly served his prison term and the jail gates are opened for him to go forth.—Charles Somerville, in Everybody's.

THE LAUGH CURE

Laugh induces a mental exhilaration.

The habit of frequent and hearty laughing will not only save you many a doctor's bill, but will also save you years of your life.

There is good philosophy as well as good health in the maxim, "Laugh and grow fat."

Laughter is a foe to pain and disease and a sure cure for the "blues," melancholy, and worry.

Laughter is contagious. Be cheerful, and you make everybody around you happy, harmonious, and healthful.

Laughter and good cheer make love of life, and the love of life is half of health.

Use laughter as a table sauce; it sets the organs to dancing, and thus stimulates the digestive processes.

Laughter keeps the heart and face young, and enhances physical beauty.

Laughter is nature's device for exercising the internal organs and giving us pleasure at the same time.

It sends the blood bounding through the body, increases the respiration, and gives warmth and glow to the whole system.

It expands the chest and forces the poisoned air from the least-used lung cell.

Perfect health, which may be destroyed by a piece of bad news, by grief or anxiety, is often restored by a good, hearty laugh.

A jolly physician is often better than all his pills.—Success.

ITCHING EAR, FLATTERING TONGUE

An American woman, while traveling in China was mystified by seeing a cook rub molasses over the mouth of a hideous image on the kitchen wall. On inquiring about it she learned that the idol watched and reported to some higher god all that went on in the kitchen, and that its mouth was treated to molasses so that it would relate only sweet things. The woman said she could sympathize with the idol, because she had frequently experienced the same thing, in that people paid her compliments and said sweet nothings to her for the sole purpose of arresting her judgment and persuading her to keep quiet on some subjects.

Some people have to have a constant diet of flattery or there is trouble. That sort of person is not worth friendship. That kind of a man or woman will absorb flattery like a sponge does water; but did you ever hear a word of praise from them for another? "Take all, give nothing," is their motto.—Selected.

(Continued from page 528.)

saints of the household of God. Truly all spiritual blessing in heavenly places in Christ are ours, and blessed be the God and Father of our Lord Jesus Christ (ch. 1:3). The whole structure of faith which is God's glory and His great delight in the midst of which the praises of God are sung by His beloved Son (Heb. 2:12) is that structure of which Jesus Christ is the chief corner stone. About Him and associated with Him are the living stones of faith. Beneath Him and in fellowship with Him are the prophets of the past and the apostles of the present dispensation, who bear witness to Him who was slain to reconcile the world to God. Upon that rock the Church stands. Associated with that elder brother the family of God is joined to Him and through Him shall receive their eternal inheritance. With that faith God shall be eternally praised by His saints and shall eternally reveal His glory.

(Continued from page 537.)

man breast is a soul that is in need of that satisfying portion which is within our power to give. A stupendous responsibility resting upon us.

Yes, behold the field, but do not stand gazing over the fence during seed time and expect an abundant harvest. Some have tried it, and ere they were aware the harvest time had come and passed and their bins were empty.

But let not the starless crown be the subject to awaken you. Think of the destiny of those stars you might have gained during the time of grace.

Larned, Kans.

OUR BROTHERS AND SISTERS

"Awake, Awake: put on thy strength, O Zion" (Isa. 52.1).

"And that, knowing the time, that now it is high time to awake out of sleep" (Rom. 13:11).

Jesus came to earth and gave His life to redeem all mankind. He told His disciples to go into all the world, and preach His Gospel to every creature. Nearly 2,000 years have passed since this command was given. Many of the inhabitants of this world have perished without hearing this Gospel of love, many millions of people today are living in heathen darkness. It is said that they are perishing at a rate of something like 50,000 a day. They are our brothers and sisters. Can we rest and let them go without telling them the story of His love and the invitation for all to come to Him and live?

Let us take a look around us. Look at the world, many nations and peoples as yet have not been told of this great salvation. Again, look at America, our boasted land of freedom and Christian liberty. How many cities have we thoroughly canvassed? Do not our brothers and sisters live in them? Then, too, let us look a little nearer home. How many of the cities, towns, and villages, hamlets and rural districts in our own states have had the Gospel preached to all the inhabitants? Look even over the fields of our own county, township, neighborhood, and even in our families. How many are living away from Christ without hope and without God?

Some time ago, being one of the number of visitors selected by the county Sunday school association, to make the house to house canvass that every family in Medina county, Ohio, might be visited in one day, I was indeed much surprised to find how few of the people living in our own township made any profession of religion. It does seem to me that it is really "high time to awake out of sleep" and to do all in our power to get our brothers and sisters to come to Christ. I once heard of an incident which it seems to me appeals very forcibly as an illustration. There had been a "cave-in" of earth covering a number of workmen. A number went to work to uncover and, if possible, save the lives of those men. Many came to look on and sympathize with those whose husbands and fathers and brothers were in uncertainty. Among the number was a man looking on without making any effort to help. A lady came to him, laying her hand upon his shoulder she said, "John, your brother is down there!" What a difference it made in his anxiety! His hat and coat were thrown aside and he was soon working with all his might to remove the earth.

Is it possible that we do not fully realize that all are brothers and sisters who are down there? "Awake, Awake, put on thy strength, O Zion."—The Missionary Visitor.

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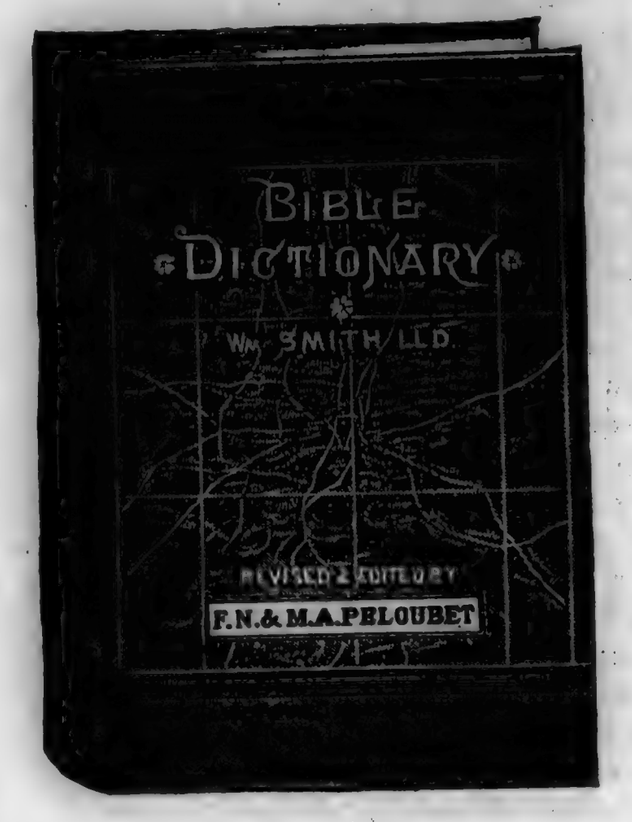

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CHRISTIAN MONITOR

JUNE, 1910

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the whole world, and she to her nest,—
In the nice ear of Nature which song is the best?

From Lowell's, Vision of Sir Launfal.

GOSHEN COLLEGE
LIBRARY.

SELECT READING

HOW CAN THE HOME INTEREST THE BOYS AND GIRLS IN GOOD LITERATURE?

It is evident that there are many parents who do not realize the condition of affairs as regards the manufacture and sale of obscene reading matter and pictures. It is a horrible fact that there are men at work using the printing press maliciously to injure the youth of our land. Into the home and the public school these agencies of corruption are sent whenever and wherever the vigilance of parents and teachers and of a decent public sentiment is relaxed. Hence the first duty of all concerned in the training of children in the matter of literature is to see to it that none of this impure matter reaches them; for a picture or a story made for the express purpose of debauching youthful innocence does its work fatally well. A child can not, if it would forget readily a leading toward evil of this sort.

That there should be any human being fiendish enough to deliberately plan and work to excite immoral thoughts and vulgar curiosity is almost past belief. Yet facts go to show that this sweetest and most hopeful treasure of humanity, the purity of little children, is thus systematically assailed. In all such cases whenever possible, the evil-doers should be brought to justice.

After dealing with these monstrous slayers of innocence, we must take in hand the legal and respectable agencies which increase a depraved public taste in literature. There is an almost limitless number of books and magazines which are made, not to destroy youthful innocence, but merely "to sell." And the vast majority of these, which find easy access to the uneducated classes in a community, are the cheap story-papers and trashy novels which either weaken or debauch the moral sense. In these stories "luck" rules, not life's stern laws of "reaping as we sow." In books of this kind happiness is dependent upon and secured by houses and lands and the world's admiration, rather than by the inward satisfaction of a clean conscience and a pure heart.

Parents do not use the best judgment when they allow their children to go to public libraries unaccompanied by their elders. If the parents can not go with them, they should at least give them a list of suitable books they may draw. We do not wonder that Charles Francis Adams questioned the right and usefulness of such lavish provision in public libraries for the free gratification of the taste for ordinary works of fiction.

In respect to all reading outside of that required and suggested by a competent trusted teacher in connection with school-work, there are two inflexible rules which every parent should consider and see that his child obeys. First, get the best and widest knowledge possible in respect to mentally and morally desirable books and papers for your children to read; and, second, allow your child to read nothing you have not selected yourself understandingly. When a young child first begins to understand books, try to get him interested in nature-study, and read to him, for instance, such books as "Seaside and Wayside" series, describing insect life, by J. M. Wright. These have been used with children as young as three years to my knowledge, with good results. We would suggest that these be followed up with others of a similar character, such as Morley's "Seed Babies," and "Bee People."

The "Birds and Nature" magazine, illustrated with color photography, is excellent. "Birds of Song and Story," by Grinnell; the works of John Burroughs on animal life, and many others might be suggested as being very interesting and instructive for the young.

Children should be allowed to have animals for pets, and taught how to care for them; then naturally as they grow older they will have a desire to learn of their habits, and of the habits of other animals and birds.

Parents should put a microscope and a field glass into the hands of their boys and girls, and take the time occasionally to stroll through the woods and fields with them. They will be surprised at how much they learn, and at the same time they will prove to their children that they are interested in their recreation, and whatever interests them—a very good way to keep a child's confidence.

Parents sometimes fail to take into consideration that a young child is never idle. If a boy must be busy, why not interest him in things of some importance and benefit to himself? The boy's standing in some homes is deplorable. Too often he is treated as only a something that comes home three times a day for his meals, and after supper, with a change of clothing, off he is to go, only to return home in time to retire. What wonder is it that he looks for his companions and amusements in the billiard and pool-rooms? Too often in many homes about all the salutation the boys get on entering is to be reminded of their muddy boots.

Mothers, why not try a different method? The next time you go down street make it a point to get your boy an interesting book—possibly you may not know what the best books for boys are; however, the names of them may be ascertained with little time and study given to the subject—and see what a wonderful change will be noticed in the boy. A teacher once asked a small boy: "How many boys does it take to make one good boy?" His answer was: "One sir, if you treat him well."

In closing, then, let me urge that the childrens' minds and hands be kept employed, for this is the secret of pure lives. If children are kept interested in nature, out-of-door sports, innocent games, music and their regular school work, and they make their mother their confidant, there will be no cause for worry over their reading impure literature.—Pittsburg Advocate.

SUNRISE AT THE SEASHORE

ELIZABETH E. ELLIOTT.

The Atlantic Ocean lay at my feet. All my life had been spent among the mountains of New Hampshire, and this was my first view of the ocean.

I had arrived at the beach the night before too late to do more than hear the booming of the breakers, and the same unusual sound; unusual to one from the country—had awakened me before daylight. I had dressed quickly, and here I was, at three forty-five in the morning, standing on a sandy shore, as white as snow and as hard as cement, looking out across the water.

As far as the eye could see stretched a dull blue expanse of water until it merged itself with the darkness of the sky at the distant horizon.

In someway I felt vaguely disappointed. Was this the ocean of which I had heard and read so much? Where were the white capped waves which I had been told glistened in the sunlight? Where was the beautiful coloring I had been led to expect? Why even the heavens themselves were dark and forbidding.

I turned disappointedly away, to leave the ocean forever, when I was attracted by a ray of light shooting through the eastern sky. I stopped and looked—yes it was the forerunner of a summer sunrise.

Gradually a light spread over the eastern sky, which was reflected upon the ocean and the whole universe seemed to be growing brighter. Slowly the sun began to appear above the edge of the horizon. The dark shadow which had been over earth and sky gradually receded before it, and as the first sunbeams fell upon the ocean, I saw it sparkle and gleam as though a thousand fires were lighted just below its surface.

The spot where I stood was still in shadow, but the belt of sunshine was now rapidly approaching and in a few moments I was enveloped by the warm sunshine.

The sun was now entirely above the horizon looking like a ball of fire, and throwing its broad rays over both earth and sky. The ocean had lost its leaden color and lay gleaming in the sunlight in a pure azure hue, even the sky had changed and all about looked like a new world. The tiny ripples at my feet were capped with white, which glistened in the sunlight like sprays of silver.

I picked up a stone and threw it into the water. It fell with a splash, and as it disappeared from view a tiny ripple sprang up in the form of a circle, which spread wider and wider until it seemed to cover the surface of the cove where I stood. To me it seemed a symbol of the Infinite Being whose arms are ever extending, without effort, to encompass a growing world.

I turned to leave the beach, how my feelings had changed in that short hour, from bitter disappointment to glorious realization, and all through the power of the God-given sunlight.

Biddeford Pool, Maine.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. II SCOTTDALE, PA., JUNE, 1910 No. 6

THE VALUE OF BIRDS

V. L. Stump.

It is again the time of the year when the sweet singers of our bright summer days are coming back after their sojourn in the Southland ,where they were protected from the ice and snow, coming again to brighten our forests, meadows, orchards and lives with the glitter of their beautiful plumage and the sound of their happy, joyful song.

But a bird does more than rustle its feathers in the sunshine or fill the air with the sound of its melody, be it ever so sweet; he works, and that by the side of every man who tills the soil from whence we derive the great temporal blessing of life, and it is that work of which we wish to write.

When I was a boy the impression seemed to be general among boys, as well as among older people, that all birds with a few exceptions were our enemies and the more birds we could kill, especially during fruit seasons, the more fortunate we would be. However since that time we have learned that the birds we have around us are not our enemies, but our helpers sent as it were from heaven. We will give a brief account of a few species.

The robin is despised by many farmers and fruit-growers because he helps himself to some of their cherries and other fruits. But did you know that fruit is the smallest part of a robin's diet and that by the havoc he creates among the worms, he more than compensates for the damage done by his occasional lapse into vegetarianism? It is hard to conceive of the quantity of worms the robin consumes. On experimenting with some young robins it was found that each one required sixty-eight worms per day, each bird eating 41 per cent. more than its own weight in crop destroying pests in twelve hours. The length of these worms if laid end to end would be fourteen feet. Perhaps the last robin you killed you said to yourself, "There he won't eat anymore cherries," but did you reckon how you were going to get rid of those fourteen feet of worms every day, that were hard after your crop? Prof. Forbes, Director of the Illinois State Laboratory of Natural History, found one hundred and seventy-five larve of Bibio, a fly which in the larval stages feeds on the roots of grass, in the stomach of a single robin and as many more in the intestines.

The sparrow is also a very useful bird. There are different species of sparrows—the field sparrow, swamp sparrow, chirping sparrow, tree sparrow and perhaps others, each finding its employment in eating insects, worms, and seeds of harmful weeds and plants. Long after other birds have flown South, the tree sparrow continues its hunt for seeds which are on the ground or on weeds that have not been cut, and which would make it almost impossible for the farmer to grow decent crops if it were not for the sparrow that helped him to keep down the troublesome things.

The woodpecker, or redtop, as he is called, the chicadee and numerous other birds of the forest are most useful in looking after the trees, etc. The little chicadee is especially useful in destroying the canker worms and picking larve or eggs of insects off trees. They go cheerfully over trunk and branches even looking under leaves that none escape. These birds with many others work in the day-time, and as they go to rest the whippoorwill, hawk, owl, and others take up the work and the insects that would escape the day-catchers are caught by the birds working at night. Is it not wonderful how God has provided all these things that are for our benefit; one set of birds for the insects and worms about the house and gardens, one set for the fields and one for the forests?

Most farmers regard the hawk and owl as their worst enemies, but they, too, are useful. There are two species that are not, and we do not have them here. Hawks and owls are good mice catchers. If we were deprived of the service of the birds the earth would soon be uninhabitable. The feathered protectors of our gardens and farms, plains and forest require so little to encourage them in their work. All we need to do is to let them go on unhindered. They give their services free and we are their debtors. Many never thank God for them and seldom look on a bird with a feeling of gratitude to our Heavenly Father for their presence. Instead they begrudge the bird the small morsels of food they may eat of which you could have partaken, and forget that the same God who made you made the birds also and that He feeds us all from the same boundless store.

Boys, never kill birds for it creates a habit and spirit within you that is not desirable when you arrive at the age of manhood. But ever befriend them; learn their habits; listen to their songs; watch their activity and they will teach you many helpful lessons.

Fathers, you who kill or encourage your sons to kill and furnish the means whereby to kill them, are spending money for that which is not bread, neither is it glorifying to God. With the life of every bird you destroy you leave your crop, fruit or vegetables to the mercy of innumerable pests. "O consistency thou art a jewel."

"ON TIME"

"Among every hundred men who become firemen only seventeen are ever made engineers," says Warren S. Stone, chief of the Brotherhood of Locomotive Engineers, one of the most powerful labor organizations in the world. "Out of every one hundred engineers only six ever get passenger runs. The next time you see a white-haired man on the cab of a big passenger locomotive don't wonder at all at his white hair, but make up your mind that he has the goods or he wouldn't be there. It is a case of selection and the survival of the fittest. It takes nerve to run the fast trains these days, for you sit at your throttle, tearing across the country at the rate of more than a mile a minute, and if any one of a dozen people, down to the man who spiked the rails, has made a mistake you ride to certain death."

The day when an engineer could drive his train ahead at full speed, at his own discretion, and make up as much lost time as the recklessness of his daring permitted, has passed with the romantic age of railroading. No longer does he gamble thus with death to win back minutes. A cool-nerved human machine sits in an office miles away and tells him exactly how fast he may go. Mute signals stretch out their arms to him by day or glow red-eyed at night along the track and halt him if he rides too fast or if there is danger ahead. At intervals of from a thousand feet to five miles there are towers with men in them who note the minute and second of his passing and telegraph it forward and back over the line. Nowadays the engineer is rarely out of touch with possible orders for more than a few minutes at a time. In place of the daring and the old speed madness that used to characterize the making up of time the man who lasts the longest now in the cab is the one who possesses the calculating skill developed by long experience. He accomplishes much more simply by taking advantage of every trifle in winning back his time second by second.—Thaddeus S. Dayton, in Harper's Weekly.

See Special Offer on Editorial Page

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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THE HIGH COST OF LIVING:—One of the live issues before the American people is that of the high cost of living. It may be heard discussed in the little country store as well as in the legislative halls of the nation. For a number of years this cost has been constantly increasing until the protests have become so vigorous that numerous investigations have been started to determine whether this increase in cost is due to natural conditions or the manipulations of money-loving capitalists. In the meantime, capitalists, legislators, jurists, lawyers, merchants, government officials, journalists, farmers, housewives, laborers, etc., have been flooding the press with almost innumerable explanations and theories for the present existing conditions. The producer, the middleman, the retailer, the consumer, in short, all of us have come in for a share of the blame. It is perhaps impossible to definitely fix the blame for these conditions as there are so many contributing causes, so interwoven that unraveling them is next to the impossible. It is not our purpose to attempt to fix responsibility, a matter over which legislative committees are wrestling without accomplishing any apparent results, but rather to enumerate a few of a number of reasons given that we believe have a bearing upon the conditions in question.

That the cost of some articles of food is exhorbitant cannot be questioned, and that their cost is not determined by the economic law of supply and demand is easily substantiated by facts. "In 1891 when there were not quite 14 dozens of eggs apiece for us, we paid 20 cents per dozen for eggs. Now, when there are more than 17 dozens apiece for us, we pay from 50 to 55 cents a dozen." Other instances might be quoted that clearly indicate that the law of supply and demand is not the determining factor in regulating prices.

The cold storage system is attracting considerable attention and its iniquities are being exposed. The abuse of this system makes it possible to annul the economic law of supply and demand to a large extent by creating an artificial shortage in such articles as butter, eggs, all kinds of meat, etc., and permits the capitalist to speculate in these articles of food, and often control prices to the detriment of the consumer. This system not only permits the regulation of prices, but makes it possible for unscrupulous dealers to sell an inferior, tainted product, thus putting the life of the public in jeopardy.

The system of requiring the bulk of the foodstuffs to pass through the hands of a number of middlemen, each exacting his profit, before it reaches the consumer, is unquestionably a factor in producing these high prices. If middlemen were satisfied with a small profit conditions would not be as they are.

While the consumer naturally will try and attach all, or at least the greater part of the blame to causes that operate before he receive the goods for consumption, some of the blame nevertheless rests also upon him. He is responsible, if for nothing more, for allowing such conditions to arise and fasten themselves upon our country like a vice. However, when we notice the extravagance practiced in many of our American homes we no longer wonder that there is a cry of complaint. The French accuse us with extravagance, saying that the average American family wastes enough in one year to keep a family in France. This waste and extravagance has undoubtedly an effect in producing high prices. Not only is there extravagance in the use of foods, but in many other things that are a factor in the cost of living. Not the least of these is the large expenditure for amusements. When a city like Boston spends $270,000 each week for theatres and picture shows we no longer wonder at the increased cost of living. There are many things deemed a necessity by the average family today that a decade or two ago were considered only as an occasional luxury. Strict economy practiced in all the homes of this nation would have a wholesome effect in reducing the present high cost of living.

Perhaps we are suffering more from the "cost of high living" than from the high cost of living. In these times as well as at all times it is expedient to practice strict economy, rendering your account "as unto the Lord."

MISSING:—Frequently, almost daily, do we notice the announcement in the daily newspapers that some young girl or boy mysteriously disappeared. There are probably equally as many whose disappearance is never made public. Within a period of three months the police records show that seventy-seven girls from fifteen to seventeen years of age have been reported missing from New York homes. Twenty of these were reported confidentially and no returns have followed. Fifty-seven were made the subject of a general alarm, and forty-two of these girls were returned or found. Why these conditions?

Recent investigations in New York City confirmed the long-felt suspicion and established the oft repeated charge that there is a thorough and extensive organization in the traffic of girls, having its agents in all parts of the world. It was further established that there exist "stockades" where girls who have been lured from their homes are kept for sale for immoral purposes, to be sold into a slavery far worse than the negro slavery that existed prior to the Civil War. Our nation sacrificed the lives of thousands of her men in a struggle that involved the emancipation of the negro, but in the meantime and since has calmly stood by and watched a more hideous slavery grow and fasten its grip upon her. As the slave trade of Africa "froze the blood" of Livingstone so this "White Slave" traffic should freeze our blood and cause us as a nation

to rise and wipe the infernal system out of existence. It is almost inconceivable to think that men and women are so degraded that they will deliberately engage in so iniquitous a business as to entrap in various ways our daughters and sons, as a means of a livelihood. This is at least one reason for the present conditions.

Those of us who live in the rural districts are wont to console ourselves with the thought that our young people are removed from all danger, that these conditions are a product of the city, and that these forces of evil secure their recruits from the slums of the cities. This reasoning is contrary to facts. The little country home is in as great a danger as the city home. Statistics show that the large majority of these recruits come from the rural districts and country towns. Most of them from what are considered well-to-do homes. Investigation also proves that thousands of men, who find their way to the Bowery in New York City, come from the rural districts. Young men dissatisfied with their home environments are lured to the large cities by visions of lucrative positions, soon spend all their money in an effort to secure employment, drift from the hotel to the cheaper lodging house and finally find themselves on the Bowery, or in places of similar character in other cities. Our country homes are not free from danger. The emissaries of Satan are using divers ways to bring about the moral ruin of our young people. The fact that so many are entraped gives rise to the suspicion that there is a possible lack of proper home training in many of the homes of our nation. This may be another reason for present conditions.

There are at least two remedies for this evil that suggest themselves to us. One is preventative and the other curative. It is the former that we wish to emphasize. The evil may possibly be cured through proper legislation and the strict enforcement of the same, and through the medium of Christian institutions that may be able to snatch a few from the fiery path.

To prevent similar conditions in the future we must begin at the only logical place—the home. Purify the source of the stream and the outlet will be pure. If the sources are being constantly polluted it is an endless and fruitless task to purify the mouth. Therefore prevention must begin in the homes. Our daughters and sons must be saved in our homes ere they go to the centers of population and come in contact with the maelstrom of sin there. Careful vigilance on the part of parents and guardians suggests itself as a first essential. "Not the vigilance of a jailer or timekeeper, but of an affection which is wise enough to instruct, sympathetic enough to afford comradship and strong enough to take good care." Proper training. Whenever a young man or woman goes astray there evidently has been a deficiency in the home training somewhere, for which the parents may not be entirely responsible, but some of the responsibility may be shared by some of the ancestors. Here is a serious consideration for the present generation. Can those of future generations who fail to get the proper training attribute part of it to a deficiency on my part?

One essential feature in this home training is the family altar. Some would attribute much of the blame for present moral conditions to a dearth of family altars in Christian homes. This no doubt led to the organization of the "Family Altar League," whose purpose is to establish altars in Christian homes. Where the altar is found and worship conducted in a devoted and reverential way it is almost impossible for the children to stray far from its influence. Those children, who, from infancy until the time they leave the parental home, daily hear the Word read, hear the voice of their parents in prayer, receive a heritage that far surpasses anything else they can receive.

May every Christian home recognize the value of the family altar as a factor in safeguarding the coming generation.

OUR JULY NUMBER:—Our July issue will be of special interest to the Sunday school workers, especially to those interested in organized and systematic effort. For some time we believed that that phase of Sunday school work, represented by our Sunday school meetings and conferences, might be discussed with profit. We recognize that this phase of the work has been an invaluable factor in promoting the Sunday school, and at the present time is indispensable. That we have not yet reached the standard of perfection in this line will readily be conceded. If these meetings can be made more effective no effort should be spared to make them so, and if not, we are confident that this discussion will not be unprofitable.

Consequently we have written to a number of practical Sunday school workers asking them to reply to the following questions: "Are the Church at large and the individual Sunday school deriving the best results from our Sunday school meetings as conducted at present? If not, How can they be improved?" The replies will be given as a symposium in the Sunday school Department.

We have at this writing already received a number of replies, and we expect quite a number more during the next few weeks. Judging by the replies received we can assure you a live, helpful and thought-provoking discussion; a discussion that will contain food for thought and prayerful consideration for every worker.

In addition to this special feature there will be others of interest. Besides the different series of articles now running, there will appear the second article of the series on "Thoughts for Girls" which should be read by parents, and every girl having a brother. It will help you to be a better sister and consequently have a better brother. In this issue will also appear the first of a series of illustrated articles on "England, the Lake District and Wordsworth," by S. F. Gingerich, who made a trip to that interesting Isle during the summer of 1909. In the first article Mr. Gingerich gives us a vivid pen picture of the experiences of an ocean voyage and the country of England. The other departments will have their quota of interesting and instructive reading matter.

We are desirous to have this number extensively circulated in the interest of the Sunday school work. Sample copies will be cheerfully sent to any requesting same for distribution. Inform us of the number wanted and then scatter them among your friends. See special offer.

SPECIAL OFFER:—The CHRISTIAN MONITOR is not yet a monthly visitor in as many homes as it should be. We are confident that there are yet many homes in which it would be welcomed if once the inmates became familiar with its nature and contents. We do not know all or these homes, if we did, we would gladly send each one a sample copy. Our readers, however, know of such in their communities. We believe that you would be doing them a service as well as the Church

(Continued on page 575).

CHRISTIAN LIFE

PEN PICTURES FROM THE GOSPEL STORY

I

J. W. SHANK.

The Man of Galilee

As I read that Story of long ago, many beautiful scenes arise before my mental vision concerning the Man of Galilee. These scenes are connected not only with the deepest passions of the human heart and with the soothing simplicity of Nature, but with the yearning love of an all-providing Father.

Before me now rises a scene which took place in Judea, near the banks of the river Jordan. It is a wild lonely spot far from the dwellings of men. It is possibly springtime, when the low hills are beautiful with their green shrubbery and when the waters of the river flow clear from the numerous mountain springs of upper Jordan.

But what means this large company of people who are assembled in this wild forsaken country? Who is the strange wild man that is now standing upon a plot of rising ground and is speaking to the people with such passionate gestures? Why does he wear that coarse garb of the wilderness and why do his hearers have such expressions of awe and wonder upon their upturned faces?

Let us notice the pleading words of this speaker and try to understand the cause of his deep feelings. Between the low murmurings of the multitude a few significant expressions fall upon our ears: "Repent ye, for the kingdom of Heaven is at hand," "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose," "I baptize you with water, but he shall baptize you with the Holy Spirit." Now he looks about upon the questioning multitude, advising the proud Pharisees and Sadducees to "bring fruits worthy of repentance," teaching also the Publicans and soldiers the necessity of kindness and charity.

Presently the strange speaker moves slowly to the river and the multitudes follow to be baptized. Many persons are thus enrolled as believers in the new message of hope to Israel. But now the strange man pauses. A moment ago he spoke with confidence and power to those whose knowledge of God was inferior to his own; now his frame trembles as he beholds before him the Man of Galilee. With meek, worshipful words he speaks to the Master: "I have need to be baptized of thee, and comest thou to me?" With breathless silence the bystanders observe this strange spectacle. There stands the Man of Galilee in His simple habit and manly bearing, speaking lovingly as a brother to the coarse man of the wilderness: "Suffer it to be so now, for thus it becometh to fulfill all righteousness."

With humble thoughts the man of the wilderness performs the sacred rite, by which he ushers before the world the greatest Teacher of all ages. But he is filled with a greater sense of humility and with more tender love when he beholds the heavenly recognition of this Man of Galilee. He bows His head in silent prayer and praise as the Holy Spirit descends upon the true Christ and as the voice of God breaks the stillness: "This is my beloved Son in whom I am well pleased."

Now the scene closes. The Man of Galilee presses farther into the wilderness where He is further prepared for His great mission of love. The strange man of the wilderness continues, with renewed courage, his preparing the "way of the Lord." A beautiful peace comes into his life and from the depths of his soul comes the greatest proclamation the world has ever known: "Behold the Lamb of God which taketh away the sin of the world."

Thus the picture with its various elements passes before us: We see its setting in the strange wilderness of Nature; we see it in the wondering multitude, wasting with moral decay yet hungering for a Divine message; we see the plain man of the wilderness yearning in pity for his sin-burdened brethren and pointing them to the coming Salvation; we see the calm Man of Galilee with the sense of His mission pressing upon His soul and with a strong purpose to accomplish that which was given Him to do; we see the loving heart of God blessing this scene with sanction and presenting His only Son to a lost and dying world. The picture which was painted on that day is still open to the view of humanity. It was painted not only for the multitudes of Judea, but for you and me.

Goshen, Ind.

HABIT AND CHARACTER

BESSIE WENGER.

Webster's definition for habit is, "An internal principle which leads us to do easily, naturally, and with growing certainty what we do often." The forming of habits is one of the most important things in life. Carlyle says: "Habit is the deepest law of human nature."

Habits are formed by frequently doing or saying the same things. And we form them unconsciously in our every day deeds and actions.

There are two kinds of habits; good and evil. We have the privilege of choosing either and developing them in our lives. Either of these will be a great power in our life. Of the two, the evil are the easier to develop. We need only refrain from putting forth any effort to be good and noble, and evil habits will form themselves. Idleness of mind and will, as well as body, produces wickedness. But to achieve the acquirement of good habits we must put forth efforts; we must become master of our actions and habits. "Habit is either the best of servants or the worst of masters," says Emmons. Seeing that habit is such a power in our life, is it not very important that we try to form habits that will be uplifting to us?

When should we do this? While we are young. The habits formed in youth stay with us all through life. Atterbury says, "The force of education is so great that we may mould the minds and manners of the young into what shape we please and give the impressions of such habits as shall ever afterward remain."

Habit makes character. Dryden says, "We first make our habits and then our habits make us." Character is either a creature of loveliness or of dishonor. It is human nature in its highest or lowest form. Character is what we really are, not what people think us to be.

Each one of us has the making of our character in our own hands. We may make it to suit ourselves. We become what we long to be. A noble character is necessary if we wish to rank well among people in general. We must be what we profess to be. The highest aim of every young man and woman should be to develop a pure and noble character.

We realize however that the best characters cannot be formed without effort. The exercise of self-watchfulness, self-discipline, and self-control is needed. There may be much faltering and stumbling. Many times we may almost become discouraged and defeated. Yet if the Spirit be strong and the heart upright, if we have a true ideal before us we need never give up in despair. Our character will only be strengthened the more by these seeming discouragements.

Again, the characters we make for ourselves depend largely upon the examples we follow. We naturally become like the characters we admire. We all have our ideals and are following them. Our surroundings, the books we read, people with whom we associate, work we are engaged in,etc., have a great deal to do with the building of our character. Students attending school have the opportunity of strengthening or weakening their characters. Building up by getting into the habit of studying helpful books and getting thorough lessons, and allowing themselves to be influenced by both students and teachers with high ideals. On the other hand weakening by becoming careless and negligent in the preparation and recitation of their lessons. Also becoming influenced by the undesirable habits of some of their associates.

A man or woman of strong character has a great influence in the world. Their lives are beautiful and are admired by all.

Many could be mentioned that lived years ago. Such as; Moses, Paul, Bunyan, Menno

Simons, John Wesley. Their work being finished they have now gone to their reward, but their good influence continues. Many other beautiful characters are living today. By studying these characters and following their examples may be a help to the up-building of our own.

Yet the only wholly pure and spotless character is Christ. Him only should we pattern after in all things. May every young man and woman as well as older ones follow and become more like Him every day. And whatever habits we form may they be the means of building for us a true and noble character. And having once obtained this valuable possession may we always keep it pure.

The following are the words of a certain writer: "Character is like white paper; if once blotted it can hardly ever be made to appear white as before—one wrong step often stains the character for life. It is easier to form a good character and preserve it pure, than to purify it after it has become defiled."

Hesston, Kans.

WHEELBARROW CHRISTIANS

Some church people—professed Christians—remind one very much of a wheelbarrow. How? Well, in various ways.

1. A wheelbarrow has to be pushed if it goes at all. It won't even run down hill by itself. Its legs are too stiff. Somebody must be behind it, not only to push, but to carry half the load. Hence it is easy to give the thing more credit than it justly deserves.

It is not hard to make the application. There are multitudes in the church who never or seldom go in the right direction unless the pastor, or somebody else, pushes them; and to push means, usually, to carry half the burden. The pusher must also give direction. Seemingly, they don't know where or how to go. They must be lifted and shoved and directed, or they are worthless.

2. When a wheelbarrow upsets, it empties itself. Yes, every time. All its contents are poured out. Likewise some of our church people backslide every time they stumble and fall. They are ready to give up and let everything go. They assume an upside-down attitude. Then they want their names removed from the class record. They quit going to church. Empty! How the pastor and others who have religion and good sense are compelled to work and reason with them to try it over again.

3. When a wheelbarrow turns over it stays upset until somebody comes along and turns it back again. It just can't get up itself. It doesn't know how. Its legs are in the air. While in such a predicament you can't put anything in it. Poor, helpless thing! If nobody comes along to change its pose, it will lie there until it becomes a sunburnt, weather-beaten eyesore to every passerby.

Too many professors of religion, when upset, never try of themselves to get back again. They think they are "goners." While in such a fix, like the wheelbarrow, they are monstrously ugly to look upon and dangerous things to stumble over. Every preacher knows what it means to be everlastingly after such folks—tugging away, almost day and night, to get them on their feet once again, and headed in the right direction.

But these wheelbarrow fellows are on our hands, and there is nothing we can do, it seems, but keep after them, straightening them up every now and then, giving directions as to how they ought to do, and carrying a good part of the burden they ought to bear themselves.

After all, we will be real glad, and so will the angels, if we succeed, finally, in getting them through the pearly gates, where they will no longer need pushing, and where upsetting will be an everlasting impossibility.—W. M. Weekly.

WHY I AM A CHRISTIAN

JAMES E. DORAN.

Why am I a Christian? You ask,
The answer is a very easy task;
For, in common with all men
I want to live the best life and when
I come to cross to the other shore
Feel that on earth I could do no more
To prepare myself in heaven to dwell;
For I believe all other courses lead to hell.

If all men believe that we were given this life
With all its struggles, worries and strife
That we might gain an education in love,
A preparation to live in the land above
As you and I do; is it not reason enough,
That we should forsake all that is rough,
Whether on land, sea, or air we stride?
And take the gentle Savior as our guide,

Why am I a Christian? And I respond,
That God's all seeing eye is a bond
In my struggling endeavors to keep my balance,
And to my wayward feet giving guidance.
I do well know to all outward appearances it seems
Many are superior to the Christian's dreams,
But for me, I prefer though I do not show
To know that God is my Father where'er I go.

Why am I a Christian? You may see
That my life is not always free
From errors I would I did not make,
Yet somehow it does relieve the ache
To feel in the presence of God's eye,
That He does understand the reason why,
And stands ever ready to wipe of the slate,
If I will but ask ere it is too late.

Why am I a Christian? Am I to blame
If in this life I own His name,
As the one above all that I know,
That asks us to be perfect here below;
Perfect in body, perfect in mind,
Perfect in morals, perfect in kind,
Even as our Father in Heaven is perfect,
So would He have me, to be of the elect.

LONELINESS

H. T. MILLER.

In proportion as we become specialists do we become lonely. The most precious fruits of the human harvest come from the oil of the midnight lamp, from utter seclusion, from men like Paul, who went from Damascus to Arabia.

"Welcome the silence of the sandy plain,
Thrice welcome, calm environment of God!
Here let me rest beside the desert stream,
O anchorage Divine! O Light!
Illume the labor of a life-long love."

The Christian is lonely, the pastor is doubly lonely; he has his private sorrows, and sorrows not his own, for there is a "Protestant confessional." He is the repository of secrets which he must carry alone.

Sometimes he fails in tact, in patience, in nearness to the Presence. Clouds pass over his sky. His office is to comfort others, but often he is a poor self-comforter. Things that once were fresh are now stale. "Thou hast made me keeper of the vineyard, and mine own vineyard have I not kept."

"O were I ever what I am sometimes,
And never more what I sometimes have been."

Philip Dodridge, a saintly soul, wrote these words:

"'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
And filled the Savior's hands."

In our loneliness let us remember the more lonely, the man of God weeping over the wayward, the worldly, the people that put leaden shoes on his feet instead of wings on his shoulders.

Remember, shattered hearts, the wife of the libertine, the mother whose son is out after midnight. In our loneliness, beware of soul contraction. Be ye also enlarged. Your soul is bigger than your dwelling. You can take in and entertain God! Learn to leave self outside, do it of set purpose. Love thyself last. "When I am weak then am I strong." Gather strength to grow. Drop your anchor and let it stay; let the everlasting principles of character be well grounded in the right. He is first King of righteousness, and afterwards King of peace. Never mind the peace or the pleasure; seek and hold on to the right. All else will follow. The strength of a ship is in her keel and keelson.

Do not be satisfied to live in the same street with God; not next door, but in Him, with Him, to Him, from Him, for Him.

"Eternal Light! Eternal Light!
How pure the soul must be,
When, placed within Thy searching sight,
It shrinks not, but, with calm delight,
Can love and look on Thee!"

Vineland, Ont.

WASH YOUR OWN WINDOWS

A certain woman of censorious mind,
To critizise her neighbors was inclined;
Their dingy houses with discolored paint
And dirty windows, were her chief complaint.
Her righteous soul became at length so vexed,
She called her pastor, Rev. Take-a-Text,
Told him her trouble, and besought his advice,
The wise old doctor answered in a trice:
"Get soap and water and remove the stains,
And dirt, and fly-specks, from your window panes."

The woman did so and to her surprise,
Seemed to be looking out of other eyes;
Her neighbor's house, now no longer seen
Through dirty windows, all were white and clean.
The moral of this story seems to be:
Who looks through dirty windows dirt will see;
Wash your own glass, and then, as like as not,
Your neighbors' window-panes will have no spot:
Extract the beam before you vainly try
To take the mote from out a brother's eye.
—Advance.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

XIII

J. A. Ressler.

I was tired and footsore. I had come afoot the greater part of the way from Jagdalpur. I had not slept a full night for a number of weeks. But between me and rest was a journey on foot—I did not know how long.

I walked fast. In the dim moonlight ahead I saw some carts. Ah, I thought, soon I'll get a little rest. But they were a lot of carts belonging to some one else. I hurried on past. Soon some more carts. Still disappointed. After a long time I saw in the distance the lantern belonging to one of the slow carts and I hurried on in hopes of getting information at least. I got it. The men said that Brother Page and Brother Good and the cart were just a little way ahead. Again I hurried on. More carts and still not ours. At last, at last, twelve miles from Darba, our starting place in the evening, I caught up with Brother Good's cart.

Just then darkness of a tropical night in the rains settled over us for the moon had just set. I got the lantern from the cart and they told me that Brother Page was just ahead. I started out, but did not know that there was another cut-off just at that place and went by the wrong road. The driver saw me and called me. Had he not seen me this story might never have been told.

It really was not far from where I met the cart until I found Brother Page and the men. They had stopped to rest. The men carried fire with them for the purpose of lighting their inevitable cigarettes and as the matches I had were damp I used their fire to light the lantern.

The first words I heard when I came up were from Brother Page. "Chalo, chalo," he said with a good deal of impatience. He knew nothing of the time I had been having and wanted the men to hurry up and go. By the light of lantern we went.

I walked and carried that lantern all the way to Raipur. It was twenty-four miles from where we started in the evening to Raipur and the extra two miles I had gone back and forth were additional.

Just as the missionaries were getting out to their tasks in the morning we arrived at the mission house and found a welcome.

Brother Page could not walk. Brother Gass of the German Mission asked me how we would get him to bed. I said I suppose we could carry him. He often spoke of it afterward, how light was the weight we lifted. Brother Page had not retained any food for six days and had had almost constant diarrhoea. His fever had ranged from 100 to 104 and a little over. We sent for a doctor and telegraphed to his wife at Igatpuri, 500 miles away. We arranged every thing we could for his comfort and then I went to sleep. I had not slept more than four hours in the past seventy-two and had walked about one hundred miles in that time.

Brother Good went to bed that day with a high fever. He got better in a few days but both he and Brother Hotle later broke down in health and it is quite within the range of probability that all three of them, Brethren Page, Hotle and Good, laid the foundation for their illness, the illness that took them out of India indefinitely, on that trip to the jungles. It seems almost miraculous that the writer escaped a similar fate. But he did, and he spent the greater part of the nine years following in India and most of that time in and about Dhamtari, the place God showed us on the "unaccountable" trip to Jagdalpur.

The recent events at Jagdalpur, the insurrection against the king, have brought that trip up again in vivid memory. Our prayers go up that the loved ones we met on that trip may be spared and come out of the fiery furnace of trial in safety. And we also pray that the work there established and the twelve hundred Christians there may be spared to glorify the Master.

Smithville, Ohio.

THE PRESENT SITUATION AND OPPORTUNITY

Every generation must determine its own methods and it is apt to think its age a great turning point in the making of history. But the immediate condition is not necessarily the result of a sudden upstart of forces set loose either from the regions below nor from above. Every condition is usually the result of a long train of circumstances, one following hard upon the other until the present critical moment is reached. Men are startled, not because the condition has had a mushroom growth, but because they have not opened their eyes to the inevitable forces that could produce only the immediate situation. The forces may seem insignificant in themselves, but in what they are sure to produce they are the essential elements.

In the preceding words the writer would not minimize the crisis in which the Church is at present, for she is face to face with a situation that if not met will resolve itself into a more grave problem tomorrow. The principles Jesus Christ taught are never changing in themselves, but they are changing the world which naturally necessitates a change of methods to meet the changed methods of the world. There are enough honest men in the world who are willing to do their part in the work, but the new order of things does not make it so easy to keep our conduct in harmony with these eternal principles since we must live in the present and adjust our methods of work to meet the future which situation has not yet been fixed. The experience of the Church of the past century furnishes methods for today, but only if seen in the light of present conditions. As soon as we exalt the method of the past above the principle that demanded the method of that age we are unable to appropriate methods that shall meet the demands of the same principles in the present condition of the world.

This responsibility of adjusting methods comes to every generation and we need to ask ourselves whether we have made sufficient effort to recognize these apparently insignificant forces that are sure to determine the problems of tomorrow. To be reminded of the problem is disturbing; to solve it to satisfy. This situation in which we have found ourselves, presents an immense possibility. No doubt in the face of all the sacrifices any of us have made, we still see larger possibilities for God in larger sacrifices. These conditions, God-given as they are, demand larger gifts in life and money. With the number of efficient young people in the Church and the amount of wealth in the hands of our own people, interest in missions will determine the possibility of the success of the Church in this work.

Jesus seeing the possible influence mammon has over the human heart gave some of His strongest teaching on this subject. He did not pray that His followers were to be taken out of the world, "but that thou shouldest keep them from the evil." This prayer has been answered in every generation of Christians since the time it was uttered and if we remain loyal to the cause it must be answered in us, for we are included in the prayer and are still struggling with the same world. If this prayer ever was necessary, it is now because of the peculiar way in which the material world is making demands upon this generation. The people always needed money to buy food and comforts of life and it has always been a struggle among the masses to provide this blessing, so that we can never expect to become so good in this world that we can dismiss the subject of finances. The practical side of life has always demanded a close association with the material world, but the materialistic habit of thought of the present is making inroads on Christianity. The habit of thought is determined in dollars and cents

rather than souls and heaven. It is not the struggle against the persecuting Jew nor against the idolatrous generation, but rather the temptation to serve mammon rather than God, and the prosperous times have made the temptation all the more enticing. The very fact that the present number of workers on the field are not supplied with the needed funds, at least suggests that we need some method on the financial situation. This problem solved and we shall find that the problem of workers is largely met also. If every congregation would give a monthly collection for the cause of missions it would go a long way in solving the problem.—D.

LIFE WORK OF DAVID BRAINERD

ANNA YODER

What is more encouraging and strengthening in life than the memory of men who have had a leading part in making the world what it is? Many men who lived nobly and performed faithfully their appointed tasks, and who labored that all men might come to know Him who is the Way, the Truth, the Life, had a voice not only for their own age, but for subsequent ages. Such a voice had David Brainerd.

His parents were of Puritan ancestry. When he was but a child his father died and when he was fourteen his mother died also. At nineteen he began to prepare for college. In the winter of 1738 one Sunday morning he began to feel his need of a Savior. He had been very religiously inclined before this time, but had never been truly converted. He had a long and bitter conflict, but it ended in peace, and then he wondered that all men did not see that the only way of salvation is by the righteousness of Christ. Often in the toilsome days that followed, he had dark visions of his guilt and sin, but these are no indications that he had a doubt respecting the way of salvation.

He entered Yale college in the fall of 1739. His great fear at this time was that he might not be able to maintain a true Christian life during his college course. After self-examination and prayer he felt God's favor upon him and by trusting in the power of His Word, his strength was renewed throughout the winter.

It was in these early days that he began his intense prayer life which marked his missionary career.

Early in 1742 Brainerd began special studies for the ministry, securing the help of the Rev. Mr. Wills of Ripton, Connecticut. His diary shows that he made steady progress in Christian attainment. By self-examination and prayer he labored earnestly for a nobler and purer character. He had also a deep longing for the conversion of the heathen.

On Nov. 25, 1742, he was examined in New York City by the Correspondents in New York, New Jersey, and Pennsylvania of the Society in Scotland for Propagating Christian knowledge, who wished him to begin missionary labors among the Indians. Brainerd felt himself unfit for this work. He ever had a very low estimate of himself. Though we was ever thinking his efforts were very unworthy, others regarded them of the highest type.

On April 1, 1743, he began his ministry among the Indians at Kaunauameek, a point in the wilderness between Stockbridge, Massachusetts and Albany, New York. The first night he slept on a heap of straw. Separated from his friends and associates he was very lonely and the place was anything but inviting.

Can we imagine him there in the lonely forest with not one comfort? His food was largely hasty pudding, boiled corn, bread baked in the ashes, and sometimes a little meat and butter; his bed, boards covered with straw and raised slightly above the ground; his home, a floorless log-cabin. A mile and a half away, by a rough path, lived the Indians with whom he labored. These he visited almost every day.

While at Kaunauameek, he built a log hut with his own hands. When he moved into it he was thankful and praised his Master for a good place to stay.

Some of the secrets of Brainerd's prayer life are found in his journal. Five days after he began to occupy his little cottage, he wrote: "Was enabled to pray much the whole day. It is good, I find, to persevere in attempts to pray, if I cannot pray with perseverance, i. e., continue long in my addresses to the divine Being, I have generally found, that the more I do in secret prayer, the more I have delighted to do, and have enjoyed more of a spirit of prayer; and frequently have found the contrary, when with journeying or otherwise I have been much deprived of retirement."

He had spent a year with these Indians at Kaunauameek, but as there were only a few of them, they agreed to make their future home at Stockbridge and to come under the ministry there. Consequently Brainerd decided that his life would count for more among the Indians near the forks of the Delaware.

While at Kaunauameek, Brainerd tried to acquaint the Indians with two things: First, the sinfulness and misery they were naturally in; the evil of their hearts; the pollution of their natures; the heavy guilt they were under; their exposedness to everlasting punishment; also their utter inability to save themselves, either from their sins, or from those miseries which are the just punishment of them. Second, he endeavored to show to them the fullness and freeness of redemption which the Son of God had bought by His sufferings for perishing sinners. He wrote some forms of prayer for them, translated some of the Psalms into their language, and had them join him in singing hymns.

During his ministry at Kaunauameek, several Indnans were spiritually awakened. They gave up their idolatrous practices; they stopped some of their heathen dancing; showed respect for the Sabbath; became more concerned and interested in their children. They were very sad when they found that Brainerd was going to leave them for they had learned to love him. He had taught them about the Savior. They felt that they wanted to live different lives than heretofore and thought they needed him to teach them.

On June 23, 1744, he reached the Forks of the Delaware. Everything looked discouraging. The first Sunday he was so weak that he could scarcely walk. But his desire to help the Indians and his love for God strengthened him. His faith was severely tested. He heard that the Indians were to meet for idolatrous festivities. This was a great burden to him. He decided to break up their proceedings, but knew not how to act. So he resorted to prayer. "I was in such an anguish," he says, "and pleaded with so much earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome." At his request both in the forenoon and in the afternoon the Indians discontinued their proceedings and listened to Gospel messages.

Days of gloom and sadness were followed by days of gladness. His interpreter became awakened and some of the Indians began to be aroused to better living. He could now again begin to pray with freedom and cheerfulness.

On June 19, 1745, Brainerd visited another group of Indians near the Forks of the Delaware. Here he was received very gladly and was asked to speak to them again. On the following Sabbath he found Indians still more concerned and affectionate. He preached twice. They asked him to remain longer; but on account of his health he was not permitted to do so. When he left, they said that on his return they would do their utmost to gather together the Indians who were still more remote and have them to hear him, too.

Brainerd rested for a week, then returned to his work. He found these Indians among whom he had labored in a seriously awakened state. They listened very eagerly. At first there seemed nothing remarkable except their attention, but finally the seed he had scattered had taken root, and they became convicted. Almost without exception they cried out for mercy. It must have been very affectionate as Brainerd says, "to see the poor Indians, who the other day were hallooing and yelling in their idolatrous feasts and drunken frolics, now crying to God with such importunity for an interest in His dear Son!"

One valued lesson which Brainerd learned in his many trying and disheartening experiences with the Indians at this place was: "It is good to follow the path of duty, though in the midst of darkness and discouragement."

In the summer of 1746, his strength began to fail. His weakness increased to such an extent that on September 27, he closed the record of the day with these words: "I had little strength to pray, none to write

or read, and scarce any to meditate; but through Divine goodness I could with great composure look death in the face and frequently with sensible joy."

Early in November he became exceedingly weak in body and decided to go to New England to visit friends whom he had not seen for a long time. Before he left, he visited the homes of the Indians and scarcely left a house but some were in tears. In March, 1747, he began his journey, reaching Northampton in May. A medical examination showed that he was in a consumptive state. As the summer months passed, his physical decline was rapid. When autumn came he was weaker than he had yet been. But as long as he found anything to be done for God, he found life worth living. On Friday, October 9, 1747, he passed to his reward.

In enumerating the qualities which made him the man he was, the following have been made:

"He had a firm purpose formed at the beginning of his career to devote himself to the evangelization of the Indians.

"He was zealous to a marked extent in the prosecution of his work.

"He relied implicitly upon the guidance and power of God.

"He gave himself without reserve to the doing of the will of God.

"He set a high value upon time.

"He had the evangelistic spirit to an intense degree.

"He had a flawless longing for personal purity.

"His self-denial is apparent at every step of his career.

"He was wholly unselfish in all his toil and ministry.

"In the prosecution of his work, Brainerd prayed without ceasing.

Brainerd stands as one of the truest and greatest missionaries by whom the world has been enriched. The more we find out about him, the more we agree with John Wesley. In answer to the question, "What can be done in order to revive the work of God in the world?" Wesley said: "Let every preacher read carefully over the Life of David Brainerd. Let us follow him as he followed Christ in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point and the world will fall under our feet." At another time Wesley wrote: "Find preachers of David Brainerd's spirit and nothing can stand before them."

Goshen, Ind.

QUOTATIONS FROM A LAYMAN'S MISSIONARY CONFERENCE

Vice President Fairbanks:—

"The more I see of missionaries around the world the more I believe in missions."

"There is an awakening in the far east more pronounced than is recorded in history. This awakening is due to the spread of the gospel of Jesus Christ by the missionaries. Millions and hundreds of millions are having their eyes opened to new possibilities through the work of these noble men and women."

Mr. Fairbanks paid high tribute to the self sacrificing service of the missionaries in all lands, and appealed for more sympathy and more generous support for mission causes.

Bishop Jos. M. Francis:—

"The only way that we can preach the gospel of Jesus Christ is by living it in our daily walks."

George Sherwood Eddy:—

"I have always had a hankering for big returns in investments, and I have found the place (in missions) to get them."

"Men lovest thou the Master enough to give yourselves? Iovest thou Him enough to give your children? lovest thou Him enough to give your substance."

Bishop MacDowell:—

"This layman's missionary movement is the most hopeful thing that has happened since I was born because it appeals to the man of wealth."

"The trouble with most of our motives is not that they are impure, but that they are not large enough. The motive must be large enough to move in."

Governor Marshall:—

"The reformer has his place in society, in business and now and then in politics, but he is not now, at least. needed in the church of the living God. What we need today is not the turning over of new leaves, the making of new resolutions. What we need today is regeneration. Such was the way of the Nazarene."

"If this world is to be made right it will be by the touch of man to man and heart to heart."

"The evangelization of the world must come not alone through the mouths and lips, but through the heart-throbs of humanity."

"The young men of Christian America are more interested in the material prosperity than in advancing the good things of the kingdom of God. And if not enough men are willing to preach Christ, then the burden rests upon your shoulders as laymen to send the gospel round and round the world until it is all conquering."

"One minister with 20 men back of him is more potent than one with a thousand men to preach to, but who will not do anything."

"As to the matter of world wide missions, it is a fact that the man who will not do anything for foreign missions never breaks his bank account in contributing to home missions. But I say to you men that you may lose your lands, and your tenements, and your treasures may disappear, but that which you invest in humanity and in upbuilding will live here and will live hereafter."

Rockwell Clancy from India:—

"The missions did not have great success at first because they did not have the vision."

J. Aberly from India:—

"Hinduism has established hospitals for the dogs but it remains for Christianity to establish hospitals for suffering womanhood."

Thos. Moody from Africa:—

"The conflict of the 20th century is not between Paganism and Christianity but between Christianity and Mohammedanism."

Geo. Herber Jones from Korea:—

"If church officers, Sunday school teachers, spend long time in prayer something is going to happen."

Isaak Taylor Headland from China:—

"The gospel of Jesus Christ can clean up a city as well as it can a human heart."

"Everything that Jesus Christ has given to us means more than we have ever gotten out of it."

"The gospel of Jesus Christ has given us the intelligence which has made civilization possible."

Chas. E. Bradt from Chicago:—

"To be a leader in prayer the preacher must be a missionary spirited man."

"If the preacher will lead and the layman will follow the world will be evangelized."

S. S. Hough:—

"A church should be so organized that if the preacher is recalled the church goes on."

"Constructive progressive leadership is what we need."

"We have had mission too long on the sensory nerve, but let us put it to the motor nerve."

An African Mode of Torture

A woman tied to an African anthill is thus described by Bishop Taylor. He said:

I saw a woman who had been accused of witchcraft, and condemned to death by ferocious ants. She was bound to an anthill—often from 10 to 15 feet high—and kept there all day. The cries of her infant were such as to cause her release at night. The victim usually dies in two days, but this woman was bound and tortured for five days, and then driven away because "she was too hard to kill." She crawled in a terrible condition to the mission station, and the missionary told me she was the most pitiful sight he ever beheld. After careful nursing for months she recovered, and this woman, so terribly scarred and disfigured, was converted at my services.—Sel.

Buddhism is spreading in Europe. It is said that there are a quarter of a million people in Germany alone who worship Buddha, many of whom belong to the upper classes.

THE TAJIYA

GEORGE J. LAPP

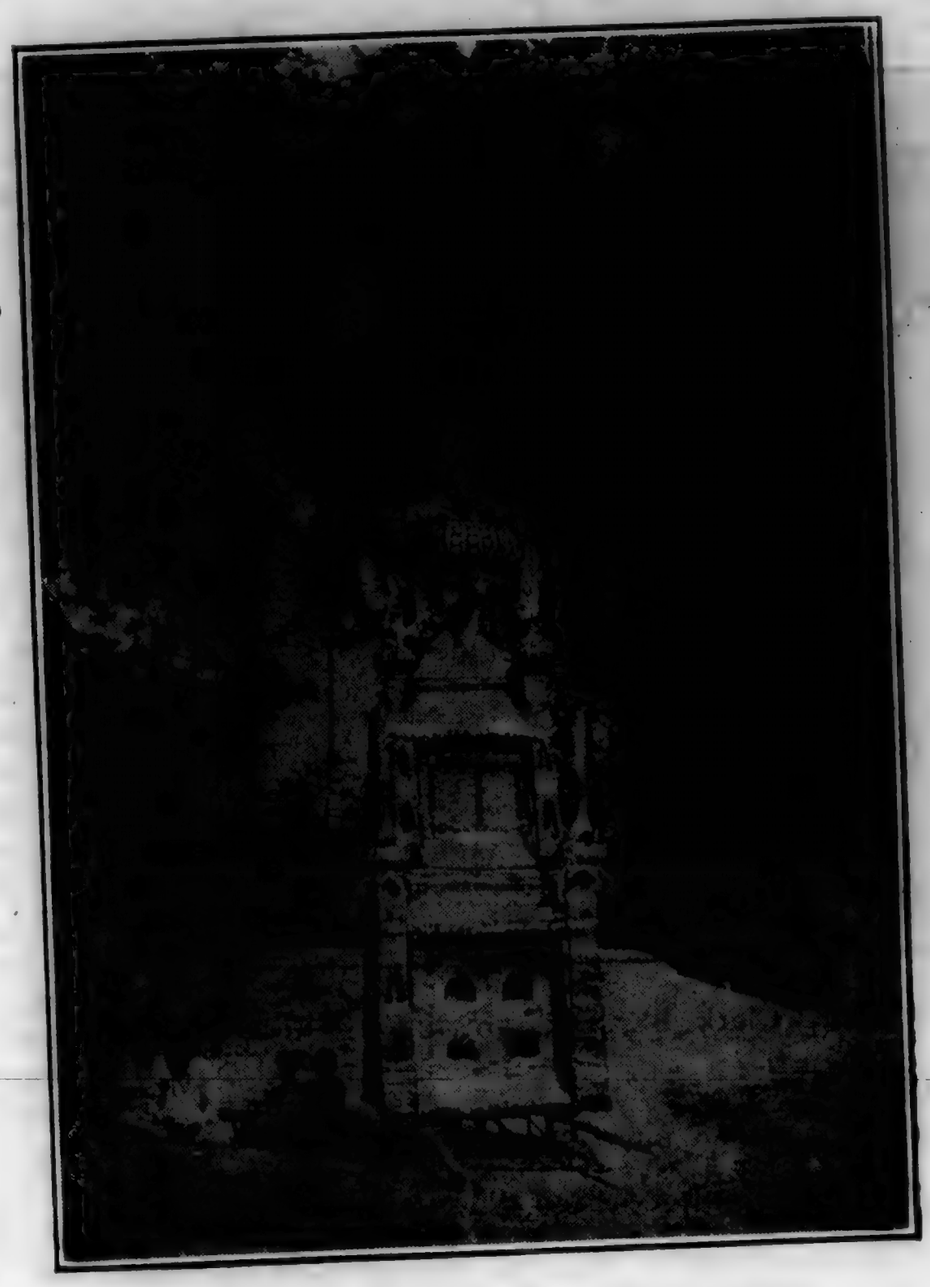
In the first month of each year the Mohammedans hold what is known as the Mahorram festival in which the orthodox Moslems meditate upon the deeds of bravery of those who were slain for the cause of Mohammed in former generations. They also fast and observe various rites and ceremonies. Long prayers also make up a great part of the ceremonies.

The accompanying cut is a representation of the graves or rather tombs of Hassain and Hussian, who are considered great reformers. The tajiyas or representations of these tombs are made by men who go about the town begging for the means with which to make them, and in this way many times gather much more than is needed and have thus gained quite a little sum on which to support their family. As one looks at the picture he may not be able to note that the outside is simply paper with light tissue trimmings and rosettes. From the outside the structure is really pretty, but once allowed to peep inside and see the careless fashion with which it is made one realizes that it is merely made for show. The framework is of light bamboo, tied with strings. It is a great wonder that the structure remains so symmetrical. It reminds one, who has the privilege of becoming more or less acquainted with the various religions of this land, that there is so much superficial demonstration which does not come from the heart. The superstructure of most every religion may look beautiful but one cannot find the heartsearching truths which are effective in transforming lives or even in working lasting reforms. The high ideals presented in the teaching of most non-Christian religions of India are not the life of some one man, but the teachings of one or many. The teachings are accepted whether those of a mythical character or of one whose life was spent in the depths of vice.

Let us again consider the tajiya. Orthodox Mohammedans deny having any connection with it whatever. The writer after taking the picture as seen in the cut, asked a Mohammedan school master, one who is as nearly orthodox as any he knows, to write for him the history of the tajiya. In his writing he emphasized the fact that a true Moslem does not in any way sanction the use of symbols in his worship, but that those which are used by many were introduced either by people of other nations who became Moslems or by baser sects within the pales of Mohammedanism, who upon being desirous to make themselves popular with the more ignorant classes invented these symbols for their festivals.

It is claimed that the tajiyas were an invention of a certain class of Moslems (called Bohras) who were driven out of Arabia because of their looseness and pride. They found congenial soil in India and hither they came. A small class of them became members of the court of a king Taimur who held them in great respect. They little caring for the original faith of Islam were ready to introduce and customs which permitted the Indian people to retain many of their old practices and still go by the name of Mohammedans. Thus to commemorate the death of several reformers the representations of their graves were made and the people were taught certain ceremonies in connection with them.

After the structures were made they are collected in one place on the evening previous to the day of regular ceremonies. There may be as many as ten or twenty made in one village. Some sort of prayers are offered and



A Mute Appeal for the Need of the Gospel

they are carried to the house of the maker. Early the next morning they are again collected and about the same kind of ceremonies are performed with beating of drums. In the evening after sunset they are carried to some large tank and with great ceremonies and much beatings of drums they are thrown into the water. Thus ends the ceremonies of the tajiya.

The effort put forth by the Christian missionaries is to establish a cause with Jesus Christ as the great ideal in life as well as in teaching. The purpose also is to lead all who hear the Gospel to realize more and more that salvation does not depend upon outward rites and ceremonies nor upon gifts and long prayers, but upon the simple faith in Christ and His power to save from an inward life of sin and degradation.

May we be aided by your prayers and means, dear reader, to break down the superstructures of ceremony and image-worship and substitute the building of faith whose foundation is Christ?

Dhamtari, C. P., India.

CHANGING THE AX HANDLE

One day a missionary was preaching in the city of Benares. The large crowd was civil and attentive. At length a Brahman said: "Look at those men and see what they are doing."

"They are preaching to us," replied the people."

"True. What has the sahib in his hand?"

"The New Testament."

"Yes, the New Testament. But what is that? I will tell you. It is the gospel ax, into which a European handle has been put. If you come today you will find them cutting; if you come tomorrow you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But these men come daily with the gospel ax in their hand; they look at the tree and the tree looks at them. But it is helpless. The gospel ax is applied daily, and although the tree is large and strong, it must give way at last."

"True," replied the missionary; "but many a poor handle gets worn out, and many a one breaks; and it takes a long time until a new one is obtained from Europe, and until the handle is prepared and shaped."

"Ah," he answered, "if that were all, it would be well enough, and the tree would have respite; but what is the real cause? No sooner does a handle find it can no longer swing this ax than it says: 'What am I doing now? I am getting worn out; I can no longer swing the ax; am I to give up cutting? No, indeed!' He walks up to the tree, looks at it, and says: 'But here is a fine branch out of which a handle might be made.'

"Up goes the ax, down comes the branch; it is soon shaped into a handle; the European handle is taken out, and the native handle put in, and the swinging commences afresh. At last the tree will be cut down by handles made of its own branches."—Our Young Folks.

One hundred and sixty thousand Chinese helpers are needed, if there is to be one for every 2,500 Chinese.—Sel.

"Not how much money will I give to God, but how much of God's money will I keep for myself."

THE MAN OF THE STREET

III.

A. H. LEAMAN.

To the many readers of the CHRISTIAN MONITOR it no doubt will be of interest to know where our Happy Hour Mission is located. The accompanying illustration will give you an idea of the place where we spend the evenings. The work has been carried on in this hall for about eighteen months. Hundreds of men have heard the Gospel from the old pulpit stand through consecrated workers, in song and sermon. The many pleasant memories of this work will remain with the workers as long as they can remember, and many times furnish inspiration in other lines of work.

Following are a few letters that men wrote back to some of the workers. These men were what we call, "down and out." They were among the class mentioned in a former article. When an invitation was given for them to accept Christ they came to the front with heavy hearts and were shown to Jesus the Burden-Bearer. We aim to place into the hand of every earnest seeker a copy of the New Testament which is a great help in leading the men on into the light.

Happy Hour Mission, Clark St., Chicago

Round Valley, California 5-1-'09

Dear sir:—

I was at Happy Hour Mission Wed. night Jan. 27th while waiting for train. I told you I was going to Cal. and live a different life, that I had not been punished for my wrong deeds. I told you I would let you know how I got along.

Well I secured employment in a week's time at my trade—butter and cheese maker. I have received intelligence that the father of the one I wronged will use the unwritten law if he ever meets me.

I don't like the customs and habits here think I will journey East in the spring. I landed in Los Angeles Jan. 31st.

I am seventeen miles from a town so the temptation here are not many the associates are very illiterate.

I have obtained much good and comfort from the little New Testament you gave me.

I think it is good idea to give them, for a good many converts would go astray because of not having them to read I know I would not have seen one within two weeks from the time I received mine.

All the prayers that I have been asking in relation to my troubles have been answered but one and possibly that one is. Its for the taking away of the determination of the father to shoot me. I think I will give him chance to try it. I have property in same county and an aged father there that needs me to look after him.

If it is God's will that I be punished that way I am willing to take it. there seems to be no other way that I can make retribution for the wrong I did.

Best wishes to you and your mission

Yours

Arthur Ambler

Bartlesville, Oklahoma, Sept. 28th, 1909.

Dear friend;—

Rec'd your letter containing $5, and I thank you. Needed it very bad. I am working at the Cherokee Electrical Supply Co. Started yesterday. Like it pretty well. How is the iron sponge business. Remember me to the people who run the mission I was at Sunday. Next time you write send me his address. He was certainly a fine man. My mother is here and read your letter and was very pleased the way it read. She said you must be a good Christian man. Well I will close now, as I am working tonight. Just sold a 32 C. P. light. Will close hoping to hear from you soon.

Respectfully yours,

Harry L. Jones.

Philadelphia Jan. 5

My dear Brother

i arrived in Philadelphia last night at 6 o'clock and i was very tired and my leg feels better this morning as i am going to Live for Jesus Remember me to all the Brothers in your Mission i attend a meeting in the city last night it lasted until II o'clock as i intend to stay Here for a wile Excuse the Briefness

Yours

George M Savacorl

(To be continued.)

Chicago, Ill.

NATIVES AS LEADERS

In the beginning of the modern missionary movement the method for evangelization was that the missionary be the evangelist to bring the message to the East. The next was to bring the native to this country and have him educated here after which he was sent back to his own country. But finding that this plan largely separated the native too much from his own people it was abandoned.

This threw the work of evangelization entirely on the native in his own country, as a man among his own people. It is comparatively of recent years that the missionaries as a whole have been in favor of ordaining the natives to the ministry and put them in charge of the churches as pastors. There are reasons for this and greater reasons in some countries than in others.

Secretary James R. Barton in the April number of the Missionary Herald writes: "It has ceased to be regarded as any part of the duties of the missionary to be the pastor of a church in the country to which he is sent. Experience has demonstrated the fact that it is not wise for a missionary long to serve even as acting pastor of an Eastern or Asiatic church. He may be an eloquent preacher in the vernacular; he may be familiar with the needs of his hearers and able to give them the most sound and thorough Christian instruction; and yet the fact remains that he is of another race and civilization, and can no more fill all the duties belonging to the office than could a Zulu prove to be a fitting pastor for Broadway Tabernacle in New York, or a Chinese for the Old South Church of Boston.

"In the course of a century, and more especially within the last thirty-five years, it has been pretty thoroughly established through the great mission fields that it is no part of the missionary to act as pastor of the native church; that he can multiply his powers many-fold by giving himself to the training of those in the country who will themselves be able later to take these exalted places; that the churches in all countries make more substantial progress under proper native leadership than under the best missionary direction; that native pastors are better able than missionaries to organize the church membership, and the churches, as bodies, for aggressive work, that in all these forms of work the missionary accomplishes the most by keeping himself well in the background as adviser and friend, while he puts at the disposal of the native co-workers all the wisdom and experience he possesses.

"Japan affords a good illustration of the effectiveness of local evangelistic leadership. The recognized strength of the Kumiai church is due to the fact that it is a Japanese church, organized and led by Japanese.

"Experience has made it clear that by putting responsibility into the hands of trained natives, not only is the power of leadership greatly developed, but a demonstration that within the church there is a proper field for effective exercise for the

best consecrated talent. By having a pastor from among its own people, the native church is encouraged toward self-support.

"In this century of missionary endeavor we have well learned that the East must be led to Christ by the Eastern man and woman, and that the missionary can accomplish the most for the Kingdom by putting emphasis upon finding and training for influence and power such as the Lord Himself shall call to the service."

THE "BRIDE OF THE SWORD"

A sad story of a little girl is given in the April 20th number of the Christian Herald which reads as follows:

"It was on the 1st of June that little Veeramma was claimed to become the wife of a 'Sword;' but the marriage ceremony was postponed, for an eclipse of the moon was expected on the fifth, and though to be married during this time is a calamity, it is an auspicious time, the natives believe, for mastering incantations and exorcising the evil effects of devils; so little Veeramma was being initiated during these days and taught songs, which she was to sing at the temple when the day of her marriage should take place.

"Married to a 'Sword!' What can it mean? In the Nizam's dominions, any Hindu or Mohammedan man can carry and use a sword free of license, and so little Veeramma was chosen to become 'one' with this instrument—symbolic of her future—free to be trodden under the foot of men. We are not ashamed to say we paid a sum to redeem her from such a fate. Why did her parents permit such a sin? Those parents were poor and degraded, and though there had been given to them two other daughters, they were not deemed fair enough to dedicate to the gods; but when little Veeramma came, with her olive complexion, and dark, liquid eyes, she was counted worthy, for she would earn money and bring plenty into the mud hut which was so poor and so barren. The government, too, would give a yearly grant of land, and they would receive a tithe from the land owners, and during the harvest season each cultivator would lay a bundle of grass or a sheaf of corn at Veeramma's feet.

"How are we able to redeem her? In her village was one of our evangelists who had made friends with her people. Often the little heathen child had slipped into the day-school, where the evangelist's wife taught the village children about Christ. For some time Veeramma was missing from the school, and on inquiry the evangelist found that near the village temple a plot of ground was being prepared for the marriage of a devil priestess to a Sword, and the bride was to be no other than little Veeramma. The evangelist saw the priests and the parents, and pleaded but it was of no use. Then he crossed the river, and came and told the story to Mr. Posnett. The priest and missionary consulted and the needed sum was provided to redeem the child from a life of sin. The conditions of the redemption were that she was to be brought into the Medak boarding school. Though she had not actually been initiated, it was only the eve of that initiation that we rescued her.

"The patch of ground chosen for the initiation was just ten feet square; and in the center with five different colors had been drawn a triangle. Daily at five o'clock little Veeramma had been escorted to this sacred spot, and put to sit within the triangle. Before her were placed two earthenware pots of native beer and spirits. The priest came and muttered incantations over her, and burnt incense and other spices. The

The Bride of the Sword
From the Christian Herald.

future 'bride' was whipped with the twigs of the Margosa tree, and then was considered fit to be taught to feign 'devil possession.'"

Was it not worth while making the effort to save this poor child from a fate worse than death and to bring her under Christian influences?

NOTES

Mohammedans in Russia

That 50,000 had left the Greek Orthodox Church in Russia had not created much concern in the religious world because it was thought that they had previously been Mohammedans and had remained so at heart. But the following announcement in the Missionary Review gives us a different idea:

"We have referred to the fact that in Russia 50,000 have left the Greek Orthodox Church and become Mohammedans between April 17, 1905, when religious liberty in Russia was proclaimed, and January 1, 1909. We were inclined to think that these 50,000 were people forced into the Greek Orthodox Church, who remained Mohammedans at heart and embraced the first opportunity to return to their old religion. But this is not so. Reports from northeastern Russia continue to report to the Secretary of the Interior that Islam is rapidly progressing. The Mohammedan priests and rich merchants and large landowners are making a most aggressive campaign for the spread of their faith among the nomadic tribes of the Tshermisses, Mordwines, Tshuwashes, and others. These tribes either are heathen or belong officially to the Greek Orthodox Church. The Mohammedan press is exceedingly active among them. Large numbers of newspapers—in Kasan alone thirty—pamphlets, and tracts in the Tartar language are being published at the expense of rich Moslems. Great packages of this literature are sent into the towns and villages, where they are sold at low prices on the market days. The publishers can not gain anything thus, nor do they seem to desire it, since the rich Mohammedans undoubtedly stand behind the whole movement with their large means.

The propaganda is so strong that Russian papers are calling upon the Government for energetic steps against it, since the movement may become a national danger.

Thus our attention is called again to the fact that every Moslem who lives among heathen or nonMohammedan neighbors becomes an active missionary of his religion, and goes to work quietly and persistently, and the success of these voluntary messengers of Islam is such that one well acquainted with the fact has said, that for every Mohammedan brought to Christ, at present, one hundred heathen enter the camp of the false prophet."

Native Christians Liberal Givers

Many instances are given of the liberality of native Christians in India. A year ago the Tamil Christians in the north of Ceylon sent a birthday gift of £250 to the British and Foreign Bible Society. Six years ago some of the Christian coolies on the Kandyan estates sent as a centenary offering to the Church Missionary Society 125 guineas. The boys of Kandy College maintain their own college mission, and send workers to outlying villages. The girls of a boarding school recently gave up meat and fish and lived on rice for a fortnight in order to send £5 to the Bishop of Calcutta toward the Indian famine fund.—Missionary Review.

Medical Missions

Africa has 135,000,000 inhabitants and 75 medical missionaries.

India has 300,000,000 inhabitants and 200 medical missionaries.

China has 350,000,000 inhabitants and 241 medical missionaries.

Japan has 42,000,000 inhabitants and 15 medical missionaries.

Turkey has 22,000,000 inhabitants and 38 medical missionaries.

Persia has 9,000,000 inhabitants and 11 medical missionaries.

Burmah has 7,500,000 inhabitants and 9 medical missionaries.

India also contains 66,300 lunatics, 153,000 deaf and dumb, 354,000 blind, and 400,000 lepers.—Institute Tie.

Bible Study

Conducted by S. F. Coffman.

A SKETCH FROM EGYPTIAN HISTORY

V I

The Religion of Egypt

Priests and Temples

We have already noted that the priests of Egypt were a very large and very influential class among the people of that land. The many temples and the many gods required a very large number of servants. On account of the various national deities the public support of these temples was also very extensive, and as in the days of Joseph, the lands of the priest were exempt from taxation and were constantly added to by the devotees of the gods. As a result of this, the holdings of the priest classes were very great and their influence in the land was correspondingly strong. Rawlinson, in giving an account of the records of King Apries who reigned at the time of the Babylonian captivity, says of a certain inscription:—"It secures the rights and privileges of the god Phthah, and of the priests attached to the worship at Memphis, in very stringent terms, requiring all officials to protect the priests in the possession of temple lands, to impress for the public service none of their slaves or peasants, and even maintain in good repair the canals by which the temple-lands were intersected. It is evident that under Apries the priest class retained its ascendency, and even a monarch, who thought no god could cast him down, regarded it prudent to court priestly favor." This glimpse of the power and influence of the priests over the people of the land is sufficient to give us to understand that they were the real leaders of the people and that they were not only highly honored, but held in fear and reverence.

It is said that of all the classes in Egypt the priest class was the most highly organized. There were a certain number of high priests, one of whom was considered the chief. Under the high priests were those who had charge of the treasury and the books of the temple and were directors of the ceremonies of worship. Then were the ordinary priests; next, those who had charge of the vestments of the gods; then the sacred scribes, or book-keepers; then the bearers of the sacred shrines and emblems; the bearers of the fans and fly-flappers; the temple sweepers and builders and those who had charge of the sacred animals. Each class had their own special work. Rawlinson recounts that the authority of the priest-hood seemed to rest in the word of the high-priests whose commands seemed to have been implicitly accepted by the entire priest-hood of Egypt.

The garments of the Egyptian priests were all of white linen. The official robe of the high-priest was a complete leopard's skin, which must have been worn besides the linen garments since it was considered defilement to have any animal substance touch the body of the priests.

In their diet the priests were prohibited certain kinds of flesh and also vegetables. Mutton, pork, and fish, beans, peas and lentils and leeks, garlic and onions. On their fast days and during periods of fasting which on certain occasions lasted as long as forty days, they were forbidden to use any meat or vegetables.

It is said that the rite of circumcision was obligatory upon the priests, but not upon the people in general. Many of the rites and customs which were afterwards incorporated in the law of the Lord through Moses seem to have been found also in the laws of the people of Egypt and also among the other nation of the East. While this is true, it must be concluded that these things were copied from these nations. God sanctified to His service and for His people those things which would be the best suited to their needs in their worship of Him, and which would best interpret His will to them. Many of the customs of Egypt were omitted in the law and some were added which did not belong to Egypt or to any other nation. God made the law peculiar to Israel alone.

The priests of Egypt ministered their sacrifices and performed their services to their gods in magnificient temples. Frequently great processions passed through the streets headed by the priests bearing the sacred shrine of some god and perhaps the image of the deity or the deity itself, but the temple was the center of all their worship. There the images of their gods were kept and their priests were in constant attendance. The gifts and offerings were brought thither and the treasures were stored away. In the inner recess or holy place the image or the god was kept with the richest surroundings.

A selection from Breed's History will give an idea of what was done and how things appeared in these temples. "Clement of Alexandria expressed the feelings of the outside world toward this strange religion. He said: 'The holy places of the temples were hidden by great veils of cloth of gold. If you advance toward the interior of the building, you see a statue of the god. A priest comes to you with a grave air, chanting a hymn, and lifts a corner of the gorgeous curtain to show you the divinity. But what do you see? A cat, a crocodile, a serpent, or some other dangerous animal. The god of the Egyptians appears. It is a beast, tumbling about on a carpet of purple.'"

THE DELIVERANCE

V

Exodus

On the day of Israel's deliverance from Egypt God instituted the feast of unleavened bread (Ex. 13). The consecration of the first-born, or the sanctification of the first-born, was also given to Israel as a memorial of the event of their deliverance from bondage. It is important that we notice the stress which God laid upon the sanctification of the first-born. The firstling of their children, as well as of all their cattle, were sanctified to the Lord. This law was applicable only to the males of their children and of their cattle (cf. Vs. 12, 13, 15). This figure points directly to the means of Israel's deliverance. It points to the first-born, the only begotten Son of God, whose death was the means of securing us from the bondage of sin. The word "sanctify" (V. 2), indicates to set apart, to consecrate, to give to God. In this case that which is sanctified is not a gift to God, but a giving up of that which already belongs to Him—"It is mine" (V. 2). The sanctification was but a separating of that which belonged to God from that which God did not directly claim, separating that which was holy from the unholy in this peculiar sense, for all Israel was holy unto the Lord. It is through this ceremony of the sanctification of the first-born unto God that other beautiful figures of the plan of salvation are revealed. The clean animals were sacrificed to God as offerings (V. 15). The first-born of the male children were redeemed by the payment of an estimated sum of money (Num. 18:16), five shekels. This money was silver and was the only metal used in connection with redemption. The people of the Lord were redeemed by a price paid. The children of God today have the price of their redemption already paid. They are devoted to God. They belong to the High Priest (cf. Num. 18:15). The firstlings of the cattle (Ex. 13:15) were to be sacrificed. Their blood shall be sprinkled upon the altar. The fat was to be burned while the flesh belonged to the Priest (Num. 17:18). The unclean animals (Ex. 13:13)

must be redeemed by clean animals which are then to be offered up as sacrifices. If not redeemed, the firstlings of the unclean must be destroyed.

In these figures there are three things which stand out prominently as figures of redemption. First, the sacrifice for sin or the means of redemption belongs to God. Man has no claim on it. The only begotten and first-born of the Father belongs to Himself only. He is His own in every sense. It is His right to keep or to give but it grieves the Father to give His Son and to make Him unconditionally a means of redemption. Every male of the clean animals which was first-born must in every case be slain. These animals being peculiarly the property of the High Priest were connected with atonement and mediation, thus showing that the Son of God is not only the means of atonement for sin, but becomes the mediator between God and His children. The first-born of the male children were also consecrated to God. They were the property of God (cf. Num. 3:5-13) and represent those who have been redeemed unto God. The price of their redemption was used in connection with the service and worship of the Lord. The redemption money was given to the High Priest who used it in offerings and sacrifices for the maintenance of the worship of the people. The lamb of the passover represented their deliverance. The shekel of redemption represented their consecration to Him who had redeemed them and the price that was paid for their redemption. The same price was set upon every soul, hence the shekels did not represent the consecration of the different gifts of the individuals or the value of these souls in the service of God, but, the one value of the price paid for their deliverance.

The unclean animals must be redeemed or slain. In this we may have a figure of God's attitude toward the world of sin. A means of salvation is provided by which even the unclean animals may be allowed to live. A lamb or a goat (see margin) may be offered for the unclean animal. God has provided a sacrifice for the uncleanness of the ungodly. There is a means of salvation for the sinner. If this means of grace is rejected salvation is rejected with it. The unclean animal that is not redeemed by the appointed sacrifice must be slain. There is little room for universalism of second probation in the figures of redemption. If we can find no shadow why should we look for the substance of these false teachings?

The unleavened bread was to be to the people an everlasting memorial of the day of their deliverance. The unleavened bread was not a token of the means of their deliverance, but a memorial of the time of their deliverance (Vs. 3:4, 10). Their going out from Egypt was in such haste that the people took their dough before it was leavened—they went out of Egypt with unleavened bread (Ex. 12:34). It cannot be said that Israel went out without the leaven of unbelief and without the leaven of evil in their midst. It is evident that the mixed multitude as well as many of their own number were not true to the Lord, and were as leaven in the camp which was afterwards filled with idolatry, with rebellion and sedition. Yet this great company went out from the land on that day loyal to God, true to their leader and separated from the leaven of sin in Egypt. On that day God and righteousness triumphed when Israel went out from Egypt (cf. V. 8). The feast of unleavened bread was to be perpetuated in the land of Caanan. It was not observed in Egypt. It was observed only once in the wilderness. The feast began with the passover and continued seven days (Ex. 12:15-18).

While the feast of unleavened bread is principally a memorial of the day of deliverance, the time period—seven days—would indicate an age of deliverance. Also, since leavened is a type of sin, the feast would indicate the character of that age. The nature of the Christian life is indicated in this that those who are separated from sin by the redeeming blood of Christ should live holy and pure lives. They are as a new lump from which all the old leaven has been cast out. There were then two things which Israel was to observe as perpetual memorials—to keep as a sign upon their hands and between their eyes—the redemption of the first-born and the memorial of unleavened bread. There are two things which to us are constantly to be kept in mind. Our redemption by the precious blood of Christ, which price has been paid, and the holiness of this redeemed life.

The Journey From Egypt.—Ex. 13:17-22; 14:1-4. The direction of the journey was determined by the Lord, not by the people. His paths are paths of safety. The Lord considered the preciousness of the lives of His children and their peace of mind as well. "Ye are worth more than many sparrows." "In me ye shall have peace." The Philistines had been recently engaged in Egyptian conflicts and any advance into their territory by an Egyptian host would at once be repelled. The time for the journey of Israel from Egypt to Caanan was not a matter of consideration with the Lord. Forty days or forty years was the same in His estimation. The wilderness was open with plenty of room and without any opponents. Back in the wilderness the Lord would take the people under His protection and shut them up to Himself and keep them in peace.

Instead of going by the upper route to the land of Caanan, Israel journeyed eastward toward the Red Sea and to some seemingly more difficult or obscure route. It is evident that both to the people themselves and to the officers of Egypt it seemed that the host of Israel was entangled in the land. But this difficulty was intended to be a means of the first manifestation of God's leadership of His people.

The Memorial of Israel's Faith.—Ch. 13: 19. For nearly four hundred years the people of Jacob remembered their deliverer in Egypt and had cherished the hope of their brother Joseph. The promise made by his eleven brothers was now to be observed, since Israel was journeying to their own land, Caanan. The very presence of Joseph's bones reminded them of the hope of their fathers and the object of their journey. The promise of God was present with them in the bones of Joseph. The promise of God is with us in the resurrected Jesus.

The Emblem of God's Presence.—Ch. 13: 21-22. The Lord went with His people from the beginning. He started on the journey with them. He continued faithful until He had guided them into the Land of Promise. He was always their light and their protection. From Egypt to Caanan the pillar of cloud and fire was ever in sight of Israel's host.

Pharoah's Overthrow.—Ex. 14:5-31. Repenting of what he had done seems to have been one of the chief characteristics of Pharoah. He repented when he did good; he repented when he did evil. Because of the judgments of God he allowed Israel to go. By his evil disposition he was persuaded to bring them back again, especially, since he supposed them to have lost their way. With the flower of his army he pursued the Israelites to where they had encamped by the sea.

Israel was also about to repent and was willing even then to surrender to the army of Pharoah and return to the land of their bondage. Their cry was heard of the Lord (V. 10). He who dwelt in the pillar of cloud and fire sent forth His power and prepared a way for Himself and for His people through the waters of the sea. The strong east wind in twelve hours time more or less made a path through the waters over which Moses had stretched his hand. This was a miracle. It was by His spirit, invisible as the wind, yet more powerful than the greatest tempest, that this miracle was wrought. Israel passed through the waters with their flocks and herds. The path was dry. Pharoah attempted to follow but the hand of Moses, as the hand of God, was stretched out against them and the sea returned, overthrowing all the army of the Egyptians. Whether or not the oppressor himself was overthrown in the sea is a matter of some doubt. It is certain that some high official led the host. It is the opinion of some that Pharoah's first-born son Mineptah was stricken by the last plague, while the second son (associated with himself in his reign) was overwhelmed in the sea. Pharoah himself died after seeing his kingdom divided and was succeeded on the throne by his grandson. Thus was Pharoah humbled and Israel exalted by the eternal power of a faithful God.

IS IT RIGHT?

I submit to you that it is not right to receive eternal life at those scarred hands, and then give Him the spare change we happen to have left after we have supplied our luxuries. I submit that it is not right to receive heaven at the price He paid for it, and then give Him the odds and ends, the convenient service, the things that cost us nothing. My friends, the crumbs that fall from your laden table are not enough, and they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God.—Willis R. Hotchkiss.

DEVOTIONAL STUDY
V
Ephesians

The grace of God is impressed upon the heart of the Apostle more and more, as he contemplates God's attitude toward men and the great difference between the sinful creature and holiness of the Creator. This is especially evident in Paul's reference to himself as a minister of the gospel (ch. 3). When he speaks of himself as a prisoner of the Lord, he does so, seeming to consider that a title of honor. We know that he gloried in the cross of Christ; he gloried in Christ as the Redeemer; he rejoiced in the fellowship of service with Christ; and why not rejoice, also, in the fellowship of His sufferings. To be a prisoner of the Lord would be a coveted condition. To be a prisoner for the Lord's sake an honor not to be despised. To suffer for the sake of doing good to others is a sacrifice in itself, worthy to be made, much more, to sacrifice one's own comfort or liberty for the sake of bringing to others the message and gift of everlasting life.

This introduction of the Apostle to the Ephesian Church is somewhat peculiar. Often have we read that first verse and wondered what its connection could be with the remainder of the sentence. This only is evident, the apostle considers himself in the light of a prisoner, an outcast, a despised and rejected one, in order that he may not be over exalted when he refers to himself in the same sentence as having received a "dispensation of the grace of God." How often do we consider ourselves worthy recipients of the grace of God? How prone are we to consider only the honors of grace to be desirable and despise the honors of "The prisoner of Jesus Christ?" While we should not seek the sufferings of Christ in order to glory in them, we should not despise them because of the glory that there is in suffering for His name's sake.

The Christian Church is God's dispensary of all the remedies for the ills of the human soul. The members of the church of Christ are the dispensers of these much needed comforts the world over. The "dispensation of the grace of God" is the work of every child of the kingdom. While the Apostle Paul had received a special commission to the Gentiles, our commission is to go "into all the world and preach the Gospel," or dispense the grace of God. What service could be more exalted or result in greater good or bring more eternal happiness to the world than the faithful service of those who are called unto this great work?

The manner of receiving the commission and the message was different with the Apostle Paul than with the other Apostles, or of any other since the days of the Apostle. It is evident, by the record in the Acts, that the call of the Apostle was a special one. He had heard the gospel, but had rejected it and had prosecuted those who believed it. When he was convicted of his wrong he was called of God at the same time to convey the grace of God to the Gentiles. The message for the Gentiles was a special revelation (V. 3). Jesus came to "His own." Paul was sent to the "other sheep." The gospel of Jesus and of the twelve, was especially to the Jews, while it also included the Gentile. But, **how** the gospel was to include the Gentiles, was the **mystery** which was especially revealed to Paul (cf. Vs. 4-6).

The gospel which Paul preached was essentially the same as that preached by the Apostles (cf. Gal. 1:2). It was only by some revelations such as that to Peter that the Lord persuaded His Apostles that he had accepted the Gentile. The Apostle Paul's commission was to the Gentiles, and the special revelation was **how** the Gentiles were to receive the Gospel which God had revealed. These are the things concerning which the Apostle had the greatest contentions and for which he received the greatest persecutions. It is not strange when reading the epistles of Paul that we should find some spirit of self-defence in his writings. His Apostleship was questioned and his teachings were questioned. These things needed explanation in order to keep the believers steadfast in faith and doctrine; hence they were the subject of frequent writings (V. 4).

The comprehensive view which the Apostle Paul takes of the grace of God, is both world-wide and age-long (V. 5). It is world-wide in this that the Gentiles as well as the Jews should be "fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel." In all ages the spirit of God's graciousness to the world has been manifested in the utterances of Prophets. All nations of the earth should be blest by the promise of God. Christ came as a propitiation for the sins of the whole world. The gospel which we now have is not ours alone, it belongs to all men and to all ages. Salvation was not given to the Gentiles only since the time of Christ; it was only fully revealed **for** them and **to** them at that time (V. 5. cf. I Pet. 1:10-12). It is the Gentile's privilege in this age to have a clear revelation through the Holy Spirit of the grace of God unto salvation. In ages past this matter was hidden in part in "the mystery" of the symbols of the Jewish dispensation.

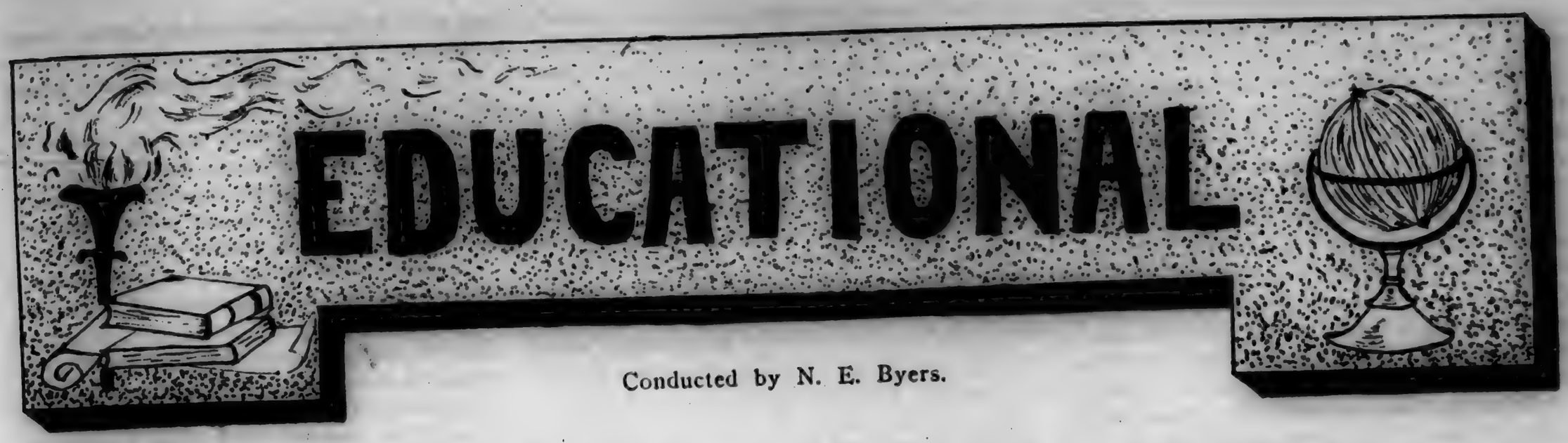
What are our privileges now? Are we exalted above all other nations? Do we occupy a higher place than those in ages past? We may thank God for grace enough to save us, and feel it our highest privilege that we may attain to be "fellow-heirs" of those who had previously enjoyed the "Grace of God." The rank of all believers, in their relation to Christ and to the Father, is indicated in this word. All are "Heirs"—Sons of God. Besides this there is no higher rank, all are equal, since all will be cleansed as heirs and fellow-heirs. The saints of the past wait for the saints of the present, who in their turn will wait for the saints of the future (Heb. 11:39, 40; I Thess. 4:17; Rom. 8:15-25).

It is no wonder that a gift of grace so rich and of such Heavenly character should be the object of God's special concern. No one can come to the Father except the Father draw him. Access to God, fellow-ship with God, and service for God can only be procured and accomplished by the especial assistance of God (V. 7). The minister of the Gospel can only be such by the effectual working of God's power within him. The effectual ministry of the Word today is no less miraculous than in the days of the apostle, although it is possible that the gift of God differs in quantity or quality in each individual (cf. Rom. 12; I Cor. 15). It was the recognition of this fact that gave the apostle a special degree of humility, while he realized that in some sense he was equal to the chiefest of the apostles. "The least of all saints" may become the most effectual servant, when endowed with the divinely effectual power of the Holy Spirit. It is "God that worketh" in His servants to do His will (Vs. 7, 8).

From this point on until the end of the chapter, the apostle Paul seems to deal with infinity. There dawns upon his mind the magnitude of God's grace, the eternal character of the gospel, its heavenliness and its incomprehensibleness to the human mind. And again, he is impressed with the thought that only to the church and by the church of Jesus Christ are these great riches and infinite powers fully revealed and appreciated. This glory and fullness of God was not and could not be revealed to men to whom God could show only the shadow of things to come; but have been revealed in Christ, for whom, by whom and to whom are all things. When Christ came into the world, His especial mission was to reveal the Father in His loving kindness and compassion for man, to declare the Father's will concerning the salvation and eternal happiness of man; and to accomplish for man that means of reconciliation which effectually removes the barrier and brings about a union of the Creator with His creatures, which, as a new creation shall continue forever.

The preaching of the gospel to the Gentiles introduced another epoch of God's revelations to men. Oh, the secrets that God holds in His own bosom! The mysteries which shall yet be revealed! Eternity will be filled with the revelation of God's inexhaustible wisdom and power in the fuller revelation of these purposes and His dealings with His children. The Gentile world "Without hope and without God"—groping in its darkness, wearied with its superstition, dead in its sin yet searching after God—hears for the first time the plain declaration from the lips of the apostle Paul, that, which from the beginning of the world had been hid in God, that the Gentiles are fellow-heirs of God's grace (V. 9). The Church becomes triumphant in her fullness. She has gathered in the people of God from

(Continued on page 575).



Conducted by N. E. Byers.

STUDY BY CORRESPONDENCE

One of the great advantages of the school is the possibility of bringing young people into close personal contact with teachers of noble character and inspiring personality. The faith of the American people in the school is shown by the large provision made for all grades and kinds of schools by the state, churches and philanthropists. And yet comparatively few can use these privileges. Only half of our children complete the work of the eight grades of our common schools although these are free to the pupil and are placed within easy reach of his home, and while it is often said that any young person who wants a college education can get it, yet less than ten per cent. seem to have the combination of opportunity, desire and determination to try it.

For some reason therefore a large majority of this land of wealth and schools and opportunity do not make much use of our regular school system. And yet we do not want an aristocracy of learning, and if many can not be provided for by the regular agencies of the schools then we must try other methods. For this reason efforts are being put forth in the way of evening schools, summer schools, trade schools, extension lectures, study clubs and correspondence schools. The last named method reaches most people. More people are taking courses by correspondence than are found in all our higher institutions of learning. Many find it possible to make much progress with the guidance and help that can be given by a conscientious correspondence teacher.

In this issue appears the first of a series of articles on the discussion of this subject by Bro. Rudy Senger. He has had several years of experience in this work and therefore knows whereof he speaks. During the past year he has had fifty-four students of the Bible. In order to meet the demands of a larger number of students his work of "Bible Lessons by Mail" has been enlarged into a "Correspondence Department" of which he is Secretary. For next year in addition to the Bible courses by Bro. Senger the following work will be given:

New Testament, Greek—I. R. Detweiler.

History of Mennonites—C. H. Smith.

German Literature—D. S. Gerig.

Beginning Latin—E. J. Zook.

Credit will be given for this work on the regular school courses and no doubt many will find it possible in this way to shorten their time in school so that they will be able to complete regular courses of study. We hope that hundreds of our readers, who can not go to school will make use of this opportunity.

PERSONAL HYGIENE

II

B. Frank Thut.

The Hair

While this article will be more particularly confined to the care of the hair, a brief description of its anatomy and physiology will give us a clearer appreciation.

The hair consists of a shaft which appears above the surface, and a root which is placed in a socket or inversion of the skin called the hair-follicle. At the bottom of the follicle the hair and the various layers of the skin are found to be continuous which shows that hair is a modified skin. The substance of the hair consists of three different layers: the fibrous portion consisting of flattened and elongated cells, forms the main bulk of the hair; the central portion, or pith, consists of nearly spherical cells, while the outermost layer consists of flat cells which overlap one another like the scales on a fish. The root or bulb is well supplied with nerves and blood-vessels which determine the continuous growth of the hair.

In each follicle are found several openings of oil or sebaceous glands; also a tiny muscle is attached to the side of each hair-follicle.

The color of the hair depends upon the presence of pigment in the pith and fibrous layers, and upon the presence of minute bubbles of air.

The hair, the average number being 120,000, serves various useful purposes besides being a very great adornment to the human body. It protects the head against blows, the rays of the sun and affords considerable warmth. The eye-lashes protect the eye from foreign matters and excessive light. The eye-brows prevent the sweat or perspiration from running down into the eyes. The hairs of the nose act as sifters of the air as it passes to the lungs.

A fine head of hair is a possession universally prized, and one which is frequently neglected by its owner as often through ignorance as through carelessness. In the preservation of the hair some persons have a great natural advantage over others; for if there is an inherited tendency to baldness, as shown by a thin and poorly nourished scalp, the difficulty in preserving the hair will be greatly increased.

As the health and luxuriance of any plant depend on the fertility and richness of the soil from which it springs, so do the health, gloss and sheen of our hair depend upon the state of the scalp.

The care of the hair involves the care of the scalp or rather is the care of the scalp; the care of the hair matters but little; for from a healthy scalp can only healthy hair grow.

A scalp that is favorable to the growth of hair is thick and pliable and freely movable over the bones of the skull. If the scalp is very thin the blood vessels supplying the hair will be small and few and the circulation will consequently be poor, the scalp will be closely adherent to the skull and as a result there will be a premature thinning of the hair.

Many times the hats worn by men are too tight and unless the scalp has an ample cushion of fat, the blood vessels will be constricted and the circulation greatly lessened; also the hats usually worn allow very little ventilation. One investigation was carried out by a certain physician wearing the ordinary hat with a thermometer inside it. He found in the early morning with a shade temperature of 77 degrees his thermometer registered 90 degrees; at noon with an outer air at 90 degrees, the hat showed 108 degrees; while in the evening with a cool breeze and a temperature of 68 degrees, the heat inside his hat was 88 degrees. Nature tries to reduce this excessive heat by pouring out perspiration, but the hat prevents its evaporation; add to this the old dead scales of the scalp and an oily or sebaceous matter, and dandruff results. The deficient circulation and constant presence of dandruff are the two principal causes of baldness.

The circulation should be increased first; by avoiding tight unventilated head-gear, and still better expose the entire head to the air and sun as much as possible; second, by proper massage and friction. Rub the entire scalp in all directions with the tips of the fingers, until the scalp glows, but do not injure the scalp with long finger nails. Then with the tips of the fingers pressed firmly on the scalp,

move the scalp itself over the bones beneath. By doing this morning and evening for five to ten minutes one will get remarkable results.

Combs are chiefly useful for disentangling snarls and dressing the hair, also producing a free circulation of air. The teeth of the comb should be wide apart and have blunt ends. In no case should the old-fashioned fine comb be used, unless it be used for the purpose of removing vermin, as this pulls out strong hairs and often injures the scalp and the result is infectious. If a brush is used with the comb it should not be used too vigorously but simply to aid in removing loose hairs and to evenly distribue the oil. A lady should comb her hair and arrange it in a loose braid before retiring to prevent tangles.

To keep the hair clean and the scalp free from dandruff, shampooing at intervals is necessary; the frequency depends on the rapidity with which dandruff forms, and to some extent on the occupation of the individual. For some persons, washing the scalp once a month will be sufficient to keep it in an hygienic condition. Others may find it necessary to wash the head once a week or even daily. To see a person with his shoulders free from dandruff and loose hairs is another index that he has many other personal niceties.

Any good tiolet soap, especially the tar and sulphur soaps, may be used for shampooing; the head should first be wet with warm soft water and a good thick lather should be worked into the scalp with the tips of the fingers. Every trace of the soap should be removed with large amounts of warm water; always end the process with a cold-water douche to lessen the danger of contracting a old. The hair should then be dried with soft towels at the same time standing in the sun or near an open fire or radiator. A fan may be used to good advantage in drying the hair. After the hair is dry thorough massage is highly important and should be persisted in for five to fifteen minutes. If the scalp be naturally oily and massage should be ommittted.

A very absurd idea exists in the minds of many that "singeing the hair," will tend to preserve it and to stimulate its growth. There is no truth in the barber's assertion that the hair is a hollow tube which will allow the escape of oil, and that if the ends can only be sealed by singeing much benefit will result. It is only a trick of the trade

Hair restorers or hair tonics are fully as useless as singeing. These preparations which are widely advertised are absolutely worthless and some perhaps injurious. The only benefit derived from their use is the "thorough rubbing" while applying them and the satisfaction of "doing something." Shampooing, brushing, combing, massage of the scalp, giving the hair plenty of air and sunlight and attention to the general health, and not the hair tonic, are the only means of preserving a good head of hair and doing its restoration after falling.

I mention the curling iron only to condemn it, as it renders the hair unnaturally dry and brittle. The same must be said about hair dyes; both are now considered exhibitions of poor taste. An eminent dermatologist has remarked that the only sensible thing to do for gray hair is to admire it. Nothing can be done to prevent the hair from turning gray.

Many hospitals of this country have forbidden their nurses to wear "rats" and "puffs" while on duty because they are carriers of disease germs. Also they are very warm unless made entirely of wire.

Abnormal or excessive growth in length of the hair either on the head or the beard is called "Hypertrichosis" and is considered by some authorities to be due to a diseased condition of the skin, but we usually consider it a mark of beauty. There are records of women whose hair measured more than six feet in length. There is a well known picture, in an European town, of a certain Burgomaster who was killed while attempting to mount his horse, by stepping upon his beard.

In conclusion I wish to repeat:—expose the head to the air and sun so that the hair and scalp will get their vigorating action. Savages who go bareheaded do not suffer from baldness.

Do not wear tight-fitting, unventilated headgear.

Thorough daily massage for ten or fifteen minutes will give pleasing results.

The teeth of the comb should be far apart and have blunt ends; this has more particular reference to a lady's comb.

The head should be washed as often as necessary, being careful to remove all traces of soap.

Do not curl nor dye the hair. Both are considered poor taste.

The widely advertised so-called hair tonics are worthless, the real tonic being careful attention to the scalp and general health.

Toledo, O.

EDUCATION THROUGH CORRESPONDENCE

RUDY SENGER

The principles of epistolary instruction can be said to be as old as written communication, although correspondence schools are of very recent origin. Numerous letters having as their main purpose the imparting of knowledge have been preserved for us, a few of which will be briefly mentioned as an introduction to this subject.

The letters of Cicero to his son Marcus and his brother Quintus are genuine specimens of correspondence instruction. Though they were written by the Roman orator nearly two thousand years ago, they are still studied for their style and contents in the colleges of the world. The letters addressed to Quintus, who was provincial governor of Asia Minor, were full of instructions in regard to the public affairs entrusted to him; while those to young Marcus comprise an excellent treatise on ethics which were not to be casually read but earnestly studied. A few quotations will show their nature.

"Having resolved at this time to write to you somewhat, and a great deal in time to come, I have thought proper to set out with that subject which is best adapted to your years and my authority; for while many subjects in philosophy, of great weight and utility, have been accurately and copiously discussed by philosophers, the most extensive seems to be what they have delivered and enjoined concerning the duties of mankind; for there can be no state in life, amidst public or private affairs, abroad or at home, whether you transact anything with yourself or contract anything with another, that is without its obligations. In the due discharge of that consists all the dignity, and in its neglect all the disgrace, of life."

In the concluding paragraph he says:—"But as, if I myself had gone to Athens, you would sometimes have listened to me also; so, since my voice has reached you in these volumes, you will bestow upon them as much time as you can; and you can bestow as much as you wish. But when I shall understand that you take delight in this department of science, then will I converse with you both when present, which will be in a short time, as I expect and while you will be far away I will talk with you, though absent."

Lord Chesterfield, an English statesman and author (1694-1773), was also an instructor in correspondence, and is best known to us through his "Letters to his son" (Philip Dorner), which have since often been republished. A tutor was employed to teach the scholastic branches and these letters, which did not have the "pedagogical form" as might be expected of the familiar letters of a parent to his child, were treatises directing the general conduct and manners of the son.

Karl Philipp Mortiz, the German teacher, author, journalist and later friend of Goethe; wrote a book upon German prosody, putting it in the form of letters which were supposed to have passed between two imaginary persons, Euphem and Arist. This work was never transmitted in the form of letters, and is here mentioned because it suggested the idea of correspondence instruction upon an extensive scale to the Germans, who founded the first of the modern correspondence schools.

For the same reason the name of William Cobbett will be of interest. During one of his sojourns in America he wrote a series of letters to his son, James Paul, which together formed a complete grammar of the English language. The reason for selecting such a subject for these letters is interesting. "He had been a plowboy in his youth, and had had little opportunity for early education. Reaching manhood he enlisted in a regiment of infantry with which he came to Halifax. Having been made regimental clerk, he felt sadly the lack of education and eagerly set about to make up the deficiency. One of the first books he secured was "A Short Introduction to English Grammar," by Bishop Robert Louth. With the enthusiasm of a novice he studied this until he thoroughly mastered every part and committed the entire book to memory. This gave direction to his subsequent studies and bent to his mind, and it is not surprising that in writing to his absent son, he should take that topic which he had found so fruitful."

Thus far these letters of instruction had

been written for certain individuals, and most of them by fathers rather than by teachers. But the first attempt to offer this form of instruction to the people in general was probably that of the Toussaint-Langensheidt school which began its work in 1856, and was founded by Charles Toussaint, a Frenchman and a teacher of French in Berlin, and Gustav Langenscheidt, a German writer and member of the Society for Modern Languages in Berlin. These men denied any originality in their method, claiming to have combined the ideas of Moritz, Cobbett and others. Yet there was much that was original with them in the details of their work. French and English for the Germans were their leading subjects. The "language letters" as they were called were prepared with great care and had a remarkable success. They were highly commended and frequently imitated. There was an unauthorized edition of these letters in this country in 1865, but proved a failure.

Correspondence schools in America had their origin in such a manner that would have made them probable without the above history. There is however no doubt but what the originators were familiar with the Toussaint-Langenscheidt method, as they have adopted many of the ideas which had proved so fruitful to the Germans. These schools grew naturally out of circumstances and their development and perfection were the outcome of needs that really existed. They have had a two-fold origin, and their history will necessarily have to be traced along two lines, resulting in the main in two classes of schools.

The Methodist camp meetings held at Fair Point, N. Y., on Chautauqua Lake were one source of our American correspondence schools. Dr. J. H. Vincent, an enthusiastic Sunday school worker, and Mr. Lewis Miller, a manufacturer of agricultural machinery, but interested in religious and educational work, came to these meetings in 1873 imbued with an idea, first advanced by Silas Farmer in 1870, of a Sunday school institute upon the camp meeting plan. The idea at first was to give normal training to Sunday school teachers and was conducted by the Methodists. But the work soon broke over denominational lines and was gradually enlarged to include some secular studies and also for the general public.

In 1879 the "School of Languages" was organized for residence study at Chautauqua of Greek, Latin, German, French, Anglo-Saxon and the oriental languages. The six weeks of the Summer Assembly proved too short to accomplish much in these languages, and after returning home the students found difficulty in continuing the lessons, so tried to overcome it by corresponding with their instructors. But the correspondence was irregular and unsatisfactory and gradually ceased. Early in the eighties the work was reorganized with more system when it proved somewhat successful and a "School of Theology" added. In 1883 a "Chautauqua University" was established, conferring degrees, with its object "to promote liberal and practical education, especially among the masses of the people; to teach the sciences, arts, languages, and literature; to prepare its patrons for their several pursuits in life, and to fit them for the duties which devolve upon them as members of society, such instruction to embrace all departments of culture which the board of trustees may deem useful and proper."

"Thus began a university unique in history, without a dollar of endowment, without buildings, laboratories or libraries, no two of its professors living in the same city, and not a single student in residence." Many of the students were enrolled and became acquainted with their instructors during the six weeks assembly at Chautauqua. But the whole work proved a financial failure and in 1900 the Assembly was reorganized and the correspondence feature was dropped. "Thus ending an exceedingly interesting and important chapter in America's educational history. In taking this step the managers of Chautauqua felt that no loss would follow to the educational world, since simliar work had been taken up by several endowed colleges. After all, the greatest work of the correspondence college of Chautauqua had been to mark the way for others."

"So far not many of the established colleges had gone into correspondence work. The University of Chicago was the first and most noteworthy of them. President Harper had been identified with the correspondence instruction of Chautauqua almost from its beginning, and it was but natural that when he went to his new and broader field he would take with him the methods with which he had long been familiar and of which he is the most conspicuous advocate in this country."

Another class of correspondence schools have had their initial incentive in a mine disaster which occurred Sept. 6, 1869, near Plymouth, Pa.; and being the first great catasthrope in the mines of America it created a profound feeling of sympathy for the miners. The result was a number of State laws providing for the safety of the miners and the employment of mine inspectors. These laws were later amended making it necessary for all inside foremen to pass examinations as to their qualifications. This created a demand for technical knowledge on mining, but the text-books on this subject had been written by Englishmen and dealt mostly with conditions in English coal fields. They were clothed in language intended for educated men, and consequently were not adapted to the miners whose education was usually limited.

Mr. Thomas J. Foster, publisher of The Colliery Engineer, conducted a correspondence department in his paper, and the men who were endeavoring to learn from text-books made use of this department in asking for explanations of formulas and principles which they did not understand. The circulation of the paper increased, and the inquiries threatened to crowd out other matters of importance. In 1891 this state of affairs suggested to Mr. Foster the idea of preparing an elementary course in coal mining covering the essential principles of that profession. Other courses were soon added and the enrollment grew rapidly. In a few years the work was reorganized and is now, what has been so well known, the International Correspondence Schools located at Scranton, Pa. There are now over 3000 persons employed in taking care of the business and instruction of this one school. This is the beginning of the technical correspondence schools.

The remarkable success of this work naturally would have many followers, so that we now have over one hundred different schools teaching over four hundred distinct and separate subjects by this method. Many of these are doing much toward educating the masses, especially along their particular professions. While on the other hand some of them are bringing reproach upon the method because of their business methods in "hustling for students" and manner of advertising. The next paper will be a discussion of the correspondence method and what it has been accomplishing.

Goshen, Ind.

A REVIEW OF LETTERS TO THOUGHTFUL MOTHERS

II

LYDIA BELLE STUTZMAN

Another occupation, which is a primitive industry of man is weaving. It may be done in the home with home-made materials. The frame of an old slate, an old box cut down, or strips of boards securely fastened together, may be made into a loom by driving a row of nails at equal distance at one end. The warp is then fastened to these and the woof is drawn in and out with the fingers. The weaving material may be strips of cloth, notched by the mother and torn by the children in proper lengths and widths. These are nothing more than old fashioned carpet rags. Cords, shoe laces or grasses of a tough pliable kind may also be used. Raffia is particularly useful if it can be obtained. When the weaving is finished, with the ends fastened, notched or fringed, it results in pretty mats, folders or rugs for doll houses.

I should think it would also be interesting for a child to braid long strips of cloth after which they could be used for lines or be made into mats or rugs.

The kindergarten weaving is done with colored paper and a long steel needle into which the weaving strip is fastened. When these needles are not available a wooden slat slit at one end for inserting the paper, may also serve the purpose.

Raffia, an imported dried grass, very strong and pliable, is very valuable for weaving as well as many other things. Most fancy work, basketry and kindergarten supply stores now keep it in stock and a package of it can easily be sent through the mail as it is very light in weight. Children naturally find many uses for it.

"If any mother is so old fashioned as to remember the art, there is a great joy to small persons in knitting wools on four pins, the work, a long tubular cord being afterward made into reins or sewed into mats or tiny

carpets." No doubt some who read this article remember what pleasure came from seeing the cord gradually become longer as they slowly pegged away at their crude knitting machine. This work though would be too difficult for the younger children of the kindergarten age.

Sewing, too, is commonly much enjoyed by children, particularly if they can sew on bright-colored ribbons or cottons instead of on painfully long white seams. Lavender bags, candy bags, or anything that is bright in color and can soon be finished should be given at first. A very small child may at first be merely interested in handling the needle and thread. A small scrap of any kind of goods with a needle, and thread well fastened may give him much pleasure. The product of course will not be any definite thing. Miss Smith would hardly approve of the long, tedious seams which must be followed by the very small child in many of our sewing schools. Then, too, this steady strenuous work is often injurious to the eye as well as to the entire nervous system. No, young child should be made to follow a straight seam for more than twenty minutes at a time, if that long. "When fingers have grown more skillful there is pleasure in planning, cutting, and fitting and making real clothes for the doll."

Bead work is adapted to small fingers. In the kindergarten the second gift beads (small wooden balls, cubes and cylinders colored and uncolored with a hole through their center) are very useful for stringing. The holes are large enough to admit a shoe lace or a stout cord. They are rather expensive and unfortunately can not be made at home; but the old fashioned glass beads are cheap enough and easily to be had. These of course require needle and thread for stringing. "Whatever bead work the children do, however, let us provide an abundance of material, so that the occupation may be really educative, allowing varying combinations of forms and colors."

Many other things also lend themselves to stringing, such as acorn cups, thorn apples, Indian corn of different colors, corn and cloves, corn and various seeds, chestnuts, shells, pods, bittersweet, acorns, smoke balls, beans, and beans and peas, squash seeds and cranberries, straws and peas, straws and beans, maple twigs, and straws, horse tail reeds and peas, pine cones and other objects too numerous to mention. Peas, beans, and seeds of all kinds should be soaked before they can be strung.

The dry twigs of the pine from which the needles have fallen away can be used to make rustic furniture by fastening the pieces with pins. "The bright pebbles are often much enjoyed if put in a wide mouthed bottle and covered with water in which they shake and shine in a fascinating way." If objects and simple pictures are drawn upon the table with chalk, their outline can be easily followed with seeds—squash, and mellon seeds, sunflower, corn beans, lentils, and coffee berries being well adapted to the purpose.

The stick and pea plays are also suggested. Soak the peas first and pointed tooth picks may serve for sticks. The peas connect the wooden sticks. A few objects she suggests working are sleds, hoes, rakes, wheelbarrows, swords, tents flags, houses, furniture, boats, even letters and figures if desired. These suggestions are good, but parents and older playmates should be careful that the small child will not stick the peas into his ears or nose as the tendency sometimes is.

In regard to blowing soap bubbles I shall give Miss Smith's exact words: "Blowing soap bubbles is a particularly good amusement for a bad boy, if clean clay pipes are provided and the bubble mixture is made of good soap with the addition of a little glycerine to give a greater play of color. With some practice, bubbles measuring eight or ten inches in diameter may be produced and a stand for them be provided by soaping the edge of a tumbler. In the kindergarten we always covered the table with oil cloth and gave each child access to a small dish of soapy water. It is needless to say that this affords much amusement for a child. It also requires alertness on the part of the one who directs, so that no material is wasted and so that each child learns to blow bubbles the best he can. This amusement could well be given in the home."

Urbana, O.

(To be continued.)

FOOD AND NUTRITION

AMANDA EBERSOLE

When the subject of foods confronts us we naturally infer that by that term we mean anything that sustains life. Taking this thought a little farther we find that in order to sustain life the substance must be the source of supply of matter required for growth and repair of the body and the source of power required for its work. A food may therefore be defined as "anything which, when taken into the body is capable of repairing its waste or of furnishing it with material from which to produce heat or nervous and muscular work."

Most of the ordinary articles of food are complex in their composition. Some of the chemical substances of which they are composed are of nutritive value and some are not. If nutritive, they are known as "nutrients," and are classified as organic and inorganic foods. These may be further classified into what we know as the "food" principles; proteins, carbohydrates, fats, water and mineral matter.

All food stuffs made use of by man are composed of these food principles which have different functions in the body.

Protein or albuminous foods occur in both the animal and vegetable kingdoms. They are especially conspicuous in meats, fish, eggs, milk, flour or bread, cereals, peas, beans, etc. They are characterized by containing nitrogen and are called nitrogenous foods. Lean meat, and eggs are almost entirely protein—with these exceptions most protein containing foodstuffs have much carbohydrate. Proteins are most essential as tissue builders.

Carbohydrates are found pre-eminently in vegetable products. They are entirely free from nitrogen and are classified as non-nitrogenous foods. They are represented mostly by starches and sugar and, unlike protein foods, are frequently used as pure products—separated more or less completely from the admixture with which they occur in nature, e. g. cane-sugar, beet-sugar, corn starch and arrowroot. Many vegetable products such as potatoes and rice are composed almost entirely of starch. Carbohydrates are needed in the body to supply energy.

Fats are found in the animal and vegetable kingdoms and are also free from nitrogen. Fats are widely distributed—they are found in nearly all natural food stuffs, especially in fat meats, bacon, cream, butter and vegetable oils. We call fat the fuel food, because it gives the body its heat.

Mineral matter and water are of value principally in tissue building. Mineral matter is found in milk, cereals, green vegetables, eggs and meat juices. The most common example is salt.

When we buy food, we do not, of course, ask for proteins, carbohydrates and fats. But the foods we buy are mixtures of these nutrients in different proportions. So we see that at one meal we use different nutrients and as our meals differ from time to time we certainly do use a "mixed diet." In spite of the arguments produced by vegetarians the structure of the alimentary canal, and teeth as well as results from actual experiments indicate that it was intended that man should use mixed diet. Two distinct results are obtained by following this natural choice of foods—the variety is more appetizing, which is a necessary physiological condition and there is no preponderance of one nutrient over another. A meal satisfies when proteins, fats and carbohydrates are in the proper proportion. If a man were given only bread and potatoes he would need to eat a large quantity in an attempt to get the necessary amount of protein, but if lean meat, which contains a large amount of protein and very little carbohydrate and fat, and butter, which is almost entirely fat, were added the nutrients might be quite evenly balanced. Then with a creamed vegetable (carbohydrate) a glass of milk (protein) a salad (an appetizer) and a dessert his diet would be quite complete without the bulk required under the former method.

The amount of food required depends primarily upon the occupation of the individual, his size, age, the climate and sex. So much depends upon individual peculiarities, and besides in actual practice we cannot depend upon use of dietary tables, but knowing the composition of foods we can, by careful selection, vary the amounts of nutrients and by the help of our appetite change the diet to suit the changing conditions.

Healthy nutrition does not depend alone upon proper proportion of nutrients, not alone upon

their preparation, not upon the way we take them, not upon all of these, but rather upon the general conduct of life. "The best nutrition is the same thing as best health and this is assured only to those who keep 'the whole law."

Chicago, Ill.

(To be continued.)

THE FUNCTION OF SYMPATHY

C. Edward Bender

Sympathy plays an important role in the development of natural and spiritual goodness. It is one of the factors involved in the discovery of the secret of goodness.

Sympathy is a pronounced characteristic of early society, and the beginnings of it are, perhaps, more closely associated with the developments of the reproductive function of society. In early society of human species, perhaps more than in the society of the present, the dependence of the young on the parents, especially the mother, is very great, and the feeling of tenderness or sympathy for the helpless little creatures becomes vitally important and necessary. In this sense sympathy is a fundamental characteristic of the family. Prof. Ross says, "It is sympathy, in the forms of sexual, parental and conjugal love, that preserves and renews from generation to generation the family relations." Ethnology fully substantiates Professor Ross' statement.

In a figurative sense, sympathy is the connective tissue of the body structure of social order. It helps to produce good and reliable conduct, which after all, is the chief corner-stone of organized society. Sympathy has always been a vital factor in training down the ferociousness of mankind. It stimulates the members of the social group to beneficence.

From one social standpoint, then, sympathy helps to mitigate the vicissitudes of individual and social life, to avert the stroke of misfortune, to lessen the smart of disaster, to tone down the harsher inequalities of society, to infuse the letter of the law with the spirit of love, and to soften the rigor of individualistic and collective and economic competition. Along this phase of life, sympathy breaks down at the point where we constantly need social protection and security. It does not spurn the bribe nor punish the bribe-giver; does not spare the lie nor prosecute the wrong-doer; does not hold the contractor to the terms of the contract nor prevent smuggling goods, dodging sanitary measures, violating commerce laws, adulterations of food, falsifying news, stuffing the ballot box, etc. But this is not the true function of sympathy, as some claim it is. The correction of these evils just mentioned is the function of other elements of Social control. I can not discuss these other elements in this article.

The function of sympathy is not well understood by many people, especially in the realm of social, physical, and spiritual pathology. Sympathetic persons frequently let their sympathies increase instead of diminish the miseries of the world.

Much of the tribulation in the world is the result of destructive imagination. Much of the world's misery, too, is due to selfishness and ignorance. Thousands of people who believe themselves sick, unloved, down-trodden, poverty-stricken, could be well, happy and prosperous, if they only exercised their higher powers, or were helped or taught how to exercise them. To pour out one's sympathy indiscriminately upon these imaginary sufferers is to add to their burdens of wrong thought and make it just that much harder for them to rise out of their troubles.

Of course, all misfortune in the world is not due to misdirected sympathy and wrong thinking. Neither can they be corrected or overcome by proper sympathetic treatment and right thinking. Those who are born blind, dumb or deformed surely can not be blamed for wrong thinking as the cause of their troubles. They are not the cause of their misfortune. Somebody or something else is the cause. Likewise misfortunes befall people often after birth for which they are not the cause or responsible. Who was the cause of 50,000 human beings being swallowed up in less than a minute by a volcanic eruption on Martinique Island, May 8, 1902? Many who were not killed out-right were maimed for life. Whose fault was it? Who is to be blamed for the terrestrial maelstrom that blotted out of existence and crippled and made miserable for life, in less than 23 seconds of time, about 200,000 persons in Southwestern Italy and Sicily on December 28, 1908? Who caused the recent Paris flood? etc. Many such people in life's journey are seriously handicapped by such dire calamities, and they are not the cause of their misfortunes. No optimism, no new religion, no social philosophy, no exact science, no mental therapeutics can restore them. Is this untrue? Upon such we spontaneously pour forth our sympathies, and perhaps rightly too.

But would it not be kinder and wiser, too, to even these, to give diverting thoughts, new outlooks, and to open up new avenues for pleasure, entertainment, profit, in place of tears and condolence? Many of the unfortunate ones become slaves to their feelings instead of their masters. Many of them begin the day with a sigh and becloud it with mental fog and end it with a downpour of tears. Instead of sowing tears in their hearts, it would be far better to plant for-get-me-nots.

Don't bemoan their poverty and misfortune. Give them inspiration. Inspiration moved the world. Mental and spiritual association with great and sympathetic minds is productive of inspiration. "To listen to their music or eloquence, to admire and appreciate their works of art, to read what they have written, to contemplate their achievements, to enter into sympathy with their most lofty aspirations, their ceaseless, irresistible powers—these things will inspire us to go and do the same."

Inspiration will give rise to mental and spiritual vision. Without vision, mind and soul decay. Mr. Morgan aptly says:

"Without the Vision the mind decays,
And sinks in slough of foul content;
And brutish grows in its walks and ways,
Within the Circle of darkening days
Its might and motive, alike, misspent."

Hence the great function of sympathy, it seems to me, is to alleviate every phase of human suffering, real or imaginary, by stimulating alleviating activities in the sufferers. Sympathy that does not encourage alleviating actions in the sufferers is like the cloud without rain, to the parched earth.

Mental suggestions infused with alleviating sympathy should be practiced in the sick room more than it is. Sympathetic suggestion is often the real secret of physical and spiritual healing. It is also true that sympathetic suggestion frequently plays a more important part in regular treatment than either medicine or hygienic regulations. Suggestive therapeutics is receiving considerable attention at the hands of the medical fraternities and medical colleges. Dr. A. J. Parks of New York, recently said the following:

"The absolute and complete control that the sympathic nervous system exercises over the physical organization is so perfectly clear and well-known to every observer that the recital of the phenomena in the vast and countless series of manifestations is unnecessary. We are all aware of the fact that digestion is promptly arrested upon the receipt of bad news. The appetite at once disappears. It ceases and the whole system feels the effects of the depressing impulse—the mental and spiritual wave which lowers the vital thermometer. Fear not only suspends the digestive function but arrests the formation of the secretions upon which the digestion depends. A sudden fright frequently paralyzes the heart beyond recovery, whereas a pleasant and pleasing message soothes and gently excites the whole granular system, increases the secretions, aids digestion and sends a thrill of joy to the sensorium, which diffuses the glad things to every nerve fibril in the complex organization." Dr. T. A. Barton of Indiana, in speaking of the influence of the mind over the functions of the body, says: "It's silent, unobserved force results in producing pathological conditions, and those by reflex action excite morbid sensibilities of the mind and thus derange the nerve centers,resulting in a changed condition or over-excitability of the nerve energies, which becomes a secondary diseased condition in the form of different types of neurasthenia." The power of mind and soul over the body has been manifest from the cradle of our existence.

Bacon said long ago: "Faith, confidence, belief and hope are the working force that

make the cure that works the miracle." Mind and soul are the dynamic forces, involving "the various forms of suggestions as well as the various affective faculties of the mind, or those states caused by the sympathetic action on the brain, such as faith, confidence, belief, imagination, emotion, hope and the like." "Any or all of them may become active over the bodily functions."

Dr. Patton, in an address before a medical society (Minn.) made this statement: "An instance of the mental impressions acting upon observable functions through the capillary circulation as revealed by sight, I will mention the blushing or pallor of the face, depending upon the theme presented to the thought; the mouth watering on the thought or sight of tempting food; the flow of tears from words or thoughts that excite grief; nausea or vomiting from a sickening spectacle; sexual excitement from obscene thoughts or lascivious sights."

The sick patient can be or is affected by the suggestions of those around him. It is, therefore, of the highest importance that those suggestions be made along the right lines, and special care should be observed in avoiding suggestions that are harmful in any manner. Mr. Fisk says, "Physiologists are well aware of the fact that the enfeebled physical condition of the patient tends to influence a hyper-sensitive mental condition, in which all suggestions have an exaggerated effect. The average patient is extremely sensitive to impressions, and often a passing expression on the face of the physician, nurse, relative or friend will be noticed immediately and interpreted in an exaggerated form, and if those expressions should not happen to be favorable the patient will receive a decided set-back. Sick people notice little changes of expression and manner that would pass unnoticed by a well person. They eagerly watch for these signs, and seldom fail to attach importance to them."

In view of these various facts I have cited, the utmost care should be exercised in conveying wholesome impressions in the sick-room. But instead of this watchful and intelligent care, we find in too many cases the greatest carelessness and lack of intelligence. Visitors and friends will sit by the bed side of the patient informing how bad he looks, how he seems to be losing ground every day, how he seems to be going just like the visitor's brother who died after a long illness, how somebody else, with the same complaint, suffered dangerous relapses and complications, how sorry he feels for him, and so on, **ad nauseam.** Sympathetic friends or visitors, physicians and nurses, too, "have been known to commit this unpardonable and inexcusable folly in this day of science and knowledge." Many a suffering person has had all hope blasted or frightened out of him and the most regrettable mental and spiritual attitude produced by well-meaning but ignorant and thoughtless sympathetic friends or visitors.

Anything that tends to produce or agitate abnormal mental and spiritual conditions in the patient is decidedly detrimental to his welfare, and whosoever by pouring forth his sympathy, is instrumental in producing such conditions, is anything but a friend. Really, he is the patient's worst enemy. "Any one who produces depression, fear or unwholesome thinking in a sick room is as much of an enemy to the patient as alcohol is to the innocent youth."

Neither are coldness, indifference, ridicule recommended as substitutes for sympathy. But to many people who are making their own crosses, we are but adding to their imaginary burden when we offer them our mushroom sympathy and condolence. Let sympathy be intelligently applied in all cases of suffering and trouble.

Instead of leading the sick person on to tell the details of his illness and to describe all his symptoms, imaginary or real, would it not be far more sympathetic to direct his attention to some cheerful and merry topic? Why not refer him to some case like his own which resulted in perfect restoration to health and happiness? Instead of going into the afflicted one's subterranean cave of sorrow, trouble or depression, would it not be wiser and more sympathetic to bring him out into the wholesome sunlight of your own healthful state, even if for a moment only? Cheer him by the vivacity of your own personality. Yes, sympathize with him, but do not take on his despondency to prove it. Make him realize that troubles may constitute the gymnasium where our moral muscles are developed and tested. Make him laugh. Teach him how to live in the upper story and on the sunny side of life. Quicken his faith in the future life. Have him realize the numberless possibilities the future holds for the courageous and determined person. Make a lasting and cheerful impression upon his sensorium. Never go away from him in tears, but leave him smiling as you depart. This is the function of true sympathy, and applies to all individual and social suffering, real or imaginary.

To the chronic complainer, I would suggest that he "laugh it off."

"Are you worsted in a fight?
Laugh it off.
Are you cheated of your right?
Laugh it off.
Don't make tragedy of trifles,
Don't shoot butterflies with rifles,
Laugh it off.

Does your work get into kinks?
Laugh it off.
Are you near all sorts of brinks?
Laugh it off.
If it's sanity you're after,
There's no recipe like laughter—
Laugh it off."

Just a smile often produces a laugh or song. True laughter as well as true joy is contagious and lasting. It brings sunshine and gladness in its train.

In concluding this rather disconnected article, suffice it to say, that true sympathy impresses every afflicted person with the fact that to dwell in sordid, narrow, contracting thoughts deadens both inspiration and aspiration, and overclouds the star of hope and faith. But to contemplate the true, good and beautiful, the ideal, exhalts the common place, snaps the chain that binds to sadden sense and permits the soul to soar aloft among and beyond the stars; quickens and intensifies a wholesome mental and spiritual vision; and makes him realize that within the alembic of his mind and soul he can, by hope, faith and love, transform the base alloys of woe, sorrow and want into sweet peace and golden joy and happiness.

Williamsburg, Pa.

THE THANKLESS BEGGAR

An interesting anecdote is related by the Yugend Freunde, of King Alphonso X., surnamed "The Wise," who succeeded to the throne of Leon and Castille, in 1252. On learning that his pages neglected to ask the divine blessing before partaking of their daily meals, he was deeply grieved, and sought diligently to point out to them the evil of this omission. At length he succeeded in finding a plan.

He invited the pages of his court to dine with him. A bountiful repast was spread, and when they were all assembled around the table, the king gave a signal that all was in readiness for them to begin. They all enjoyed the rich feast, but not one remembered to ask God's blessing on his food.

Just then, unexpectedly to the thoughtless guests, entered a poor, ragged beggar, who unceremoniously seated himself at the royal table, and ate and drank undisturbed, to his heart's content. Surprise and astonishment were depicted on every countenance. The pages looked first at the king, then gazed upon the audacious intruder, expecting momentarily that his majesty would give orders to have him removed from the table. Alphonso, however, kept silence; while the beggar, unabashed by the presence of royalty, ate all he desired. When his hunger and thirst was appeased, he rose, and without a word of thanks departed from the palace.

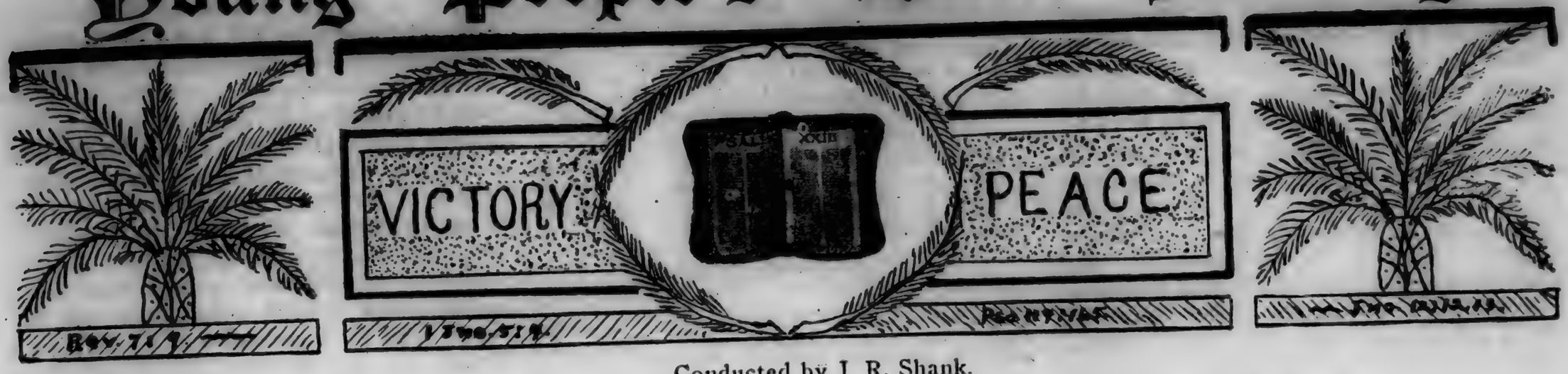
"What a despicable, mean fellow!" cried the boys. Calmly the good king rose, and, with much earnestness, said,

"Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your heavenly Father, yet you ask not His blessing, and leave it without expressing to Him your gratitude. Yes, each and all of you should be heartily ashamed of your conduct, which was far worse than the poor beggar's."—Sel.

A Serious World

The faith of the American people in the American college is deeper today than ever before. It behooves us, amid the large freedoom of the modern college—which I believe in, which I want to preserve—it behooves us to remember that it is a serious world, where a man who does not put his utmost effort into his work soon falls behind.—William H. P. Faunce.

Young People's Bible Meeting



Conducted by J. R. Shank.

PRESS TOWARD THE MARK

Dear Fellow-laborers:—We have now spent about half of the year 1910 in the work. It might be well for us occasionally to look at the progress of the work, measure our aims with the ideal things of Christ's teaching and strive to attain better things than we have hitherto.

We looked upon the work at the beginning of the year through the words of David in Psalms 23, and we are still of the opinion that this is the best way to look at it. I am certain that when we are dependent upon our heavenly Shepherd and actually follow and receive what He gives that all is progressing well. We notice it is not all **eating,** not all **lying down,** not all **walking through the valley;** but it is all in following Him and receiving what He provides.

Sometimes by the lack of spiritual understanding we may have improper ideas of the aim of our work. We remember that the disciples of Jesus had such failings, when they began to discuss who should be the greatest. No doubt they often thought their ideas of the kingdom were exactly correct, but our Master patiently reproves their errors. We, too, in this day are still liable to have grave misconceptions of the work even when we discuss some of the most beautiful subjects in the Bible.

How shall we then get in an attitude that these objectionable things may be removed from our hearts and minds. First, there must be within us that teachable disposition, that can bear to be given ideas different from our opinion; we must be willing to be corrected when we are in the wrong; we must expect that we have only learned a very little, even though we may seem to understand some things that others do not. Again, we must know from what source all our strength comes. We cannot understand the truths in their godward aspect without spiritual light within our hearts. We cannot have spiritual light within us without an obedient, prayerful life. "It is God that worketh in you both to will and to do of his good pleasure," and so it is necessary for us to be in the spirit that makes us workable.

We want to request of all our readers to make a point of meditating upon the work being done in our Young People's Bible Meetings. What is the aim in the minds of the greater number who are active in the work? What is your personal reason for doing what you do? Have your meetings taken up some of the suggestions on organizing the work? Is the spiritual tone of the work keeping pace with the mechanical organization? Are you actually receiving soul food from the study, or are you worried about some other things that makes the hour unprofitable? Do you earnestly do your part in everything assigned you? Will some of you not put your thoughts on paper and give others a share in them? Lord teach us and direct us in the right way.

LIFE LESSON FOR ME FROM JOHN THE BAPTIST.—Matt. 11:7-15.

Topic for June 5

MOTTO

"Behold I send my messenger."

STUDY OF THE TEXT.—Matt. 11:7-15.

"A reed."—(V. 7). A slender growth subject to the outward influence of the elements.

"A man clothed in soft raiment."—Soft raiment indicates luxury of the one wearing them. John did not appear among the rich and great; he wore the commonest apparel and lived on the commonest fare.

"This is he of whom it is written."—Here was one in strict harmony with the plans and purposes of God carrying out the heavenly mission.

"There hath not risen a greater."—He was greater than all prophets because of the greatness of his time and message.

"He that is least in the kingdom of God is greater than he."—Greater in the same sense that John was greater than prophets before him; living in grander times with even a greater message in its results and blessings.

OUTLINE STUDY—(John the Baptist)

I. Birth and Parentage.—Luke 1:5-15, 57-80.

II. The Divine Purpose of His Life.—Isa. 40:3; Mal. 4:5; Luke 1:13; Matt. 11:14.

III. His Ministry.
1. Its Message of Repentance.—Matt. 3: 1, 2.
2. Its Success.—Matt. 3:5; Luke 1:14-17.
3. Its Fearless Directness.—Matt. 14:3, 4; 3:7-10.
4. Its Unassuming Manner.—John 1:19-27; 3:25-36.

IV. His Imprisonment and Death.—Matt. 14:3-12; Mark 6:17-29.

PERSONAL THOUGHT

The divine plan for my life may be realized only as I yield myself to the Lord. On my side there is submission and trust. On His side there is the divine working (Phil. 2:12, 13).

SUGGESTIVE ASSIGNMENTS

I. For Children.
1. Find out how many men were named by a divine person in the Scripture history.

II. For Young People.
1. John's Preparation for a Life Work.
2. God's Plan for Each Life.
3. How Shall We Fulfil God's Plan in Our Life?
4. Firmness in Convictions,—How Attain It?

III. For Older People.
1. Lessons on Selfdenial and Humility.
2. A Talk on the Meaning of Repentance.

TRANSPARENCY OF A LIFE

We all unconsciously admire men and women whose lives express a perfect harmony within and without so that when you look at them or talk with them or have dealings with them you are not mistaken in what they are—John was such a man.

The first thing about any man or woman by which men form an opinion is by what they see. "What went ye out for to see." Truly we are living in an age of great appearances, when what we see often deceives us, when people study how to appear to make certain impressions. For this reason, too, when we study the example of the appearance and dress of godly lives we are often met with the objection that there is nothing in appearance. But here we must be on our guard lest we fall in with the same formality and deception of our objectors. A "transparent" life does not tell a lie in its outward appearance when a perverted world learns how to read honesty of heart and life.

The words and deeds of people bear a similar relation with the inner life to what the appearance does. Here, too, we often find a "studied" art of making impression according to the motive of the actor or speaker. That life that studies first to build up or feed the inner life will only need to speak and act out of the issues of life from the heart to express truly what is within and impress the same truths to other lives. The individual who **aims** to exercise **tact** is distasteful and repulsive to us, but when that evident tact comes flowing forth from

a heart brimful of love that knows how to meet the emergencies of the nature and lives of others, we are drawn toward our benefactors and recognize a transparent honesty and good **without** and also **within.**

John lived outwardly, not that he might thereby impress himself, neither that he might hide himself. He did not study to be like those in high esteem, nor to conform to the customs of men, because he wanted to get rid of oddity. We all recognize straight forwardness in his life, an adoption of simplicity in word, deed and life that made his message from God sound harmonious in every particular. The secret of John's harmonious life without and within is the fact that he lived to fulfil his mission and did not seek to make his mission fit his living.

When the professed Christian fully realizes his mission, the entanglements of this life will be thrown off and that simplicity, or transparency of life will characterize his life as in the godly men and women of old.

SEED THOUGHTS

There is a test point about you somewhere. Perhaps it is pride; you cannot bear an affront; you will not confess a fault. Perhaps it is personal vanity, ready to sacrifice everything to display. Perhaps it is a sharp tongue. Perhaps it is some sensual appetite, bent on its unclean gratification. Then you are to gather up your moral forces just here, and till that darling sin is brought under the practical law of Christ, you are shut out of the kingdom.—Bishop Huntington.

They that know God will be humble, they that know themselves cannot be proud.—John Flael.

Woe unto thee if after all thy profession thou shalt be found under the power of ignorance lost in formality, drowned in earthly-mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisy and carnal ends in God's service.—Joseph Alleine.

"Light-houses don't ring bells and fire cannon to call attention to their shining; they just shine on."

"TENDERHEARTED."—Eph. 4:32.

Topic for June 12

MOTTO

"See that ye love one another with a pure heart fervently."

OUTLINE STUDY

I. The Heart Defined in a Scriptural Sense.
1. It is that part of our being that is the seat of understanding, love, courage, grief and pleasure.—Hos. 7:11; Luke 24:25; Ezek. 13:2; Jer. 12:11; Deut. 5:29; 28:47; Neh. 2:2; Esther 1:10.
2. It seems to be the center of our nature as the fleshly heart is the center of our physical being.—as such,
   a. It may be stubborn.—Psa. 101:4; Prov.11:20.
   b. Willing.—Ex. 35:5.
   c. Believing or unbelieving.—Gen. 45: 26; Rom. 10:9.
   d. Wicked.—Prov. 26:23; Eccl. 9:3.
   e. Good.—Heb. 10:22; Matt. 5:8; Psa. 7:10.

II. A Tender Heart.
1. Defined.—That quality that can be impressed by something outside of itself, moved in pity, love, humility, fear, obedience, and sympathetic joy, praise or sorrow.
2. A condition for the Lord's blessing.—II Kings 22:19; Psa. 51:17.
3. Given to men as the gift of God.—Ezek. 36:26.
4. Brings about peace and love among men.—I Pet. 1:22; Phil. 1:7; Jas. 3: 17, 18, 19; Matt. 11:28, 29; Rom. 12: 9, 10. 15.

PERSONAL THOUGHT

A look at all that makes life's relationship dear and beautiful on earth should make us earnestly seek by what means those precious ties may be cherished and brought into fuller development. Lord, teach us by Thy blessed Spirit, and train our hearts by His leadings in Thy way of Thy allwise providence, that we may be loving and tender and true.

SUGGESTIVE ASSIGNMENTS

I. For Children.
1. Tender Ways to Treat Our Playmates.
2. Tender Ways to Treat Dumb Animals.

II. For Young People.
1. Tenderness in Judging.
2. Tenderness in Conversation.
3. Tenderness With Those Who Wrong Us.
4. Tenderness in Sympathy for Others' Sorrows.
5. How Can We Become Tenderhearted?

III. For Older People.
1. Tenderness Between Old and Young.
2. The Power of Great Men and Women With Tender Hearts.
3. "Jesus Wept."

TENDERHEARTED

EMMA FENTON.

Tenderness is an expression of a loving heart and a quality which every true Christian possesses.

In nature we find that the most beautiful and desirable things are the tender ones, those which have grown in the most natural way and have not become marred by the rougher nature of their surroundings. We try to supply the demands of the different kinds of plants and animals we have under our care in order that they may be as fresh and beautiful as possible.

God has even a greater care for us. He wants us to be tender and beautiful always. He has lovingly provided a way for us to keep His beauty and tenderness in our lives by making it possible for us to enter into a close relation with Him. Through His love and the help of the Holy Spirit, we may be rid of worldliness, pride, selfishness, and all that destroys our best life.

We do not mean the kind of tenderness called weakness by which a heart soon faints in the struggle for right, yielding weakly to its surroundings; but that which is strong in the love of God wherein the conscience is easily prompted to choose the right regardless of present difficulty.

True love for others moves us to sympathetic interest in our brother or sister whoever they be. The unconverted often think Christian professors very selfish and their meetings very uninteresting. Often do we hear it said of a meeting that the worship was a cold formality. Let us look at ourselves a moment. Is there really that loving interest in our hearts for the lost ones that should be there? The minister may speak with all tenderness, but if we are not earnestly and tenderly concerned as one of our minister's co-workers in spreading the Gospel, we may pass by and discourage a poor seeker after light. We cannot know what souls may be struggling with sin, having a desire to do better, but may give up the struggle because we failed to show them the tender interest they needed. Only a smile or an encouraging look have often meant much toward determining the forward step of a wanderer. A few words spoken by the direction of the Spirit always bring results.

Would we bring the world to the Savior? Would we cast in our mite toward proving His love to all? Let us forget our own selfish pleasure and seek to lend our interest, our prayers, our service in behalf of others.

We chafe and complain of trials and discouragements. Let us no longer consider them as burdensome, but as loving lessons, allowed by the all-wise Father, to teach us sympathy and helpfulness toward others, to make us tenderhearted.

Carver, Mo.

SEED THOUGHTS

"For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving."

J. G. Whittier.

There never was any heart truly great and generous that was not also tender and compassionate.—South.

Speak the truth by all means; be bold and fearless in your rebuke of error, and in your keener rebuke of wrong doing; but be human, and loving and gentle, and brotherly the while.—W. M. Pushon.

PRAISE ELEMENT OF THE PSALMS

Psa. 8; 148; 66:1-5

Topic for June 19

MOTTO

"Praise is comely for the upright."

STUDY OF THE TEXT

Psa. 8

"How excellent is thy name." V. 1.—When we think of "excellence" here we must get away from all sound, and outward appearance to the actual character. "Name" stands for character. "Excellence" stands for moral value.

"What is man" V. 5.—After considering the wonderful working of all creation man outwardly appears insignificant, but when we see how God has "crowned him with glory and honor," who is but weak (V. 2) we find a quality like our Creator capable of excellence of character and hence a fit instrument to appreciate and proclaim the praise of the Lord.

Psa. 66:1-5

"Make a joyful noise unto God all ye lands." V. 1.—The proper expression of the heart of all people, if they knew their privilege is to sound forth joy unto the Lord. In this attitude alone is the truth of our relationship toward our Creator expressed, for in no wise has He desired that we should be anything but happy.

"Come and see the works of God." V. 5.—There can be no heartfelt praise from those who have not come and beheld the works of God.

Psa. 143

This Psalm shows forth the works of God in earth, sea, and sky, and around the Heavenly Throne, as that which should praise the Lord. "Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven."

OUTLINE STUDY—(Praise)

I. **True Praise.**—An expression of actual excellence by one who really appreciates it. Psa. 86:12, 13; 33:1; 7:17; 145:3; 47:7.

II. **False Praise.**—
1. An expression of excellence not really possessed.—Acts 12:21, 22.
2. An expression of excellence by those who do not appreciate what they say.—Isa. 29:13; Matt. 15:8, 9.

III. **God's Children Are the Chosen Instruments of Praise.**—I Pet. 2:9.

IV. **The Wicked Are Made to Praise God by the Overruling Power of God.**—Psa. 76:10; Phil. 2:11.

V. **Ways of Expressing Praise.**—
1. By singing aloud.—Psa. 100; 81:1-4; Eph. 5:19.
2. By upright conduct.—Tit. 2:10; I Pet. 2:12; Matt. 5:16.
3. By words of truth.—Rom. 11:33-36.

PERSONAL THOUGHT

Do we appreciate the excellence and glorious power of the Lord? Do those qualities as praised by the Psalmist appeal to me as worthy of my admiration? Lord, help me to get more acquainted with the richness and beauty of Thy divine character that I may be filled with Praise to Thee.

SUGGESTIVE ASSIGNMENTS

I. **For Children.**
1. Make a list of the things that should praise the Lord named in Psa. 148.

II. **For Young People.**
1. Singing as a Means of Praise.
2. What should I Praise?
3. Distinguish Between Praise and Flattery.
4. Lessons of Praise I Have Gained by Study of the Psalms.

III. **For Older People.**
1. How to Develop a Spirit of True Praise.
2. How to Make Our Singing the Real Expression of Our Hearts.

COMELY PRAISE

Our motto teaches that "praise is comely for the upright." Have we not felt the power of praise given in uprightness of people's hearts? The songs of praise we sing lose much of their power by the lack of some element that makes the expression full.

"The elements of praise are: first, the thing praised; second, the individual praising; third, the words used; fourth, the sound made in expressing the words or thoughts of the heart. When the object of our praise is worthy; when we who praise appreciate that worthiness, and are ourselves desiring to be like the one we praise in purity and beauty of character; when we use words appropriate to express what we feel, and express them with sounds harmonious with our feelings; then we have praise that is "comely."

It is well to have all the elements of true praise complete; but if any elements are lacking, let us be sure they are not those that will fail to make us acceptable with God. Words may fail, sounds may be obstructed, but the glory of God should be open to our vision and our hearts should go out in adoring praise.

WAITING PRAISE

Psa. 45:1

How beautifully genuine is that praise that delights to be in readiness to respond in adoration at the first sign of a fitting time. How worthy of praise is the One for whom, though ungrateful man would be silent, "The very stones would cry out." Praise waiteth in a two fold sense:

In the hearts of true worshipers. There is a constant delight in the exercise of praise. So genuine is the delight and satisfaction in this exercise that the individual needs only to know of the occasion or appointed time, when immediate response is given. The attendance of service at the house of worship is never a drudgery, neither does the heart desire to forget or neglect to be ready at the appointed season. The songs and prayers, or words of testimony are not as a routine that **must** be performed, but as an avenue for the opening up of full hearts. Such a praise is never inactive. It finds innumerable ways of expression. It shines forth in the countenance. It is seen of the Heavenly Father in the heart beat. It expresses itself in loyal obedience to the Divine command. It yields its service in helpful words and deeds to others. At home or abroad, among friends or foes, in hour of joy or wherever, the heart of waiting praise will "rejoice in the Lord."

In the worthiness of our God, to whom all praise is due, praise is ready to be rendered. Whether men respond to that worthiness or not, the praise thereof is there and will cry out through the excellence of His works. While we would desire to wonder how the "stones" could praise or the voice of nature speak, our hearts are made to throb with new praises when we realize that God has designed us as appreciative creatures that we might enjoy the excellencies of His doings and give those voices living meaning. Truly praise waiteth for the Lord in all the activities of His being. We cannot fathom the depth or height of His wonderful character.

Whether we ponder His **truthfulness,** or His **wisdom,** or His **power,** or His **love,** we are lost in their unsearchableness. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath given to him and it shall be recompensed unto him again? For of him and through him and to him are all things: to whom be glory forever. Amen."

SEED THOUGHTS

Praise is the best auxiliary to prayer. He who most bears in mind what has been done for him by God will be most emboldened to ask for fresh gifts from above.—H. Melville.

It is no flattery to give a friend a due character; for a commendation is as much the duty of a friend as a reprehension.—Plutarch.

Desert being the essential condition of praise, there can be no reality in one without the other.—Washington Allston.

What a person praises is perhaps a surer standard, even, than what he condemns, of his character, information, and abilities. No wonder, then, that most people are so shy of praising anything.—Hare.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever thing are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."—Phil. 4:8.

CHAPTER STUDY.—II PETER 1

Topic for June 26

MOTTO

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

OUTLINE OF CHAPTER

I. **Who is Speaking and to Whom Spoken.** V. 1.

II. **Blessing Desired for Them.**—V. 2.

III. **Source of the Blessing.**—Vs. 3, 4.

IV. **Increase, or a Proper Accompaniment of Faith.**—Vs. 5-7.

V. **Effect of the Presence or Absence of These Graces.**—Vs. 8, 9.

VI. **Our Part and the Result of Doing It.**—Vs. 10, 11.

VII. **Why Peter is Diligent in Reminding.**—Vs. 12-21.
1. Because of their benefit to the believer.—Vs. 12, 13.
2. Because he expects to live only a short time.—Vs. 14, 15.
3. Because of the reality of his message.
   a. Not fables, but a message of the power and coming of Christ.—V. 16.
   b. Its proof in his witness of the transfiguration.—Vs. 17, 18.
   c. Its proof in the Prophetic word.—Vs. 19-21.

PERSONAL THOUGHT

"Give diligence." May we not be satisfied with the life we are living till the vision is so clear to us that we can see why "we ought to give the more earnest heed."

SUGGESTIVE ASSIGNMENTS

I. **For Children.**
1. Take a rapid review of Peter's life as recorded in the New Testament.

II. **For Young People.**
1. Look Up and Study Prayerfully Vs. 5-7.
2. Let Some One Apply the **Nearsightedness** Spoken of in V. 9.

III. **For Older People.**
1. The Value of Prophecy.
2. What Does the "Day-star" Mentioned Teach Us (V. 19)?

Suggestion.—It might be well to confine the hour with open Bibles to an earnest study of the chapter to get its teaching clearly in mind, making heart to heart comments and questions a principal part of the work.

(Continued on page 575).

OUR SUNDAY SCHOOL

VISITATION WORK

"Every department of Sunday school and Church work can be best served through the Visitation Department; because we cannot save the people unless we teach them, and we cannot teach them unless we reach them."

In these words some one expressed the purpose and value of visitation work in Christian effort. Visitation work is a practical application of the injunction of Christ recorded in the parable in Luke 14:15-24. "Go out in the highways and hedges, and compel them to come in." It is interest in others made practical and convincing. It is a test that determines the intensity of our passion for lost souls.

This is a phase of Christian work the importance of which is not fully recognized by many congregations. It is not sufficiently emphasized as a factor to win men and women for Christ. Especially is this true in our Sunday school work. We feel well satisfied if our enthusiasm leads us to establish a Sunday school in a neglected community in which each Sunday a few children gather voluntarily. We consider our obligation fulfilled by giving the community this privilege of attending a place of worship if they desire to take advantage of it. However our responsibility is not ended, our opportunity is only enlarged, thus bringing increased responsibility. It is only then that we have opened the way to very definitely touch the lives of those in the community, each one individually. It is then that we are in a position to carry on a larger work for the uplift of the community; to have life touch life, heart touch heart, soul touch soul, which is the order instituted by God for the evangelization of the world. It is the divine touch through human instrumentality that is made possible in a larger degree through the visitation work of the Sunday school worker.

It is through visitation that the work is discovered ; that the temporal and spiritual needs of a community become known. It is this work that locates those unable to attend the sessions of the Sunday school and enlists them in the Home Department of the school. Sunday school literature is supplied, thus enabling them to study the lesson at home. It is this work that reaches the children who are unconcerned because of indifference on the part of parents. And in reaching the child through the parents the parents are often reached also. It may be necessary to touch individuals repeatedly and with gentle persistence until they are convinced of our interest in them and are won for the Sunday school.

Because of our other duties most of us do not have much time to devote to this phase of work. Neither may we as a school be able to secure any one to devote some of their time to visitation work. The most of us, however, could do some if we economized time, and improved every opportunity. By a little extra effort and some inconvenience to ourselves we may call upon some in our community before the Sunday school session and induce a few to accompany us to the services. A repeated invitation prompted with a sincere loving heart will eventually result in some definite results. There are those in nearly every community who are not interested in Sunday school work because they have not received any hearty invitations, they have not felt that anyone was specially interested in them. Undoubtedly many of these could be gathered into the school and eventually into the Church if a systematic effort were made to arouse their interest by convincing them of our interest in them. By taking advantage of every opportunity that presents itself, and by making opportunities, as we come in contact one with another during the week to speak of the Sunday school work and inviting them to come, and then make a special effort on Sunday to go after them, we could do much to materially increase our attendance, thus enlarging our opportunities for service in the school.

THE FIRST THING IN TEACHING THE LESSON

The very first thing to do in teaching a lesson is to get your point of contact. To do this you must come to the level of the minds of your pupils. I do not mean that you should take hold of any and everything that may be passing in their brain. I mean that you should come down to a level with the child's knowledge. You must begin with something that he already knows, something in which he is interested. If you have a well trained class, getting your point of contact will not be a difficult matter. As a rule you will have nothing to do but to have your pupils recall the most interesting facts about the last lesson. When you have done this it will be an easy matter for you to lead them up to the present lesson by simply naming the principal intervening events. But I shall assume that you have not a well trained class, and that your pupils have little or no recollection of the lessons that have gone before. With such a class it will not be sufficient to recall last Sunday's lesson because you will not reach the level of their minds. Remember the fundamental rule in all teaching, that you must begin with that which is known and then proceed to that which is unknown, connecting the unknown with the known. If your children know nothing about the last lesson you must find something else that they know to which you can attach the lesson of the hour. Suppose the lesson is about one of Christ's miracles. What is the character of the miracle? Have your pupils ever learned anything about a miracle of like character? Recall that miracle. If you find that they have a particle of interest in it, you can begin with that and lead them on up to the present miracle by telling them that here we have another story like the one that interested them before. Suppose you have for your lesson the miracle of the wedding in Cana, and your children know nothing of the miracles of Jesus at all. In this case it is useless to begin with miracles. But you can begin with weddings, for there is not a child in your class who has never heard of a wedding. But here is a great danger. You can begin by talking about weddings in such a way as to lead the minds of your pupils off on an endless excursion through fields of fancy, and they will spend the rest of the lesson hour thinking of weddings that have been or of weddings that are to be. You want to interest them just enough to secure their attention, and then you want to lead their minds away from modern weddings back to ancient Oriental weddings where they will not be tempted to wander off out of your reach.

I know nothing in the teacher's work that calls for so much skill as this matter of getting one's point of contact. It is easy enough to begin on a level with the pupil's knowledge, but you need to take care not to call anything to their attention so that they will lose sight of you. And you need to be careful not to begin with trifles. You cannot get your point of contact to any good purpose by talking to your pupils about the latest fashions, or about a forthcoming entertainment. You cannot link the lesson to things of this sort. Of course if you have a class of pick-ups, hobos, nondescripts fished out of sundry alleys, you may find it necessary to talk to them about almost anything that will secure their attention; but the moment you see any sign of interest you must lead them to something else of interest that will serve as a natural step toward the lesson itself.—Pell.

REVIEWING THE LESSON

A. METZLER.

The parting message in the Sunday school ordinarily, should be brief, impressive and to the point. It should not be a repetition of the lesson teaching in the class. The qualified teacher has already gone into the details of the lesson before the class and it remains for the superintendent, who is tactful, to hold up before the school, in the review, several of the most prominent points gleaned from the lesson as a "clincher" for everyone to take home and think about.

Sometimes there may be points in the lesson that some teacher has not been able to make sufficiently clear to the class which may be profitably first discussed before the whole school in the review, but to keep on talking and coaxing for questions until the interest dies out before dismissal is a detriment to the work. From ten to twenty minutes should be sufficient time for the review of the lesson, and after several of the most important facts of the lesson have been aptly impressed upon the school, and while the interest is yet at its best, the school should be dismissed, leaving everybody alert and in a mood to return. It is no hard matter for a superintendent to drag the life out of a Sunday school in the review of the lesson.

West Liberty, O.

Current Events

Death of Edward VII

Edward VII, king of Great Britain and its dominions and emperor of India, died on May 6, after an illness of only a few days. Upon his death Prince George became king of Great Britain. Edward VII was very popular among his subjects and his sudden death was a great shock to the nation coming as it did at a critical period politically, when a master hand was necessary to guide the destiny of the nation. The turbulent political conditions existing during the past year no doubt hastened the king's death.

Edward's life was eventful but not spectacular. He was one of the ablest and most popular of the long line of rulers of Great Britain. He reigned for a little more than nine years, ascending the throne upon the death of Queen Victoria. During this short reign he set his stamp on the face of Europe and in a general way on the affairs of the world. "By his tactful activity, large views and keen interest in public matters he wrought new alliances of friendship and made peace where there was actual friction and where war was often looked for."

He has six children. His oldest son died in 1892. His second son is now king. His home life is said to have been happy, his tastes simple. He was devoted to his family. The funeral will be held on May 20.

Missionaries Slain by Cannibals

News was brought to Seattle by the bargentine, Mary E. Winkelman, from the Tonga Group of Islands in the South Pacific of the eating by cannibals of two missionaries, Hector McPherson and Horatio Hopkins of the Presbyterian Church. Some of the native Christians escaped bringing the news of the butchery. The natives said that the missionaries were engaged in teaching in the little mission building on the beach in the little harbor of Savage Island when 200 unconverted savages descended upon them and took thirteen prisoners. The missionaries had twenty converts in teaching at the time, only nine escaped. The missionaries were taken to the crater of an extinct volcano. There for two days and nights they held a war-dance during which the missionaries were slain and eaten. The Winkelman brought news of a general revival of the old-time religious customs in these islands. The natives are holding dances and feasting on human flesh, as they did in the days before the white man interfered.

Germany is experiencing a gigantic struggle between capital and labor. Men employed in the building trades have been locked out by the employers who declare they intend to break up the unions. Nearly 200,000 men have already been locked out. About ten per cent. of the employers are in sympathy with the demands of the men and have refused to join the lockout.

Aviation

One of the best demonstrations of the practicability of the aeroplane for the rapid transportation of individuals, was the race from London to Manchester, England, on the 27th and 28th of April, for the prize of $50,000 offered by the London Daily Mail. The conditions required the flight to be made within twenty-four hours and with not more than two stops enroute. Grahame White, the English aviator, made an unsuccessful attempt on the 23rd of April. On the 27th Paulhan, the daring Frenchman, entered the race. He covered the distance, 168 miles, in a little more than four hours actual flying, with one stop. The last 24 miles were flown in twenty-four minutes on account of a favorable wind. In the light of present accomplishments it seems to be only a matter of time until two or three hundred mile flights will be made without stops. The length of flight at the present time is determined by the limit of human endurance on the part of the aviator in maintaining the equilibrium of the machine in the constantly changing currents of air. When this equilibrium can be maintained automatically by some device, the strain on the aviator will be greatly relieved.

Progress in China

The Chinese government by imperial rescript, has abolished slavery throughout the empire, and has prohibited henceforth the purchase and sale of human beings under any pretext. The reform, however, is not complete as certain forms of slavery will still be tolerated. It is said that the retainers of Manchu princes are not emancipated, but it is forbidden to call them slaves. This rescript put an end to the immemorial practice of selling children in China in times of famine, although they may be bound by a specified term, but never beyond the age of twenty-five years. Concubinage is still to be permitted, but there is to be no bargaining in human lives. This rescript is said to be a compromise measure, but it will eventually give freedom to millions of human beings.

According to a moving-picture journal there is a serious conflict between the candy business and the moving picture shows. The candy business is suffering heavily from the fact that both lines of business rely upon the patronage of the children and that five-cent pieces are not numerous enough for the enjoyment of both pleasures, consequently the children are giving up candy for the moving pictures. Some salesmen assert that the picture business is cutting into all classes of candy trade. Little children with one or two pennies will save them until five are gathered, and instead of disposing of them for candy as formerly spends them to see the moving pictures.

On May 2, Edwarl Payson Weston ended his ocean to ocean walk at the City Hall in New York. He left Los Angeles on February 1, walked 3482 miles in 77 days. This is a feat without parallel in the annals of pedestrianism. Weston is 72 years old and has been a life-long pedestrian.

Persecution of the Jews

There is another anti-Jewish uprising in Russia. Ten thousand Jews are being exiled from Kiev, according to a special dispatch from that place. It is alleged that this expulsion is carried on under the direction of Premier Stolypin. Their crime is settling in the city without permission from the government. Those who have always lived in the city may remain, but subject to the most stringent restrictions. It appears that the Jews made inroads into the commercial life of the city and the Russian merchants appealed to Stolypin. It is feared that the move may be the beginning of anti-Semetic demonstrations throughout Russia.

Fatal Balloon Ascension

A recent balloon ascension in Prussia resulted in the death of four men. They ascended in the evening in the balloon, Delitzsche, with the intention of remaining in the air all night. The next morning the wrecked balloon with its former occupants were found in a garden. It was thought that tht balloon was caught in an electrical storm and struck by lightning, but a committee of experts investigated the wreck and has decided that the baloon was not struck by lightning, that the envelope probably burst through exterior pressure. The apparatus recovered from the wreckage showed a hurricane wind and indicated that the balloon began to fall from a height of 8,445 feet.

On April 21, Samuel Langhorne Clemens, better known to the world as "Mark Twain," died at the age of seventy-five years. He was the greatest humorist the world ever knew, so far as the records of history show. He was wonderfully gifted combining in his character the elements of humor and philosophy, and had an inexhaustible supply of cheer and sunshine. "His whole life was an unbroken ray of sunshine, which shone from every journey he took, and every book he wrote, and in all his acts and utterances, and sent its pure ray of fun and philosophy into millions of hearts and homes." Although engaged in making others laugh, his life, especially the latter part, was full of sorrow, so much so that, it is said, he died of a broken heart.

A Railway Company in England is installing a compact railway ticket printing machine. When a ticket for a certain station is required, the clerk touches an indicator which carries the name of the station, slips a blank into a slot, turns a handle, and the completed ticket drops out. At the same time a record of the sale is printed on a continuous strip of paper, together with the fare and all information required for bookkeeping.

The first practical application of Louis Brennan's monorail invention is to be made in Alaska, where a system of roads will be built connecting several camps. An American syndicate has agreed to build 100 miles of railroad within a year.

The National Association of Manufacturers, which is the most powerful body of capitalists in the world, has called a three days' convention to be held in New York, beginning on May 16, for the purpose of discussing plans for the prevention of the great industrial slaughter which each year, it is claimed, kills and maims 500,000 workmen on the railroads, mines, the factories and mills, and costs the nation a financial loss of between $300,000,000 and $400,000,000. The manufacturers realize that prevention is better than cure. Investigation shows that at least one-half of the present accidents are preventable. The manufacturers want to map out some plan of campaign whereby the death and accident rolls of industrial establishments may be materially reduced.

Bjornstjerne Bjornson, the famous Norwegian author, died in Paris on April 26. Norway considered him its greatest reformer, and the world at large ranked him with the most powerful writers of his age. He had a stormy career. He was a republican of republicans. His early years were spent principally in dodging jails and writing problem books. He got into a controversy with the late King Oscar. The latter had literary pretentions of no mean order, and figured extensively as a poet, an author and a playwright. The king severely criticised one of Bjornson's plays. On hearing of this criticism he flew into a rage and challenged the king to fight a duel. The king then ordered his arrest, whereupon he fled to Germany.

The United States Steel Corporation is giving more consideration to the welfare of its employes. Recently a general increase in wages was granted. Now it has decided to put in force a system of pensions and disability payments for the wives and children of those killed in its employ, and of disability payments for the injured. The corporation will also soon put in force a pension system for superannuated and disabled employes, This course is commendable. If all the corporations and firms employing labor would follow suit many of the serious disturbances could be avoided and the growth of anarchistic sentiment be checked.

Governor Hughes of New York has been appointed as associate Justice of the United States Supreme Court to succeed the late Justice Brewer. The Senate ratified the appointment. He will assume his duties when the court convenes next November. This appointment seems to meet the approval of the people. Governor Hughes is known as an anti-corruptionist and has waged a strenuous but successful war against political corruption in New York.

The Panama Canal Commission recently launched on the banks of the Panama canal a big barge built of reinforced concrete, which weighs 60,000 pounds. Two others like it will soon be finished. This concrete boat has a greater carrying capacity, is more durable and even lighter than a strongly constructed wooden boat.

A Proposed Hudson Bay Railroad

The Canadian government is considering a project for a freight traffic railway to Hudson Bay, surveys of which are now being made. An unusual feature is the new road would have to be operated to its full capacity for about two months of the year, during the time when the wheat crop is moved, and that for the other ten months there would hardly be enough traffic to warrant its operation. It is estimated that sixteen trains a day could be handled over the single-track line, and sixty-four million bushels of wheat could be delivered in thirty days.

The Pennsylvania railroad system is carrying on an extensive system of forestry. It has planted more than 3,000,000 trees on tracts along its right-of-way. It is now directing attention to growing ornamental shrubbery for use in parking the lawns of its stations and unoccupied places along the roadway. Some 6,000 plants have been imported from France and placed in a nursery, in order to save the time required to grow these from seed. Part of these are to be set out this year and the remainder in 1911. The nursery now contains some 56,000 ornamental trees which will be set out when large enough.

A large increase in the number of casualities on American railroads is shown by the report of the quarter ended Dec. 31, 1909, as compared with the corresponding quarter of the previous year. The bulletin issued by the Interstate Commerce Commission shows an increase in the number of persons killed of 301, and in the number of injured of 5,645, as compared with the corresponding quarter of 1908. The total number of persons killed was 1,099, and the total number injured 22,491.

The rivalry between the nations to secure the largest navies seems to be getting more intense. The British Navy estimates for the present year call for five battleships of the dreadnought type, five protected cruisers, twenty destroyers, a number of submarines and two floating docks. Including the ships to be laid down his year, the dreadnoughts built or building for the three leading naval powers are, for Great Britain, 27; Germany, 17; United States, 10.

Phonographs and pianos have been placed in the insane wards of the Ohio state hospital at Massillon, in hope that the music will soothe the patients, and aid in affecting a cure. The experiment has not yet been tried a sufficient length of time to determine its success. One phonograph completely subdued a roomful of the most demented patients. One girl, believed to be hopelessly insane becomes quite sane when allowed to play the piano.

On May 5 a terrible mine explosion occurred in one of the coal mines near Palos, Ala., which resulted in the death of 180 miners. The earth was rocked for miles and flames from the explosion shot 200 feet into the air.

An Outdoor Telescope

A powerful telescope, one of the largest in the world, has just been completed at Treptow, near Berlin, Germany, and will be used for the time being in following Halley's comet. The mounting of the telescope, which has a tube more than 65 feet long, is different from that of any instrument in this country. Instead of being mounted near the center on a high standard, the mounting is at the base of the tube. A heavy counterweight is provided to balance it so it can be elevated and lowered at will.

Artificial Rain

Vegetable growers of Southern Florida have solved the dry-weather problem by piping their fields in such a manner that sprinklers on six-foot standards provide a veritable rain shower whenever the pumps are started. The main feed pipe runs along the edge of the field, and about every twenty or thirty feet laterals are run across to the other side. The sprinkler standards are about thirty feet apart, and rise from every part of the field. When all are in operation water falls over the entire field like rain.

The streetcar strike in Philadelphia which was in effect for about two months cost the Company and the labor unions about $7,785,000. The estimated cost to the Company is $2,000,000; to the carmen, $854,400; to sympathetic strikers, $4,716,100; to the city government, $314,000. In addition to this there was a loss to business men and the public.

Every room in Chicago's latest hotel skyscraper is fitted with a thermostat that will turn steam into the radiators in winter, and fill them with brine or liquid air in summer, regulating the temperature at all times, whether it is 10 degrees below zero or 100 degrees in the shade. This installation is considered the most modern improvement of this kind in any building in the world.

The Weather Bureau has arranged to give daily weather forecasts by telephone to farmers in Texas. At noon each day rural subscribers are called up, and the weather forecast is announced to all simultaneously. Subscribers in towns and cities can obtain the weather forecast at any time of the day after 11 A. M. by calling up central.

Arctic Explorer Amundsen who took a ship through the Northwest Passage has planned a seven year drift in the region of the North Pole, which he expects to reach with his ship by drifting with the ice.

Dr. Harry W. Wiley, the government food expert, has made public a simple method of testing the freshness of eggs. If an egg sinks in a solution of one ounce of salt to ten of water it is fresh.

A large part of Cartago, Costa Rico, was destroyed by an earthquake on the night of May 4. Many people were killed and a large number injured.

Miscellaneous

THE MENACE OF THE MATCH

The eighty million people in America use as many matches as the eight hundred million in the rest of the world, according to the statistics of the National Fire Protection Association. This supports the contention that we are the most wasteful and extravagant people in the world.

If one is in need of a match anywhere in continental Europe he must seek it in its proper place. Matches are not wasted in the Old World. Centuries of training in thrift and economy make the continental people conscious of the fact that matches cost money. Where does one find them in America? They are in practically every room, in almost every building, public and private. The American breathes imprecations if he cannot, at any moment of the day or night, reach out his hand and find a match. They repose in the pockets or linings of every coat and waistcoat; they are scattered about desk and bureau drawers; they are found in every accumulation of rubbish wherever it may be; they are so carelessly thrown about that rats and mice have adopted them as a standard article for nest building, certain always of an available supply.

Unfortunately the burden of this extravagance is not confined to the cost of the matches themselves. This little article, unknown until 1832, while perhaps one of the most important factors in our civilization, has been doing its best ever since its creation to destroy the world it was designed to serve. The assistance given it as an instrument of destruction by the carelessness of the American people is a matter of amazement to continental countries.

The average per capita property loss by fire in Central, Western and Southern Europe is 33 cents. In the United States the average is $3.02. The reason for this astonishing difference is obvious the moment conditions are scrutinized. A continual shower of unextinguished matches is falling into waste baskets, rubbish heaps, upon the rugs of clubs, hotels, dwellings and offices, thrown by careless smokers. Men reputed to be good fathers have been known to light cigars in the hallway of their homes, throw the match in the general direction of a cuspidor and go out; to return in half an hour to see firemen rescuing their children from second-story windows.

In Massachusetts, in 1907, there were 5,794 fires, 1,230 of which, entailing a loss of $658,346, were known to have been caused by matches.

The fire marshal of Wisconsin says, that during a period of sixty days, twenty-five fires in his state, involving a property loss of $106,327, were traceable directly to the "parlor" match. In Ohio, another of the few states giving attention to needless fire waste, the fire marshal declares that match fires constitute a "continuous performance" at a cost of half a million dollars per year.

In one year of 446 fires from matches in this state, 122 were caused by children; 298 by the carelessness of adults, and 26 by rats and mice—also through carelessness of adults.

Thirty-six women and children were burned to death in Ohio through having their clothing fired by matches. Of these, who suffered death in this, its most horrible form, thirty were children playing with matches left carelessly within their reach, and six were women whose clothing took fire from flying match heads. Among these are not included five mothers who were themselves burned to death while trying to save the lives of their flaming children.

The number of persons burned to death in the United States each year by the parlor match is between eight and nine hundred, and the property loss mounts into the millions. The "parlor" match is the common variety, which can be ignited upon any hard surface, as distinguished from the "safety" match, which cannot ordinarily be ignited except upon the box in which it is sold. The original "lucifer" match, which, when ignited, gives off the choking fumes of sulphur, is still used extensively in some sections of the country and is a safer match when handled carelessly than the larger parlor type.

Certain effort has been expended upon the parlor match to lessen its fire hazard. In some varieties the stick is chemically treated, so that a live coal will not remain when the flame is extinguished. In other, called "bird's-eye matches," only a small white point of phosphorus on the head can be ignited by friction. These improvements are good so far as they go, but vast quantities of the most hazardous type are everywhere in the United States. Denmark and Switzerland prohibit the use of parlor matches, and other continental countries impose restrictions. It is in America only, where cheap wooden buildings abound, and where, therefore, restrictions are most vitally needed, that the parlor match is free to slay and burn.

It costs no more to make the safety match than it does to make the deadly variety, and it is ordinarily sold as cheaply. A modern matchmaking plant can turn out from four to seven millions of either kind in a day. It rests, therefore, with the people themselves, either to continue the present careless snapping of match heads upon bed covers, curtains, carpets, clothing, and other inflammable materials, for which practice so frightful a price is paid in property and life; or to protect the common interests of humanity and the life of their households by thoughtfully exercising care in ordering their match supply. It is almost wholly a matter of education.—Sel.

"The cause of Missions must no longer be merely an occasional object, however zealously supported, by our prayers and offerings, but an essential element in the corporate life of the Church."—Message.

"IF I ONLY HAD THE TIME"

Some boys will pick up a good education in the odds and ends of time, which others carelessly throw away, as one man saves a fortune by small economies, which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

"You will never 'find' time for anything. If you want time, you must take it."

If a genius like Gladstone carried through life a little book in his pocket lest an unexpected moment should slip from his grasp, what should we, of common abilities, resort to to save the precious moments from oblivion?

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor.

Drive the minutes or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments, after his day's work is done, or evenings—what opportunity—and I will tell what that man's success will be. One can usually tell by his manner, the direction of his wrinkles in his forehead or the expression of his eyes, whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time; life itself is measured by it." The man who loses no time doubles his life. Wasting time is wasting life.

Some squander time, some invest it, some kill it. That precious half-hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our callings.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.—Success.

A GREAT CONVENTION

The World's Sunday School Convention will be held in Washington, D. C., May 19-26, about the time this paper reaches you. It will be one of the largest and most representative religious gathering of modern times. Fifty-one nationalities will be represented, and about 20,000 delegates will be in attendance. One purpose of the Convention, as expressed by some of the officials, is to "endeavor to give the Sunday schools of the world the missionary vision, and the Church the Sunday school vision." May 22, is to be known as the World's Sunday School Day, to be observed by the Sunday schools the world over. A special program for the opening exercises has been prepared for use in the schools. Many helpful suggestions and lessons may be gleaned from the reports of this Convention, which will be addressed by experienced Sunday school workers, experts in their respective line of work.

By nothing do men show their character more clearly than by what they think laughable.—Goethe.

NEIGHBORHOOD BANKS

Money cannot easily be borrowed in small communities, and when it is found, the rate of interest is usually high. A law has lately been passed in Massachusetts intended to relieve this condition by permitting the establishment of small co-operative banks. They are to be based on substantially the same principle as that on which are formed the Raiffeisen banks in Germany and Italy.

The Raiffeisen bank is really a group of neighbors, living in the same community and familiar with one another's affairs, formed for the purpose of uniting their credit in borrowing money for such of them as need it. Every member of the group must be industrious and of good moral character. When he wishes to borrow money he must explain what he plans to do with it. If the lending committee approves his purpose, the money will be advanced to him at a low rate of interest, usually five per cent. Then a general supervision is kept over him to see that he spends the money in accordance with his announced purpose, and so conducts himself as to be able to pay it back when it falls due.

It is said that this system has not only relieved the German farmers from the oppressions of the usurers, but has also improved the moral tone of the country. As loans are made only to members, and as all the members are jointly liable for the payment of loans, they all watch one another to see that there is no waste of money in drunkenness or in other loose living.

There is room in rural America for such institutions. The experience of Bentone, Italy, with a local bank of a slightly different plan, illustrates what might happen here. A little more than twenty-five years ago some small capitalists formed a bank in the town to take the place of another institution that had failed. The prevailing rate of interest for farmers was then twelve per cent. In eight years this little co-operative bank had succeeded in reducing the rate to six per cent, and the small farmers had no difficulty in borrowing. The district is now prosperous, and the farmers have been relieved from the pressing burden of debt.—Selected.

OREGON'S NATURAL ICEHOUSE

In Cook County, in the central part of the state, there is a cuplike formation in the earth, at the bottom of which ice forms a floor of an area of some fifteen square feet. At one side of the chamber is a small tunnel; and if you crawl through this you will find yourself in another chamber of about the same size, in which the ice likewise forms the floor. It is not muddy, dirty ice, either, but is nice and clean and wholesome, and a company mines it just as one would mine salt, and sells it in the neighboring town of Bend. At the top of the cuplike hole the temperature in the summer time often stands as high as 105, but about fifty feet down the freezing point is reached. It used to be that cattlemen would dig the ice out and lift it to the surface, where it was melted for the stock, for the cave is in a very arid, volcanic region, where water is scarce; but now a thriving business is done in mining the ice in great blocks.

Just what the process of manufacture here in nature's ice plant is is not known to man. The geological and geodetic surveys have made an investigation and have presented their theories. But it will never be positively known how the work is done until some one digs through the ice and the rock which subtends it and examines the condition of the earth deeper down. And this the owners of the ice mine are not likely to permit as long as they wish to make anything out of it, for just as a spring can be lost by digging into and around it, so the ice laboratory might be put out of business. Blocks of ice weighing from 200 to 500 pounds are daily taken from the floors of these chambers, and by the same time next day the space is filled with the congealed water again.—The Pathfinder.

TUNGSTEN—A REMARKABLE METAL

The use of tungsten as an alloy for fine tool steel and as a filament for incandescent electric lamps, has made possible on the one hand the production of steel tools possessing an efficiency never dreamed of by the most expert steel forgers of a generation or so ago, and again, has brought to civilization an artificial illuminant rivaling in purity and brilliancy the rays of the sun.

Tungsten is not a recent find; it was discovered in Finland over a hundred years ago, but until the past few years it was a rare, high-priced, and almost unused metal. Recent discoveries of large ore bodies have brought it within the range of general usefulness and its remarkable properties have constituted it a prime factor in revolutionizing several industries.

The addition of a small proportion of tungsten imparts to steel the property of holding its temper at high degrees of temperature. When lathe tools are made from tungsten steel the lathes may be speeded up until the chips leaving the tool which is being shaped are so hot that they turn blue.

In an address before the Iron and Steel Institute, Manchester, England, C. A. Edwards stated that a steel containing .68 per cent of carbon, 2.01 per cent chromium and 19.37 per cent of tungsten was the hardest steel, to his knowledge, on record. Only corundum, the topaz and the diamond are harder materials.

Intense heat, in the ordinary conception, has no effect upon tungsten. Its melting point in about 3080 degrees centigrade or over 5500 degrees Fahrenheit. It is a very heavy metal—**tungsten** means literally **heavy stone**—and has a specific gravity of 19.26, that is, it weighs 19.26 times as much as an equal volume of water.

While the use of tungsten as an alloy for tool steel creates a market for extensive mining of the metal, it is in electric lighting that it holds the field against all rivals. Its great resistance to heat makes it unsurpassed for use as a filament in incandescent electric lamps, and such lamps are rapidly coming into common use. It is the most perfect of artificial lights. The one great drawback to the use of the lamps is that the filament is brittle and the loss in shipment is large. The life of the tungsten-filament lamp is, however, fully twice that of a carbon lamp, and is can be used on either alternating or direct current. As thousands of filaments can be made from a pound of tungsten, the market for tungsten ores for this use is very small and the supply can never be exhausted.

Tantalum, another remarkable metal, recently promised to revolutionize electric incandescent lighting, by displacing the ordinary carbon filaments. All attempts to make metal filaments had heretofore failed because they melted before they could be raised to incandescence. The fusing point of tantalum is very high and it was found that lamps made from its filaments were successful, giving a beautiful white light and saving more than a third of the current consumed on the carbon lamps. But this really big discovery was hardly made when came the news that tungsten had been successfully utilized in electric lamps at even a greater economy and with better results than tantalum. So, like the comet of a season, tantalum astonished the illuminating world for a day and sank into comparative obscurity the next. While the new tungsten lamps cost about double the carbon lamps, the saving in electric current far outweighs the difference.

The ordinary, now old-fashioned, incandescent lamp consumes 3.8 watts of electricity per candle-power. The tungsten lamp consumes only 1.2 watts or less than a third.

Tungsten light is very nearly pure white—true sunlight. It is the first artificial illuminant by which all colors can be distinguished. Artificial lights in which the yellow, violet, or red rays predominate cannot be used to match colors. Under the clear white light of the tungsten lamps violet is not blue; pink is not red; and blue is not black as when looked at under artificial light. The most delicate tints show clear and true as in daylight.

Tungsten is also used in the manufacture of small crucibles for use in the electric furnace, where great heat resisting properties are desired.

Large quantities of sodium tungstate are manufactured, for use in fireproofing cloth for curtains, draperies, etc., and of less importance, when silks are dyed, tungsten salts, owing to their high specific gravity, are introduced to give more apparent weight to the fabric.

Tungsten is of plutonic origin, that is, it was forced up from the earth's bowels, thousands of years ago, along with other igneous material and is now found in comparatively small deposits in quarz veins, associated with other of the rarer and precious metals. The supply is believed to be sufficient for an indefinite period.

Last year the production was 1,958 tons, valued at $746,130. Of this Boulder county,

Colorado, produced 1,401 tons. However, the tungsten development in the United States has been of recent origin, only 46 tons being mined in 1900. We are now by far the largest producers of all countries. In 1907 the world's output was 6,062 tons.

A curious error has gained credence based on frequently published statements that most of the tungsten mined was used in making armor plate.

Mr. Frank L. Hess, of the United States geological survey, states that tungsten is not now, and never has been used in the manufacture of armor plate in this country nor in other countries, though it has probably been used in experimental armor plates. One of the greatest essentials of armor plate is its ability to resist shock, and this property is not imparted to steel by tungsten. Most armor plate depends for its shock-resisting properties upon the addition of nickel and chromium to the steel from which it is made and upon special treatment.—Popular Mechanics.

SENSE OF FATIGUE IS PROTECTIVE

"After dinner, rest awhile." After any work take your repose and thus avoid fatigue, which simply is the result of overexertion of any particular organs of the body. The wonderful machine, the ergograph, shows how a muscle becomes weary of repeated action and loses its energy. The heart, however, goes on contracting sixty or seventy times a minute day after day. The heart has found out the great secret of rhythm. After each beat it puts in a period of repose. If by any artificial stimulation it is made to give two beats in a given time instead of one it would take a longer time to rest.

The sense of fatigue is protective. It is nature's sign that one is doing too much. Physical overwork diminishes mental energy, although the mind itself might not have been exercised. And the fatigue of one set of muscles affects another. This appears to show that fatigue is due not merely to the using up of energy, but is largely a chemical effect of the production of certain toxic substances which clog the machine and need oxygen to burn them up. Tenderfoot travelers climb mountains at night and then wonder that they cannot sleep. The fact is that they have got into a condition of fever.

English scientists speak of the Royal Academy headache, which is due to the overexertion on the part of scholars of muscles of the eye and neck and eyelid not customarily brought into play. Many ordinary folk ignore the beautiful dental machinery provided for their food. And by this omission they throw a great amount of overwork on their digestive organs. Then they wonder why they are indisposed.—Sel.

EDITORIAL

(Continued from page 549).

by introducing them to the CHRISTIAN MONITOR by giving them a sample copy, or sending us their names and addresses so we can mail copies to them.

We will send the CHRISTIAN MONITOR the *rest of this year and all of next year*, until December 1911, for the regular price of $1.00. A subscription of a year and a half for the price of one year. While they last we will sent a few of the back numbers to every new subscriber. Take advantage of this offer immediately, thus getting the eighteen months subscription and insure your getting the July issue. Do not delay. Act at once.

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Y. P. B. M. TOPICS

(Continued from page 569).

THOUGHTS ON II PETER

The spirit of the Epistle is found in the expressions: "Give diligence;" "I will not be negligent;" "Take heed;" "Be mindful;" "Be not ignorant;" "Beware;" "Grow."

Peter's understanding of the circumstances and conditions of the time, seems to have been used of the Holy Ghost to direct the writing of the Epistle. He was conscious of not having long to live (ch. 1:14; Jno. 21:18). He realized the dangers that were coming (ch. 2:1, 2) to the Church by which many people would be deceived. He knew that a diligent walk in the ways of the Lord and an intelligent understanding of the things of the Gospel would be the safeguard against falling (ch. 3:17, 18).

With such a view of the purpose and Spirit of the writer we can better understand the introductory words as contained in chapter one.

Chapter One

Peter, first of all, gives the position which he himself occupies. First it is **Simon,** the relation in flesh and blood, then, Peter, the relation assigned him of the Lord—his new name. He is a servant and an Apostle of Jesus Christ. With all his responsibilities he is on a common plane with the believers in general in that they all have "obtained like precious faith" through the Lord's plan of salvation in Christ Jesus, and on this plane and through this plan he wishes them the multiplication of grace and peace, which alone can be obtained through the knowledge of God and Jesus Christ.

This knowledge becomes ours as we obtain it experimentally through the great and precious promises that gives us a means by which faith claims and receives the divine nature.

There is however no standstill in the blessings that are thus obtained, but with every divine gift there follows its accompanying grace to the complete and crowning grace of **love** (Vs. 5-7). The result of such grace wrought in our lives is that of fruitfulness in the knowledge of the Lord; but the lack of it has the effect of leaving one in blindness and ignorance. Where such momentous consequences are involved it is very important that every one be diligent that there may be no chance of failure; because, if we do our part, the plan is open to supply all that we need in giving us an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

If we become thoroughly awake to the vital principles set forth in the first eleven verses of the chapter, we can clearly see why Peter is so earnest in his exhortations in the remainder of the epistle. The latter part of the chapter shows some of his reasons for earnestness on his part, and is an appeal to the believer, that they also may see the reality of what he teaches them.

SEED THOUGHTS

Those who are slothful in the business of religion will make nothing of it; we must strive if we will **enter in at the strait gate.** —Luke 13:24.—M. Henry.

"Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and, reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Paul.

BIBLE STUDY

(Continued from page 560).

every kingdom and from every nation, from every kindred and tongue. The whole world has been brought unto God through Christ. The whole spirit-world stands in awe. The angels who heralded the peace on earth at the birth of Christ praise the grace of God which brought salvation to the Gentiles. The powers of the Prince of the air are smitten with consternation at the appearing of a power and the declaration of a wisdom which wrests from their grasps a world of people. All principalities and powers realize, no doubt, more clearly than we, what was meant by the coming of Christ into the world, and, the more reason we have to accept this wisdom of God for ourselves and to praise the grace which gives us "boldness and access with confidence by the faith of Christ." Such are the unsearchable riches of Christ (Vs. 8-12).

The greatest encouragement that one may have who bears tribulations for the cause of Christ is realized from two sources. The first in knowing that the tribulations are for the sake of proclaiming the unsearchable riches of Christ, revealing the eternal mystery of God and proclaiming that wisdom of God which moves heaven to praise and the angels of darkness to confusion. To those servants of God who realize the fulness of this glorious grace, tears of sympathy and expressions of compassion because of the sorrows and tribulations resulting from the preaching of the gospel, may be accepted as evidences of the deep interest of the saints in behalf of the gospel, but cannot be received as expressions of sympathy for sorrow. They rejoice who are persecuted for righteousness sake (V. 13).

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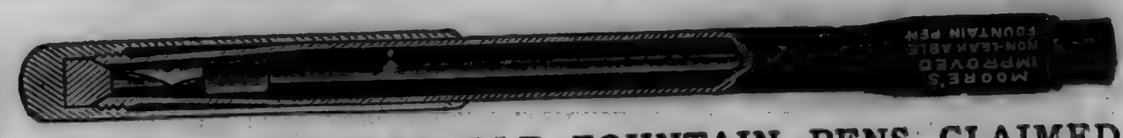

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"I will say that I like your pen better than any other I have used, and I have used both the Parker and the Waterman."

"During the past seventeen years I have had quite an experience with fountain pens and I must say that this is the best pen I ever used and I would not take $10 for it if I could not get another one like it."

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CHRISTIAN MONITOR

JULY, 1910

THE hope of the world is in the Sunday school. Let the scholars become inspired with the missionary spirit, let the brightest and best be encouraged to carry the gospel throughout the world, let them be trained in missionary methods and taught to respond to missionary appeals, and let their objective be not the teaching alone but the positive salvation of the children of heathendom, and surely the world will become more swiftly and surely evangelized than by any other method.—Rev. F. B. Meyer.

SELECT READING

FARM AND HOME

HOWARD STEVANUS.

It has often been stated that on the farm young people can develop their mental and physical powers to a high degree without having their minds entwined with worldly foolishness. Because of the nature scenes surrounding the country home it is a good place for young people to grow to maturity. We can strengthen this assertion by referring to some of our noted men in various walks of life who were the product of the farm, such as Washington, Lincoln, Webster, etc. It is interesting to note that a number of prominent Bible characters were products of the rural districts, such as, Abraham, David, Jacob, Joseph, etc.

These characters are only a few of the thousands that might be named who were produced on the farm. It is not the person who receives much applause and honor who always does the most good for his home, his country, and his God, but it is the one who is sincere in his work. The farmer who is sincere in his work need not worry about his future needs, because he is traveling a road that leads to success. If he would succeed he must develop both his mental and physical powers.

We are made to wonder sometimes how many people could truly say they have done something for God and humanity? It is our wish that more young people would use their education in making the soil produce more, instead of writing novels and foolish literature. There is room on the farm for many of the young people who are parading the streets of our cities and towns, seemingly unconcerned about their future welfare. There are many people who look upon the farm with disgust and scorn at the lot of the farmer, as though the work were degrading. Every one having such an attitude should take a brighter view of the farmer's lot. They are exposing their ignorance by taking such an attitude.

It is not my purpose to condemn city life or the various occupations, because there is joy and pleasure found in most of them. But the question may be asked, Is there any vocation that brings more joy, happiness, and contentment than farming? I believe we can truly answer that farming stands second to all vocations, the Gospel work being at the head.

The farm home has surely not received the recognition that it deserves. What can be more inspiring to a country boy than the morning hours of a bright spring day when he awakes from his sweet slumber, and rises with the sun, and as he leaves the house to be cheered by the singing birds, the cackling hen, the croaking frog in the pond and many other things that seem to say "Good morning?" Let us as young people be cheerful at our work if it is an honorable work, thus we can make our parents happy in their old days. Our homes are always wanting more sincere Christian boys and girls.

Springs, Pa.

RESPONSIBILITY A BENEFIT

Responsibility is a great power developer. Where there is responsibility there is growth.

People who are never thrust into responsible positions never develop their real strength.

This is one reason why it is so rare to find very strong men and women among those who have spent their lives in subordinate positions, in the service of others.

They go through life comparative weaklings because their powers have never been tested or developed by having great responsibility thrust upon them.

Their thinking has been done for them. They have simply carried out somebody else's program.

They have never learned to stand alone, to think for themselves, to act independently.

Because they have never been obliged to plan for themselves, they have never developed the best thing in them—their power of originality, inventiveness, initiative, independence, self-reliance, their possible grit and stamina.

The power to create, to make combinations, to meet emergencies, the power which comes from continuous marshalling of one's forces to meet difficult situations, to adjust means to ends, that great crisis in the life of a nation, is only developed by years of practical training under great responsibility.

There is nothing more misleading than the philosophy that if there is anything in a youth it will come out.—O. S. Marden.

TO HUSBAND AND WIFE

Preserve sacredly the privacies of your own home, your married state, and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone.

With mutual help build your quiet world, not allowing your dearest earthly friends to be the confidante of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside; but to each other confess and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow. It will do you good; and thereby your minds will be truly one.—Heart Throbs.

THE NEED OF CONCENTRATION

Talking with a young man about success and a career, Dr. Samuel Johnson advised the youth to know something about everything, and everything about something. The advice was good—in Dr. Johnson's day, when London was an isolated village, and it took a week to get the news from Paris, Rome and Berlin. Today, if a man were to take all knowledge for his province and try to know something about everything, the allotment of time would give one minute to each subject, and soon the youth would flit from topic to topic as a butterfly from flower to flower, and life would be about as evanescent as the butterfly that lives for the present honey and moment.

Today commercial, literary, or inventive success means concentration.

Edison's life motto has been: "This one thing I know—electricity." Just because electricity, working through copper or iron, manifests itself in a thousand ways and uses, this specialist in electricity has taken out a thousand patents.

Cecil Rhodes resolved that he would do one thing—open up Africa's commerce through railways. His life story reads like a romance and the one word that explains every page is "concentration."

Young man, be a sunglass, concentrating all the rays at one focal point, until the accumulated heat and light burn their way through opposition.

Do not scatter all over creation, but aim at your object.

The intellect is a bow, ideas are arrows, and the will sends them home.

There is a new camera working with a spring. The lens begins the movement by pointing toward the east, sweeps the horizon until it points toward the west, and takes a picture of the entire scene.

What is good for a dead camera is bad for a living man.

What if a hunter out for ducks should point his double-barreled shotgun toward the east, then begin to swing his gun all around the horizon, until it pointed west, and while the shot were going out in the movement pray to God that he might hit a duck, or something?

Hunters specialize, and shoot straight toward a mark. And so should men plan and work.

Failure is one-half ignorance and the other half diffusion.

Success is the absolute mastery of the single thing in hand.

Every day the principle of division of labor is being refined.

The youth who would succeed must toil terribly and exhibit the genius for detail. Above all things else he must concentrate, concentrate, concentrate.

Young man, is there a better life motto than "This one thing I can do?"

The history of every successful man can be summed up in one word—"He did one thing well."—Newell Dwight Hillis.

CHRISTIAN MONITOR

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LIVING BY THE DAY

"My house was well built," said a farmer once to me, "for it was built by the day." That is the way in which the best, strongest and happiest lives are built; they are not constructed "by the job," but one attainment in grace is laid upon another like the blocks of granite in a solid house wall. Each day brings its duty to be done, its temptation to be met and conquered, its burden to be carried and its progress to be made heavenward. There are 365 days in every year, but really that is today. Sufficient to each day is the evil thereof.

This is just the sort of living that I commend to my readers. God means to shut you up in this style of thinking and planning and doing when He makes His gracious promise, "As thy day, so shall thy strength be." The journey made up a mountain is simply a succession of steps. If the climber attempts to leap upward he exhausts his strength, if he looks down he grows dizzy, and if he looks too far forward he gets discouraged by the distance to be surmounted.

So in accomplishing each day's work you have simply to take one step at a time, and to take that wisely is all that you need to think about. Take no anxious thought for the morrow. God never made a Christian strong enough to stand the strain of today's duties and all the load of one's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the foolish experiment. We have a right to ask our Heavenly Father for strength equal to the day, but we have no right to ask Him for one extra ounce of strength beyond it.

My friend, learn to take short views. If you have money enough today for your daily wants, and something over for Christ's treasury, don't torment yourself with the idea that you will yet fetch up in the almshouse. If your children cluster around your table today, enjoy the music of their voices, train them for God and trust them to God, without racking yourself with a dread that the little ones may be carried off by scarlet fever, or the older ones may fall into bad marriages or some other disaster.

Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God. Its daily song is—"Keep thou my feet; I do not ask to see the distant scene; one step enough for me."

So we exhort you again most earnestly to take short views. Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that may never come, or lose the joys and the blessings that we have by the sinful fear that God may take them away from us. We need all the grace that He can give us for today's battles. I would not penetrate into the secrets which tomorrow hides if I could. It is far better to know Whom we trust, and that He is able to keep all that we commit to Him until the last great day.

"Why forecast the trials of life
With such sad and grave persistence,
And look and watch for a brood of ills
That as yet have no existence."

Strength for today is all we need,
For we never will see tomorrow;
When it comes the morrow will be today,
With its measure of joy or sorrow."

The earnest Christian who lives by the day not only faces each duty or each trial as it comes, but he also is on the lookout for each day's opportunities in serving his Master. Almost every Christian promises himself that some time or other he will be very holy-minded and very useful. The growing productive Christian is he who is on the watch for opportunities and grasps them when they come. The beautiful morning-glories which opened in my little garden yesterday are all withered away.

So with some precious opportunities to serve my Savior and to do good to my fellow-man—they will never bloom again. But there were fresh flowers that opened with this morning's sun; even so doth our Master give us a fresh chance to serve Him and to bless others every day we live. Here lies the generic difference between profitable and unprofitable Christians. The one class are always looking for opportunities to do a kind act, to gain an influence, to win a soul to Jesus.

The Earl of Shaftsbury in England and William E. Dodge in America were two men whose lives illustrated grandly the principle of grasping every day's opportunities to strike a blow for Jesus Christ. The holy and heroic Gen. Samuel C. Armstrong, of Hampton Institute—the noblest benefactor the negro has had, next to Abraham Lincoln left a remarkable paper, written just before his death, in which he says, "I have never made any sacrifices." It was joy and ecstacy, the very life of his life, to be doing good; the "sacrifice" would have been to miss the precious opportunity which each day brought him. Harlan Page made it a rule never to talk to any person even for fifteen minutes without saying something helpful to profit that person's soul. Our days are very much what we choose to make them.

The happy days are those in which we improve the golden occasions, and the most terrible spectre that can haunt us is the ghost of a lost opportunity. That is what will make hell so unendurable to those who fling away Christ's loving offers and their time for repentance.

With new duties come new supplies of grace every morning to those who seek it by earnest prayer. We cannot live on yesterday's meals. As the children of Israel gathered fresh manna every morning, so we must look upward for a fresh supply of heavenly "rations" for the day's march. The early hour is the best for prayer and for the feeding on God's Word.

That godly-minded Christian, Garret Noel Bleecker of New York, used to go home at noonday, not only to take his meal with his family, but to have a few quiet moments with his Master. Arthur Tappan had a room up near the roof in his store for noontide devotions.

In these awful times of stress and strain on business men, would it not clear their heads and nerve their faith if they would hurry, to have a few minutes face to face with God?

The secret of our happy days is not in our stop, amid the heat of the day's toil and outward circumstances, but in our own heart life. A large draught of Bible taken every morning, a throwing open of the soul's windows to the precious promises to the Master, a few words of fervent prayer, a deed or two of kindness to the first person you meet, will brighten your countenance and make your feet "like hinds' feet" for the day's march.

If you want to get your aches and your trials out of sight bury them under your mercies. Begin every day with God, and then, keeping step with your Master, march on toward home over the roughest road, or in the face of the hardest winds that blow. Live for Jesus by the day, and on every day, until you come where "the Lamb is the light thereof" and there is no night there.—Theodore Cuyler.

About 3,000,000 patients are treated annually by missionaries in foreign lands. There are over 400 hospitals, 500 orphanages and asylums and 30,000 schools and colleges.

"Love never asks how much must I do, but how much can I do."

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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A SANE FOURTH:—It is gratifying to note the earnest efforts put forth in behalf of a sane Fourth. For many years a sentiment has been growing against the modern celebration of our great National holiday. The annual loss of life and limb, and the destruction of property is appalling. Our modern celebration is due to a false conception of patriotism and to commercialism. Our boys and girls are imbibing the idea that the true patriot is he, who cheers the loudest for his country and fires the most fireworks on this day. Instead they should be taught that the heroes of peace are far greater and worthy of more honor than the heroes of war.

This movement in behalf of a sane Fourth is rapidly gaining in force. A number of cities have taken action in favor of a more sane observance of this day by forbidding the sale or use of any fireworks within the city limits. The school children of a certain city voted to abolish fireworks. Indications are, that the time is near at hand when public sentiment will be sufficiently strong to do away with the present destructive manner of observing the day.

One reason why this evil, as well as many others, is permitted to flourish is not because the majority of American citizens are not in favor of its abolition, but because the majority are not giving a vigorous expression to their conviction. We believe that the majority of people are on the right side of moral issues, that they favor reforms, but their convictions are not strong enough to move them to register their objections. We need conviction that manifests itself in action. It behooves us to throw our influence on the right side of this question in order that we may implant in the coming generation true principles of patriotism, and a high standard of Christian citizenship, that the spirit of peace instead of war may be promulgated.

A SIGNIFICANT EVENT:—On June 4, the brethren, J. S. Hartzler and J. S. Shoemaker, sailed from New York for Liverpool, England. From there they will go to Edinburgh, Scotland, to attend the World's Missionary Conference, June 14-23. They will then visit Switzerland, Germany, Italy, Turkey, Palestine, Egypt, and then India, where they expect to spend about six months investigating our Mission and adjoining missions. We understand that their return trip has not yet been definitely arranged, but they will likely go to China and Japan and return to the homeland via. of the Pacific. They expect to be abroad about one year.

This trip is the natural result of the remarkable growth of the mission spirit in our Church during the past two decades. Our work thus far has been largely experimental. Since this work is rapidly spreading and enlarging because of growing interest among our people, it is necessary that our work for the future be based on a constructive policy, that the work be planned not only to meet immediate needs, but possible needs and conditions two decades or more in the future. In order to do this successfully it is essential that we study present conditions first hand that we may the more accurately determine the probable future conditions. We trust that these representatives of the Church will bring back the information needed to mold and outline our future missionary policies so that the greatest possible work can be done with the means and workers at hand; also that this tour will mark the beginning of an era of more systematic and thorough work than hitherto; that it will give a new impetus to the Church in the homeland; and that it will bear rich fruit in the kingdom of Heaven. May our prayers follow these brethren that the ultimate result will be a greater honor to God.

The Symposium appearing in the Sunday School Department of this issue will bear careful reading and study by all interested in the promotion of this phase of Church work. These expressions coming from different conference districts, and from men in various vocations, voice a sentiment we believe to be quite general. The workers in this cause are conscious that there are still other heights to attain. We believe that the majority of them are ready to advance if the way is definitely pointed out for them.

We are grateful for so hearty a response in the discussion of this question. We regret that space did not permit the publishing of all the discussions in this issue. The remainder will appear in the next number. We would urge our readers to discuss vital and practical Sunday school problems in these columns.

We are glad that many are taking advantage of our special offer to new subscribers. Requests are also coming in for sample copies. Evidently some of our readers are working among their friends and acquaintances. We will greatly appreciate any efforts our subscribers and readers put forth in behalf of the circulation of the CHRISTIAN MONITOR. We will cheerfully send sample copies to any such for distribution.

We offer to send the paper the rest of this year and all of next year, until December 1911, for the regular subscription price of $1.00. Eighteen months' subscription for the price of twelve months. While they last we will send a few of the back numbers to all new subscribers. Our club offers are constantly growing in favor. In clubs of ten or more to separate addresses 75c. each per year. In clubs of ten or more to a single address (sent to one person for distribution) 50c. each per year. Subscribe now.

CHRISTIAN LIFE

THE MESSAGE OF THE FLOWERS

F. Rose Shank.

When youth's days are bright and golden,
And you tread the path of life,
Covered o'er with fragrant blossoms,
Calling you from sin and strife;
Ever listen to the message
That they bring to you alway:
"Think of the Great One who made us,
In thy youth, Oh, watch and pray!

"Think of Him who clothes the lilies,
In their purest robe of white;
Pray that He may shine within you,
In as true and pure a light.
Ask for guidance and protection,
As you walk this sin-cursed earth,
From the God above who saith,
'You are more than sparrows worth.'

"Think of Him who clothed Nature,
With her robes of every hue;
He will keep you and protect you,
If to Him you're always true.
Oh! forsake Him not, who made you
In the image of Himself,
Who has placed you here for purpose,
That you should not live for self.

"Keep your life, so young and blessed,
From the sins that do abound;
Keep it pure, and clean, and spotless,
That at last you may be found
With the glorious ransomed number,
When this saddened life is o'er,
Singing in those truer praises
On that calm and happy shore."

Heed this message of the flowers;
You, Oh youth! and you, Oh maid!
Heed their silent words of warning,
Ere you in the grave are laid.
But if you have sought His guidance,
While your life is young and strong,
You shall be among the number,
Whose lives are one grand, sweet song.

Ronks, Pa.

PEN PICTURES FROM THE GOSPEL STORY

II

J. W. Shank.

Give Me to Drink

How we love to stand on a hillside where we may behold a beautiful plain or valley stretching before us! Let us imagine ourselves standing on the eastern slope of Mt. Ebal in the beautiful land of Samaria, where we may see just such a picture. To the east the pretty valley of Shechem slopes gently toward the distant Jordan and here, as far as the eye can reach, fields of growing grain are waving. Just below near the base of the mountain is a very interesting spot—the well of Jacob—to which there are attached so many sacred memories.

It is an evening in early summer when the hot winds and dusty highways cause many travelers to seek this cool refreshing place for a quiet rest. A group of weary travelers are just emerging from the rich plain below. They have come from the Jordan basin some twenty miles to the north-east. No wonder they are thirsty, hungry and footsore! Their leader decides to remain at the well while the others go farther up to the little village, Sychar. It is not long, however, until a Samaritan woman bearing her water pitcher approaches the well. To her this is an ordinary occurrence, and to see several travelers sitting on the stone curb is not at all strange.

Let us continue to imagine the scene as this woman approaches the well and begins to draw water from its depths. She does not speak to the Master because she considers Him only a proud Jew who has no regard for the Samaritan people. Imagine her surprise when she hears the friendly request from the strange Jew, "Give me to drink!" How strange to her that this man should be different from all other Jews—that He should reveal, by His first words, a sincere regard for a Samaritan! In amazement she questions Him regarding this peculiar coincidence, but receives answers that perplex her still more. When He speaks of "living water," she thinks only of the deep well and the lack of a drawing-rope; when He speak of the "spiritual water" which forever quenches thirst, and "springs up into everlasting life," she thinks only of natural water being used for natural wants; when He speaks of worshiping the living God "in spirit and in truth," she thinks only of a cold and local formalism; but when He lays bare her life of shame and sin, she begins to realize that an unusual man is before her. She knows that a Messiah will come who "will tell us all things," but she has never dreamed of His actual bodily presence. The Master looks upon her pityingly and lovingly, speaking words which must have sounded strange to her ears,—"I that speak unto thee am he." While in a strange bewilderment, the truth dawns upon her and she hastens to announce to her friends the presence of the Christ.

Ah woman! what was the burden of thy thoughts on that warm summer day? Didst thou not feel a strange unrest in thy bosom as thine eyes fell upon the man at the well? Didst thou think to conceal within thine own heart the sins of thy life, when such a man sat before thee? Didst thou not appreciate thy privilege on that day and didst thou not know that millions of men and women in the future would give their all to enjoy such a privilege? Didst thou realize even for a moment, as thou camest to the well, that the eternal Son of God was seated on those stones? Ah! Thou didst not know; thou didst not understand the significance of that day both to thee and to the world. Now, after the passing of many centuries, we pause to read and ponder the story of thy visit with the Master. Our eyes become moist with tears as we see the Master's pity and as we notice thy unthinking words. But, when the picture has passed before us, its message is still as sweet and refreshing to our souls as were the Master's words to thee so long ago.

Let us notice the last scene. The disciples return from the village just as the woman leaves with her message to her people. They marvel at the sociability of Jesus to the strange Samaritan woman and request that He now accept some of the food they have procured. But Jesus is still reflecting upon the message He has just delivered and thinks only of His mission of love to the dying world. His memorable reply gives the key to His purpose in life: "My meat is to do the will of him that sent me, and to finish his work."

Another busy day of the Master's life is drawing to its close; another life, though humble and sinful, has caught a vision of everlasting truth; another message has found its way into an insignificant village of despised Samaria; another scene of simple humanity and its story will ever continue to bring inspiration to the souls of men.

Goshen, Ind.

TRUE CONSECRATION

A mother, once writing of her son's call to God's work and his leaving home to engage in it wrote thus in regard to the sacrihce she had made: "Claim that young man for Christ and His glory. As far as I am concerned I would be willing to never see him again if the Lord wanted to use him. He is a thank offering to God for His goodness and mercy to the sons of men. He is the best we have."

What a noble example of true devotion to God and His cause! What a contrast to the thousands of foolish, rebellious mothers who have stood in the way of their sons and daughters who were called to win souls, and who have had cause to weep bitter tears of regret and sorrow over the sad mistake they made. The boy or girl who has been called to do gospel work and has given up to the opposition of parents could rehearse many, many tales of disappointment and sorrow, resulting from their disobedience.

But the one who will obey God rather than man and give his life for the salvation of souls will some day be able to bring his loved ones to the cross besides thousands of others, if he is true to his calling. Consecrated parents and consecrated sons and daughters would soon mean the evangelization of the world.—Sel.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

XIV

J. A. RESSLER.

When we passed through Raipur on our way to Jagdalpur we heard of a small tract of land at Drug in possession of the German Mission of Raipur. Now Drug (or Droog) is on the main line of the railway west of Raipur and a stopping place for the through trains and it appealed to us as having special advantages as a place for the new mission. But there were other advantages at Dhamtari and we waited to see both places. On our way to the jungles we talked matters over and decided that if the German missionaries were willing to sell their land at Drug we should accept it as God's will that we go there. If not then Dhamtari should be the place. When we came back we found that a vote had been taken and that one of the missionaries voted "Yes," while all the others said "Nein." This was the final word in decision to go to Dhamtari.

But there was yet much to be done before we could go to Dhamtari to live and carry on mission work. Not a single house in the place would have been fit for us to occupy permanently. It was necessary to get land and build suitable houses to live in. Easy enough to say, but to do ———!

Getting land to build on is a different matter in India from a similar procedure in America. There are so many "hooks and crooks" to wach for. In the first place we called on the Deputy Commissioner, the highest Government official in the District in which Raipur and Dhamtari are located. He received us kindly and assured us of his good will, but said getting land at Dhamtari was a matter that we would have to see the Malguzar or village owner about at Dhamtari. Then we went to see the Settlement Officer, who has charge of the maps and surveys of all the villages. He was very kind and courteous and assured us that he would help in every way he could. He showed us the tract of land we had seen on the map and told us who owned it and what steps were necessary for us to get it.

Then we sent a man on foot to Dhamtari with a letter in Hindi to the Malguzar of Dhamtari. The man did not return for eight days so we sent a second man with a letter to hunt up the first. Then after some more delay both came back with the report that the old Malguzar had died and that his oldest son had said that since he was mourning for the death of his father he could not do business for a month. In other words, "I don't want to be bothered by any missionaries wanting land," only he put it in the polite way Indians have.

Then followed more visits to the Deputy Commissioner and to the Settlement Officer. More letters to both these officials. Most important a letter from the Deputy Commissioner in which he showed evidences of weariness of the importunate ones and in the conclusion of his letter pretty emphatically declared he could do no more for us. We would have to make our own arrangements with the Malguzar of Dhamtari. But before he said this he said something else. He said that he was anxious to help us, was anxious that we get the land, was anxious to help us if he only could. Armed with this letter Brother Page and Brother Godshall, who was staying with us at that time, went to Dhamtari to see the Malguzar personally. When the right moment came Brother Page got out the letter of the Deputy Commissioner and read that portion which showed his willingness that we should have land, but stopped short at the part where he declined to do anything more in the matter. It had the proper effect. It made the Malguzar willing to accept the rupees of earnest money Brother Page offered and after that it was only a matter of tedious detail and complying with legal forms.

In all these matters Brother Stoll of the German Mission stood firmly by us. But for his kindly help it is a serious question whether we could have made the arrangements we did. When the final arrangements for land were made he went with Brother Page and Brother Wenger and myself to Dhamtari and acted as our interpreter.

And in it all, often against our cherished plans God led.

We got the land at exactly the right time.

Smithville, Ohio.

THOUGHTS FROM SOME OF OUR CITY MISSIONARIES

How can we hold the boys and girls in the mission at the age of 12-17. There is a lack of equipment in providing for their needs, consequently they go elsewhere for more congenial entertainment. The Sunday school is not a sufficient organ in itself to hold them, in view of the fact that they are so little, one hour a week, under its influence while all the rest of the hours of the week are usually spent in associations degenerating. Then also wrong methods are used or lack of properly qualified workers. The teacher must know that the boy or girl at this age is no longer a boy or girl. They want to be called a man or a lady, but the teacher continues his old methods and as a result the interest lacks. The teacher must make each pupil feel that he has some part in the class work. We allow them to remain idle too long. They should by all means be put to work at something that they may feel the responsibility of the work.

Their social interests need to be looked after by some one, and this is probably the greatest cause for the loss. Girls and boys want to be confidential with some one at this time, and if we do not become confidential with them some one else will. They tell their troubles to some one else, they get the wrong counsel and they are gone.

Have a superintendent in charge who has had experience and observation in city life and city mission work. One who has the ability to discern the actual condition of the Sunday school. The superintendent should note the adaptation of the teacher to the class and the thorough or definite work that is being done in each class. Spend time in holding them up to the throne of God. To overcome this condition the worker needs to be burdened for the salvation of the boys and girls. "This kind goeth not out but by prayer and fasting." The workers need to know the source of their power for work, that is takes more than human device; such as amusements, gymnasiums, etc., to draw and hold the boys and girls. Human device may some times afford a point of contact between the worker and the pupil, but the essential thing is the life of the worker. The latter with the power of the living Word are the transforming agents.

How much time each week should a worker devote to Bible study and should there be set times for such study? The hour from 5:30 to 6:30 A. M. should be given to Bible study. One hour each morning in united study and prayer among the workers. Then there should be a set time for definite individual study and this should be separate from the study of the Sunday school lesson. The worker also needs some time to gather material to be used in the many questions that are asked in visitation work.

The relation of the superintendent to the workers, should be something like the relation of a bishop to his fellow ministers. In order that there may be unity, strength, and prosperity, it is necessary that the various phases of the work be discussed between the superintendent and all the workers. The superintendent, like the chief of the fire department, should not ask his fellow workers to do anything he is not willing to do himself, but should note the adaptation of the different workers to the different phases of the work. The workers should aim as far as possible, to work in per-

fect harmony with the wishes of the superintendent and respect his plans and advice very highly, or convince him that they are unscriptural and unwise.

The experience has been that our peculiar garb has served as a test of Christian consecration as to their true standing with God. One says, "The majority of places we visited where people have refused to yield, have made honest confession that they were not right with God, or they would have worn the plain attire. My conclusion is, that this is a God-given blessing to keep unconverted people out of the Church and mission."

Would it be practical to call the new workers "Helpers" the first year of their stay at the mission? Yes. It would help them to know better what was required of them, since they are not supposed to know as much about the work as those who have been in the work longer. And they would not expect to have as much to say in the management of the work, so long as they are helpers.

Relief work has a place in reaching people, but it is extremely difficult to say to what extent it is of value, but many of the people with whom we labor have brought themselves to the verge of starvation by the time of their conversion as a result of drunkenness and debauchery, and temporal help is necessary to get them started. With out it the struggle might be more than they could bear. Then also many worthy people because of bodily affliction are often in great need, and to help such, wins their confidence and they face the world with new courage.

It is hard on the work to have workers leave, but if the worker can be fitted for more efficient work by leaving the mission he should not be discouraged from taking the training. In some cases it would be an injustice to the work, but sometimes the work suffers more with the worker than without him. If a person has been divinely directed to work at a certain place, and after undertaking the work he finds his preparation inadequate to do justice to the work and the Church, he ought to take that preparation which his experience in the field has shown him to be essential to the highest efficiency. But this should be done with the knowledge and direction of the board, and the subsequent training he receives should be for the purpose of fitting him for that particular place. Much changing of workers is detrimental to any cause.

There should by all means be maintained a high standard for mission workers. The nature and purpose of the work demand that much discretion be used in selecting workers. Much time and money might be saved if a little more common business sense would be used in choosing people for service. A business man can almost without fail pick a man who will do the work, but gives him probation, too, thus making sure. Usually that which makes for success in school rooms or behind the counter will also make it here.

No worker, other things being favorable, should be discouraged in his quest after a better equipment. In fact they should be encouraged to make continual improvement by all the means at their disposal, and it would be a wise thing on the part of the board to outline a Reading Course for all workers, selecting the books, prescribing the work and then have an annual examination on the same studies, with a few practical questions added. The books selected should then become a part of the Workers' Library for permanent reference. The vessel that is never refilled drains dry, and the Christian worker who is not continually adding to his stock of knowledge will soon be relegated to the shelf of antiquities.

If the workers are constantly improving themselves, they generally would be the best qualified to conduct the evangelistic campaign as well as all other work connected with their station. Any missionary who is likely to get into the sameness of discourse needs outside help for special services, and personal quickening. The reason the Salvation Army transfers its officers so often is largely due to the little they have to tell, so as soon as their little is repeated a number of times at one place they are transferred to another. It is because of this barrenness of thought and language that it will often be found advantageous to get men from elsewhere to assist in special services. But the evangelist must needs be acquainted with missions and methods so that he can also inspire the workers. Where workers are encouraged to advance while in the field it is not so necessary for them to leave the station for more extended training in their service.

It would be advisable to give the workers a day or a part of a day each week to spend as they choose for rest and recreation. The work at each station should be so planned that each worker knows what will be expected each half day during the week.

DAVID LIVINGSTONE

IDA LIGO

David Livingstone is an example of a man, not only remarkable for what he has done, but for the strength of his personality. By study of the life of such a man it is possible for us to understand to a certain extent in what the success of such men as John Paton, Mackay and others consists, and will also give us a knowledge of the needs of certain fields, and in this way will make us more competent to take our places in the great missionary movement of today.

David Livingstone was born of poor, but honest parents March 19, 1813, as Blantyre, Scotland. During his younger years he was surrounded by Christian influences which tended to turn his mind toward missionary work. While still quite young he read a book, "Travels Among the Hottentots," which appealed to him very strongly and who knows but that it was one of the influences which turned the mind of the youth toward his great work.

Before he was ten years old some of the tendencies, which were afterwards so marked, began to crop out. He explored the countryside for miles about and made collections of shells and flowers.

About this time he began to work in a factory. Here by his unceasing industry he managed to study Latin and to read extensively. He was not brighter than the other boys, but he had a great determination. All the time his scientific tendencies were revealed in his passion for exploration and for sports like swimming and fishing.

Shortly after his twentieth birthday he was converted and at about the same time the first missionary society was established in that village. Books were read and addresses given, and the lives of heroic men touched this susceptible youth. He developed a zeal for studying missionary biography. Soon afterward he resolved to devote not only all that he could earn and save, but also his life to the missionary cause. "It is my desire," he said, "to show my attachment to the cause of Him who died for me by devoting my life to His service."

Livingstone did not propose to go as a missionary without preparation. For seven years after this he continued his studies and when at last he went it was with the strength and training of a man. He was accepted by the London Missionary Society, whose object—"to send neither Episcopacy nor Presbyterianism, but the Gospel of Christ to the heathen"—exactly agreed with his ideas.

He studied theology, the art of preaching and medicine. His first attempts at preaching were not successful, indeed they never were, but he did become a successful religious teacher. His medical work was more to his taste and it was by this that he did a great work. In 1840 he was ordained and received his medical diploma.

His great desire was to go as a missionary to China, but the Opium War kept him out. He grew weary of writing, but never faltered in his great purpose. Then one day Robert Moffat came home to plead for the South African Mission. He said, "I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been." This settled the question for Livingstone. It was God's hand leading him to the Dark Continent.

On the evening of November 16, 1840, Livingstone spent his last night at home with his parents. Father and son sat up far into the night talking of the day when Christian churches would feel it their duty to support missions and of the prospects of the missions at that time. At five the next morning the family gathered about the family altar for prayer. David read the 121st and 135th Psalms and prayed. It was a scene for an artist. Father and son walked to Glasgow and parted there never to meet again on earth. The father

set his face toward home, the son started toward the "smoke of a thousand villages."

December 8, 1840, he sailed for Cape Town. When he arrived he found a position ready for him with the offer of liberal compensation, but Livingstone remembered that Moffat had told him, "You will do for Africa, if you do not go to an old station, but push on to the vast unoccupied districts to the north." So he declined the easier position and traveled on 100 miles through a crust of heathenism thick as night.

He practiced medicine as he went. The people believed him to be a wizard and thought him able to raise the dead. One day the chief of a savage tribe said: "I wish you would change my heart. Give me medicine to change it, for it is proud. proud and angry, angry always."

The physician and the scientist, the minister and the reformer, were all combined in this one man. He healed the sick, he noted the scenery; classified the plants, birds and beasts; noted that forty-three fruits and thirty-two edible roots grew in a certain district; he gathered specimens for a London college; he rescued a little girl about to be sold into slavery and rejoiced that God had conferred upon him the privilege and honor of being the first messenger of mercy that ever trod these regions. Meantime visions of planting colonies floated before him He explored for Jesus Christ and covered his letters with maps of the country. Every new tract of land was a new field for the Gospel. He studied the Africa fever and the tsetse fly. All the details of these years can never be given.

Four years he toiled on alone and then he married Mr. Moffat's eldest daughter, Mary. The young couple spent their first year at Mabotsa; then went on to Chonuane, forty miles north. After a time they went still farther north. Livingstone was never idle. He gathered information, healed the sick and told the natives of Jesus.

In 1849 Livingstone discovered Lake N'gami, the first European to look upon its waters. He at once declared that the discovery was a part of the enterprise for Christ's kingdom and would open the way into the interior.

But this missionary physician had the plans and visions of a statesman. The slave trade fairly froze his blood. He felt that a path must be opened across the continent from east to west, so that lawful commerce and Christian civilization could enter. Men who knew nothing about the field complained, styled his efforts as "wanderings." They wanted him to settle down, to teach, to train a few souls. He knew that to be a noble work, but it was not for him.

On April 23, 1852, Mrs. Livingstone and their four children started for England. It was a very great trial for all of them, but it was necessary. The children could not be educated in this heathen country.

When thus left alone, he turned his face toward the interior, visited numerous tribes, preached everywhere, went alone, carrying neither purse nor scrip; living on what he in absolute fearlessness. His mind was set to find a way to the West Coast. He knew that the attempt was in the nature of aforlorn hope, but it was worth trying. He wrote, "Cannot the love of Christ carry the missionary where the slave trade carries the trader? I shall open up a way to the interior or perish." For years he saw no white face. For years he lived alone in the heart of the Dark Continent; battling with polygamy, cannabalism, incest and slavery, and with every conceivable form of detestable sin. But the difficulties never discouraged him.

On November 11, 1853, he left Linyanti, almost in the center of lower Africa, and seven months later arrived on the west coast. There is no way to describe this journey. It was full of incidents. But the most impressive thing about it was the horrors of the slave trade. Again and again he saw families torn asunder, dead bodies along the way, gangs chained and yolked, and other sights too horrible to mention. It was not strange that he felt the exposure of this horrible system must be his chief work.

When he reached the coast a vessel was just about ready to sail for England and he was offered a berth, but refused to accept it. But why? Because he had promised the natives, who had accompanied him, that he would see them home. And he kept his word, although it involved a journey nearly two years in length. But from this time on he was the best known, best loved and most perfectly trusted man in Africa.

Just about this time the Royal Geographical Society presented him with a gold medal for his great geographical research work.

It was now sixteen years since he had left England and now when the opportunity at last presented itself, he returned home. He found himself to be one of the most famous men in London. Honors were poured upon him, but his heart was still in the Dark Continent and after sixteen months he returned again accompanied by Mrs. Livingstone, who died soon after. It was then that the man who had not feared the face of beast or foe, who had faced death countless times, cried out like a stricken child, "For the first time in my life I want to die."

For several years after this he went on with the great purpose of exposing the salve-trade. For two years no news had been heard from him and the anxious question everywhere was, "Is he dead or alive?" Then he was found again toiling with heart and soul in the darkest part of Africa.

But one morning, the first of May, 1873, his servants found him kneeling at his bedside, with his face buried in his hands. The sad yet not unexpected truth soon became known, he had passed away without a single attendant on the farthest of his journeys. But he had died in the act of prayer, commending his own spirit, with all his dear ones into the hands of his Savior, and commending Africa—his own dear Africa, with all her woes and sins and wrongs—to the Avenger of the oppressed and the Redeemer of the lost.

Goshen, Ind.

HEARD AT THE MISSION BOARD MEETING

Some thoughts from the annual meeting of the Mennonite Board of Missions and Charities, held at Orrville, Ohio, May 23, 24, 1910.

D. D. Miller:—

In the first place we must teach all things. Our people are willing to go and give, but we must meet our own conditions. The hard problems with which we meet give us a development we need very much in our Christian life. We all need training, both the Church and the missionaries. This teaching is done most successfully when we meet together and discuss problems from the view of missionaries and also the view of the Church. When we do not make the proper effort along missionary lines we are neglecting the spiritual and are depriving our children of large blessings. If the Church of today would rise up to her possibilities the coming generation would receive still larger blessings. Prayer and fasting alone will bring the workers, but when we have prayed let us not look on the outward appearance and make the same mistake as was made in the case of Samuel's sons.

It is not a question whether God can save the heathen without me, but can God save me if I do not do my duty. We need a larger consecration of ourselves and our families. We parents, too often tremble when the call is made that it might mean our own. Then again, we parents are not willing to make large sacrifices and in this way induce our children to follow our example. Some **will not be missionaries** because they are OUR children.

M. S. Steiner:—

Our people are much more willing than they used to be. Better listen to him that returns after a hard trial, than to him that is going out to the fight. But some are tried until there is nothing left of them, yet that is what makes the good Christian in the end.

Brother Dick from Minnesota:—

Jesus is the center of all united forces. After we have been saved we ought to come with outstretched arms and say, "Where could I serve Him," but some will say, "I am not able," yet He says "Follow me." In the face of all His sufferings He still loved. Jesus could always help His disciples except when He was on the cross and then they all fled, and with us we are apt to forget His promises when the dark hours come. When He comes again we must answer the question, "Why not?" and not one can say, "He could not." Nothing is so good, so profitable, so pleasant, because it is Jesus that serves. To know and still not to do brings larger condemnation upon us.

C. M. Brackbill:—

We dare not allow personalities to engage all of our hopes. We need to have in our lives principles that shall carry us through when we meet with adversities.

Volunteers too often say when asked to go, "This is not the field to which I would like to go." We need to look about us sometimes, there may be some one on whom we should lay our hands and ask him if he would not accept a larger position. We should also make preparations for our future workers. If we would take up the work with one half the zeal our Master exercised this work would not suffer.

D. J. Johns:—

We too often look on the dark side. We now have nearly one hundred in the Church who are giving their lives to the cause without compensation. If we had the money and the workers that we are calling for tonight at the next annual meeting we would call for more. While the Lord must save the lost He has given the ministry to the Church so that we dare not sit idle. Prayer not only moves the arm and holds the universe, but also moves His ministers in harmony with the great Plan of Salvation. We must see the need before we can pray, and before we can learn what prayer means we must learn the meaning of faith. A great deal of the responsibility of calling the workers and soliciting the money rests with the leadership, yet men and money are the only means and these must necessarily be used intelligently. Prayer must mean giving something. We want laborers, but we cannot get them by pointing out one here and there that is fitted. If all would be more concerned in finding out what the Lord wants us to do it would be easier to supply the needs. When each one is ready to do the thing God wants, this subject need not be discussed again. Instead of talking about our sacrifices we are making, and pitying ourselves we ought to be in sack cloth and ashes.

Aaron Loucks:—

In this work there come halts and it seems these times of waiting are to bring us where we can pray. We are not making the sacrifices we ought to make. We should not pity those who are suffering for the Cause but rather pity him who has the lean experience that comes from a selfish life. God's work is not dependent on a man or a Board. Leadership has not been sufficient to bring the needs of the cause to those who would respond. Each institution has its dark days and only after the cloud has passed away can we see how God has been leading in all this. We should reach out into new work, but not until the work is strengthened. The more work you load on a body of men the more conservative they are apt to be. We need not go to the foreign field to convert the heathen, but we need to strengthen our work in the foreign district, then there are many fields near to our own country, but we need to strengthen our city work. One cause for our dropping off is a little misunderstanding that comes from appealing too much to the congregation that has been giving liberally. Missionaries shift around too much because they did not see the hardness of the problem before they went, but they are just like many of us that do not go. Then we think also that everybody ought to be able to do anythings which is certainly not true of ourselves.

THE WORLD'S MISSIONARY CONFERENCE

The World's Missionary Conference, which meets in Edinburgh, Scotland, June 14-23, 1910, is the third of a series of conferences. The first general Missionary Conference was held in London in 1888, and the second in New York in 1900. The present Conference is the result of joint action taken by the Scotch and American Foreign Missionary Societies. This action led to the formation in 1907, of an Executive Committee representing Ireland, Great Britain, Europe, United States and Canada.

This is primarily a Conference of foreign missionary societies working among non-Christian peoples. Societies or Mission Boards who for the past three years spent annually $10,000 and upward for work among non-Christian peoples were entitled to one delegate; if having an income of $20,000 or more two delegates; and those having a greater income delegates in like proportion. About fifty-eight missionary societies in the United States and Canada have appointed about 480 delegates to this Conference. They also appointed an equal number of representatives to the Synod Hall sessions, which are to be held simultaneously with those of the official Conference in Assembly Hall. There will be about 1,000 American delegates.

Eight Commissions, each consisting of not less than twenty members were appointed two years ago to investigate various phases of mission work among non-Christian peoples. These commissions will give their report at the Conference. These reports will contain the latest statistics; "what fields are not occupied or underoccupied; where present conditions require a stronger emphasis of particular agencies or kinds of work; where opportunities and emergencies call for concentration of all available forces; and where co-operation is the duty of the hour. The lines on which the Native Church may be developed into a self-supporting, self-governing and a self-propagating organization will be indicated; also how the Church at home may secure a sufficient force of well-trained men and women for missionary service and how avail itself of all its resources."

The effect of this Conference will no doubt be manifest in giving the missionary enterprise a new impetus by arousing a deeper interest in the spiritual welfare of the non-Christian peoples and by giving the Native Churches and missionaries in the various fields the benefit of the experiences of those in other fields, thus enabling them to conduct their work the more successfully. —R.

NOTES

A Missionary to the Miaos

The Miaos are a tribe of aboriginal Chinese, living in the Yunnan province, and numbering about 3,000,000. Many centuries ago the Chinese drove them into the mountainous parts of the almost inaccessible province. There they still live, suspicious of every one else. Four years ago Rev. S. Pollard, of the M. E. Church, went among them. They received him with great coldness and suspicion, but after a time decided that the man's motives in visiting them were good. To show his confidence and good will, the native chief offered him two of his daughters for wives, but the missionary naturally declined. The refusal caused the people to believe that, after all, the foreigner had come to them with evil purposes. He was beaten and left outside one of the villages, almost dead. The Lord restored him to consciousness, and these heathen concluded that the Great Spirit had brought him to life, and they took good care of him until his health was restored, after many days. Since his recovery the Miaos have accepted him with implicit confidence as their spiritual guide. Many of their most immoral customs have been put away, and several hundred of them have been converted and baptized, among them one of the members of the mob which tried to murder Mr. Pollard. The language spoken by the Miaos has been reduced to writing by Rev. Pollard, and the Gospel of Mark has been translated into it and printed.—Sel.

The Word is Essential

The spread of Christianity is the spread of God's Word. The missionary cannot expect to lead the heathen to the Christ unless he regards the account of his life Divinely guarded, both in the writing and in the preservation of the message down through the ages. When the Bible is not regarded as more than literature the purpose of the Book is lost. The Book can not be handled as we would handle Tacitus or Macaulay or Herbert Spencer. There is no other book that contains the message in its completeness, that can make wise unto salvation, by leading men and women to repent of their sins and change their lives. Only as other books contain this one message of the Bible do they accomplish this end. Other books may act as side lights, but only as side lights.

Jews in Palestine

According to the New York Times the Jews are leaving Russia, Persia and other lands and going to the Holy Land. Three-fourth of the population in Jerusalem are Jews, and in Jaffa, Tiberias, Safed and Haifa they are found by tens of thousands. "Almost the entire plain of Esdraelon is in Jewish hands, with prosperous colonies here and there from Dan to Beersheba. The valley of the Jordan, once the property of Sultan Abdul Hamid, is eagerly sought after by Jewish capitalists and syndicates of Zionists. The value of land has risen four fold."

Bible Study

Conducted by S. F. Coffman.

A SKETCH FROM EGYPTIAN HISTORY

VII

The Religion of Egypt

We cannot pass by the history of Israel's sojourn in the land of Egypt without noticing again what effect, if any, the religion of that land had upon the worship of God's people. We have noted a number of resemblances in their religions and in the forms of worship which they practiced. However, there is great danger in making historical deductions. Similarities are possible without their being due to direct influences. It will be as necessary for us to trace the origin of the religion of the Egyptians, as to find the source of the beliefs and forms of Israel's devotions. We can arrive at no safer conclusion concerning the origin of all worship than that which we find in the Holy records of the Word.

The book of Genesis is the authentic record of the Jews and the source of their information regarding the origin of their worship. For many centuries before this people came in contact with the people of Egypt they enjoyed a communion with the God of heaven which was very distinct from that which they afterwards found in the land of their captivity. The earliest forms of worship were peculiar in respect to their simplicity. They were pure, being a direct communion of the worshiper with God. The coats of skins, which God made for our first parents were made from the first offerings for sin and represented the first benefits of sacrifice—the "covering" of atonement. We cannot conceive of any great elaboration of this ceremonial offering which was perpetuated by the true worshipers of God. That there was some disregard to the sacredness, and, perhaps, to the prescribed form of this sacrifice, is evident in the history of Cain's sacrifice. The simple altar and the simple sacrifice were characteristic of the people of God unto the days of the Patriarchs. In the meantime the elaborate systems of worship had grown up in every land. Wherever idolatry existed, systems of worship also had sprung up and flourished. Altars temples and priests, with many and varied sacrifices, as many and as varied as the gods which were worshiped and honored by them, existed in every land.

The local deities and religions of Egypt were established and developed in their several localities and by their own devotees. As has been noted in previous papers, the several religions of the land were gradually joined together in the great system of the priesthood and worship which made Egypt a nation of worshipers, but whose gods were legion. Writing of the frequent representations of cherubim in connection with the worship of the nations of the world in the earlier periods, L. N. R., in "Stones Crying Out," says, "Paganism is only a corruption of patriarchal worship, each nation having added details according to its own taste and fancy, and thus the form of the primitive cherubim, according to Clarke and Calmet, has been traditionally preserved and extended over the larger portion of the world, and was, in all probability, carried away in every direction from the plains of Shinar." If this be true with regard to the cherubim, it is also probable with respect to many other of the facts of religion. The developments of the religion of Egypt were departures from the early revealed truth which God gave to His people.

Just what forms of worship were perpetuated by the Israelites during their sojourn in the land of Egypt is uncertain. Many of those who came out had with them some of the gods and many of the idolatrous superstitions of that land. These things were a snare to Israel in the days of their sojourn in the wilderness. It is impossible to find one instance in which God sanctioned either the religious ideas or forms of worship of the land of bondage. The very thoughts of returning to that land were visited with God's judgments. On the other hand, Moses was commanded to place a pot of manna "before the Testimony," "before the Lord" (Ex. 16:33, 34). While Israel was encamped at the foot of Sinai, before the law had been given the people, there was a tabernacle in their midst (Ex. 33:7, 8). The structures which Egypt built for worship were temples. The fathers of Israel dwelt in tents and worshiped their God as they journeyed in the land of promise. The memory of the promise of the Fathers, and the God of the Covenant, with the simple forms of that worship would be the strongest influence to control the religious tendencies of the people in the land of their adoption and bondage. We need not be surprised to find a tent for worship in the midst of this people as they turned their steps to the land of their future glory. They kept the traditions of their fathers; they worshiped the God of their fathers; they offered sacrifices on the altars as did their fathers. From the days of Jacob until they came to Mt. Sinai the children of Israel had kept their faith practically pure. Not until in the days of king David was there any attempt to erect a temple for the worship of the Lord. It is remarkable that the long sojourn of Israel in the land of idols and temples did not effect the nature and forms of their worship more than it did.

The first forms of worship in the world were those revealed to men directly from the Lord. The same may be said with regard to the worship of Israel after their sojourn at Mt. Sinai. God there revealed His will through Moses and new forms of worship were introduced. The patterns of things in heaven were instituted in order to give men a clearer conception of the things of God. This revelation continued until the days of Christ when a better way was given. He said, the true worshiper will "worship in spirit and in truth." God does not depend upon men to evolve or discover truth unaided. "The things of God knoweth no man." When heaven's will is made known there must be a voice from heaven.

THE DELIVERANCE

VI

Exodus

The Song of Deliverance—Ex. 15. It expresses the joy and exultation of Israel at their marvelous deliverance from the hands of Pharoah. The Red Sea divided Israel from her bondage forever. In this song of praise the conditions and circumstances of the occasion are clearly stated. On the part of Pharoah's army there was the equipment of chariots and horses and riders with the captains, the chosen leaders of Egypt. There is no mention of any deliverance for any of the people of that vast army which marched against the people of God. The water was caused to separate by the wind and was heaped up on either side of the path through which Israel passed, and in the same manner, by the blowing of the wind, the waters again returned causing the enemy to sink into the sea. The hope of the Egyptians was to destroy or recapture the people of Israel (V. 9). It was God's providence to deliver them with a strong hand and to make His name great before all the people (Vs. 15, 16). Moses proclaimed also the purpose of God to establish his people in their land (V. 17). This is the first poetical utterance of Moses. The first in the Bible is Gen. 4:23, 24. The second—Gen. 9:25-27. The third—Gen. 25:23. The fourth, Isaac's blessings on his sons—Gen. 27; and the next,

Jacob's blessings on his sons—Gen. 49. Much of the language of the east is poetical, being exceptionally full of figures of speech, but the poetry is exceptionally rich in these figures. While it may not be possible to accept literally all the expressions from this psalm, one may gather from its rich figures the depth of the feeling of rejoicing in the hearts of the Israelites in their joy because of the overthrow of their adversary. It seemed to surpass all bounds. Miriam the sister of Moses, called a prophetess, took part in the general rejoicing, leading the women with their intruments of music and dancing. The reply of Miriam and the women seems to have been a refrain to the various stanzas of the song of Moses. It is impossible for us to conceive the circumstances of those days. We may not feel unless with our spiritual perception, the exceeding joy of these captive and oppressed people. Their adversary and oppressor was overthrown. In the presence of death they were given life and liberty. At the moment of defeat came a glorious and miraculous deliverance. They could but rejoice in Jehovah their Savior. This was again a deliverance for them, not from bondage but from death.

In the Wilderness of Shur—Ex. 15:22-27. Journeying along the eastern border of the sea southward the people of Israel traveled for three days passing through a country dry and barren. This wilderness extends along the western arm of the Red Sea and farther south it is called the wilderness of sin. The wilderness of Shur extends northward covering the entire northern portion of the peninsula and is barren. The wilderness of Paran occupies the central portion of the peninsula and is called the "wilderness of wanderings" and still bears that name "Et Tiah"—"the wandering." To the south and separated by a chain of mountains, are the Sinaitic mountains. Toward these mountains the Lord led His people whom He afterwards led for forty years through the wilderness of Paran. Three days' journey without water was an extreme hardship for the host who had been accustomed to the well watered valley of the Nile. To have discovered water at Marah would have occasioned great joy, but it was a greater disappointment to learn that the water was bitter. On this occasion instead of calling upon the Lord, the multitude murmured against Moses. Another deliverance for them was at hand. By the casting of a tree into the water, the waters were made sweet and such a confidence in the power and a blessing of the Lord was inspired in the hearts of the people that a covenant was made by them with the Lord. It is at such times when the Lord reveals Himself to us with plenteous grace that our hearts are touched and moved to strong desires of devotion, love and service for Him. The ordinance and statute made by Moses was to the effect that if the people were obedient to his commandments God would save them from all the plagues and diseases which had abounded in Egypt. God would reveal Himself to them as "the Lord that healeth thee." If God healed the waters, much more would He be willing to heal His people. "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it" (I Thess. 5:23, 24). At Elim, Israel was rested and refreshed. They that keep the covenants of the Lord and are true in their affections to Him shall find an abundance of water and shall flourish as palm trees.

In the Wilderness of Sin—Ex. 16. From Elim the journey continued toward Sinai. The people arrived in the Wilderness of Sin one and a half months after they had left Egypt. While God had proven Himself to them again and again in most wonderful manifestations of His power, their forty-five days of experience had not yet brought them into the highest state of faith and confidence. Human nature learns slowly, even though it knows the omnipotence of God. It takes an infinitely patient God to bring to even a small degree of acceptableness men's faith in His word.

From the palm trees and wells of Elim into the barren wilderness where the food supplies were exhausted and could not be replenished the faith of Israel was again tried. The people saw only death before them, but God had provided them an abundant life. This demonstration of the power and providence of God was more wonderful than any which He had hitherto revealed to them. There was no wind to blow, no hand to stretch forth, no waters to sweeten, no bread to be increased, no trees to furnish fruit, no clouds for precipitation. God sent them bread from Heaven. The greatest miracle of the wilderness was this—the furnishing of manna six times every week for forty years without one failure. Had one failure occurred it would have been recorded. Had there been one occurrence of manna on the seventh day it would have been recorded. This was plainly a divine revelation and especially under the control of a divine power. In a similar manner was Christ the bread of Heaven.

Israel had no need to complain, God had again delivered them from a great difficulty. Not one soul perished because of hunger. God had abundantly supplied all their need.

In Rephidim, the Rock of Horeb.—The character of the country through which the people passed is emphasized in its drought and barrenness by the frequent murmurings of the people concerning their food and water. The people were in constant fear of death. They feared death from the hand of Egyptians in the wilderness of Shur, in the wilderness of Sin, and again at the Rock of Horeb. It is not necessary for us to say that God always proved Himself equal to every emergency. He had called His people out of Egypt because He was equal to the task of leading them to Caanan. The desert could be made to bloom, the rocks to yield water, the skies could yield the manna, the winds could bring them flesh, the hand of God could feed them, His presence in the cloud of fire shielded and guided them. The miracle which Moses was called upon to perform at this time was, to smite the rock that water should come forth.

God's witnesses were the elders of Israel. They too should be the witnesses that God is able to supply all their needs.. Christ is the witness of God to us. We are witnesses who testify of His abounding grace to men through Christ.

When at this point, Israel met their first enemy. The Amalekites attack the Israelites. Joshua led the hosts of Israel in the attack. Moses, Aaron and Hur, stood on the hill, Moses with the rod of God in his hand. Thus while the power of God was appealed to, the adversaries were repulsed. And for this opposition against Israel, God recorded the destruction of the Amalekites. Twice in the wilderness of Sin did God deliver His people.

Meeting with Jethro.—Ch. 18. The news of God's dealings with the people of Israel had gone out through all the country (cf. Jos. 5:1; Ex. 15:15, 16). Jethro seems to have had respect for the God of Israel. There is nothing to indicate the character of Jethro's religious belief. He is called the priest of Midian, which title also may be translated Prince, but it is evident that in either case, Moses' stay with Jethro had inspired in him a true respect for the God whom Moses served. Just how long Moses had been separated from his family, or when this separation took place is only a matter of conjecture. Moses sent his wife and her two sons back to her father at the time that he went to bring his people out from thence. His stay in the wilderness had been the means of emphasizing his confidence in God. His first son was a memorial of his pilgrimage in Midian; his second son a memorial of his deliverance from Pharoah by the power of God. The true oriental greetings exchanged by these two men—Moses and Jethro—and the experiences of a year or more of their separation was recounted with deep interest and warmth of feeling no doubt accomplished with tears of sorrow mingled with tears of joy. It is evident that Moses had not much to say for himself. He magnified God in all that had been done, for, when the story was ended, Jethro in the fullness of his heart cried out, "Blessed be the Lord who hath delivered thee out of the hand of the Egyptians. Now I know that the Lord is greater than all gods; for in the thing wherein they dealt proudly, he was above them." This scene ended in a little thank-offering feast participated in by Jethro, Moses, Aaron and all the elders of Israel. A convert to God in the wilderness, who believed not by what he had seen, but by what he had heard, had fellowship in the faith with those who had been eye-witnesses of the wonderful manifestations of God's power. (Cf. I Jno. 1:3.) After little time spent in the company of Moses, and, after giving him a system of government for the people which would relieve Moses from some of his arduous tasks, Jethro returned again to his home.

"Was a flower ever known to grumble because of its unfavorable surroundings? Every plant does its utmost to grow in the place where it is put. It is left for human beings to say, 'If I can't be in a better place than this, I won't make an effort; who could expect anything of me here?'"

DEVOTIONAL STUDY

VI

Ephesians

The second great prayer in Paul's epistle to the Ephesians contains in one sense, the same thought that is found in the first prayer—a plea for the enlightenment of the believer concerning the great riches of God, and the possibilities of the believer's attainment. We should bear in mind that much of our attainment of the things of Christ depends upon our enlightment. The disciples of John the Baptist whom Paul met at Ephesus had not received the baptism of the Holy Ghost because they **had not known** that there was a Holy Ghost. We may only realize the fullness of the blessings of the Spirit when we are told of them.

Reflecting upon the conditions of the Church at Ephesus, and remembering the affection and sympathy in the hearts of the brethren there for him in his imprisonment and perhaps anticipating the times of persecution and trial which would come to them, the apostle breathes forth his great concern for their steadfastness in this petition to God (V. 13). He, with the Ephesian brethren, have mutual sympathy for each other. It is a family relation brought about by their mutual faith in Christ after whom the family is named. While this relationship gives them love and sympathy for each other it also places them in a peculiar relationship to God. He is their **Father,** and the Father of the Lord Jesus Christ. It is the faith of Christ which gives them salvation. It is the fatherhood of God which gives them power and grace through intercession. Our relationship to each for mutual sympathy and help, is one of the comforts of our Christian faith, but being children of God it is the greatest blessing we may have and the source of our greatest delight and eternal attainments. Paul's prayer was based upon his faith in God the Father. The family consists of the children and the Father who pities them and gives them the best gifts.

It was a large request which the apostle Paul made almost beyond our comprehension, beyond the limits of our powers—but not beyond the possibilities of God, nor against His will. That for which the apostle prayed is power (V. 16)—the indwelling of Christ, and the full understanding of the love of Christ, and the fullness of God. The power of the Christian life is the power of the inner man, not of the outer man. The outer man perishes—he is "put off." He is the robe of mortality which is laid aside at death and which is changed to the glorified one at the resurrection. The inner man becomes renewed in his life, is filled with might by the Holy Spirit for service here, and is fitted for that mysterious transition from time to eternity by which he enters into the presence of the Lord in glory, waiting only for the fullness of glory which shall be given to him at the appearing of Christ. The outer man may be weak and the inner man strong in the power of the Lord. This is our privilege.

Dependent upon the might or power and presence of the Holy Spirit in our hearts is the indwelling of Christ, the comprehension of His love and the fullness of God. While the latter three things which the apostle Paul prayed for are dependent upon the first they are no less desirable and essential to our Christian experience. We cannot consider our life complete without them. The indwelling of Christ is essential to salvation. "I will come to you." The presence of the Spirit is the presence of Christ. The presence of Christ brings the presence of the Father (Jno. 14). The three are inseparable. The heart of the believer is the tabernacle for their dwelling. The petition in the seventeenth verse is not for Christ's **coming to dwell** in the heart, but that he may **continue to dwell.** That faith which believes in the Word trusts in the Comforter, and makes Christ's presence a reality, is the faith which Christ Himself has taught us. It is His loving presence which has planted the seeds of love in our hearts and has watered it and nourished it with His own word and divine nature until it has become rooted and established in our own natures and bears fruit. According to J. F. & B. the phrase "Rooted and grounded in love" is connected with the previous one, and not with "May be able to comprehend" etc.

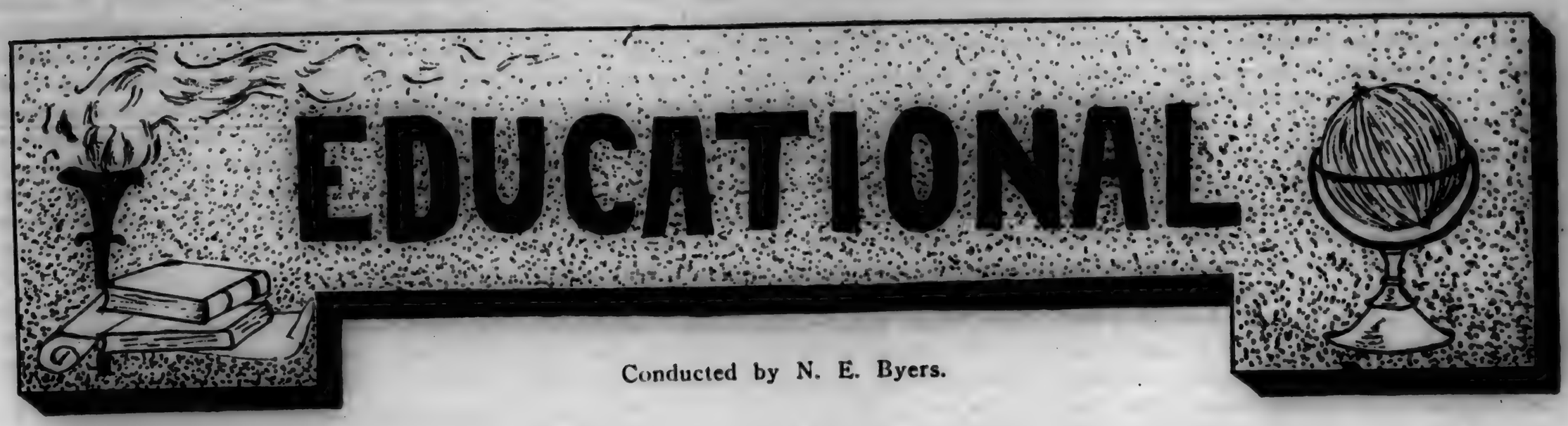
In order that a soul may comprehend the greatness of divine love it is necessary that Christ must dwell in the heart. When the apostle expressed a desire that the believer should comprehend the love of Christ which passeth knowledge, it would seem to indicate a thing impossible. We should rather understand him to desire the believers to comprehend that the love of Christ surpasses knowledge. We should know that the breadth and length and depth and height of that love is beyond all human conception. Who can know the mind of God? Who can understand the ways of God? Who can appreciate the greatness of His love? God has manifested His love in the gift of His Son, but who has been able to appreciate fully His sacrifices, His sorrows and His sufferings for us. Our praises would be as the praises of Heaven would we understand the love of Christ as it is known in Heaven. Our heavenly aspirations constantly increase and our joys become more abundant and shall continue to increase as we fathom the depth and ascend to greater heights and comprehend the broader fields and wider expanses of the all-abounding love of Christ.

With the apostle there seems to be no limit to the gifts and graces of God. His requests of the Father are limited only by what He realizes are the possibilities of God. The presence of the Holy Spirit is to Him but an **earnest** of our inheritance (ch. 1:14). The Spirit tells of the glories of the things which are prepared for those who love God (I Cor. 2:9, 10). The Spirit reveals to us, not the things of man, but, the things of God. The Spirit searcheth the deep things of God. It is His office to take the things of Christ and reveal them unto us. He knows the fullness of Christ's love and the fullness of God's power. He understands what is the fullness of the believers inheritance. All of those graces which are ours, He brings to our attention and occupies our thoughts in times of trial and comforts us with the hope of glory. If this is the **earnest** of our inheritance, the apostle did not overreach the bounds of our possibilities in Christ when he prayed that we might be filled with all the fullness of God. We may not be filled with the infinite fullness and **eternal** glory of the Father, but we may be filled with His fullness as He dwells in our hearts by faith. All that the faith and understanding of God may bring to us is ours to enjoy. With Christ (in whom dwelleth all the fullness of the God-head bodily). dwelling in our hearts, the fullness of God dwells in us also. If we have anything to deplore, owing to the lack of spiritual power and peace and joy in our lives, let it be, rather, our lack of understanding, than a lack on the part of the Father of of the Son or of the Holy Spirit. It is God's will to grant us fullness. It is the mission of Christ to bring us His fullness, and the work of the Spirit to reveal to us the fullness, and it is in the power and will of the Father "to do" exceedingly abundantly above all that we ask or think according to the power **that worketh in us** (V. 20). Neither of the three persons of the God-head are guilty of neglecting their duty. Our failures to enjoy the graces of God are not because the blessings are not granted (V. 16), but because we do not appropriate them.

The power of God is a continual working force in the life of the believer. It is the power that **worketh** in us which continues to bring about in the inner man the greater gifts and blessings of the Lord. Those who are "Created in Christ Jesus unto good works," are constantly under the operation of the Holy Spirit to continue to produce good works. There is no change of workmanship nor in the person of the Worker, but as we continue to yield our "members as servants of righteousness" there is an increase in the quantity of the Holy Spirit's productions in our lives. It is thus that we continue to grow in grace and knowledge of the truth. The power that shall eventually reveal in us all the fullness of eternal glory already works in our lives by the Holy Spirit. Christ was raised from the dead by the same spirit by which we are raised in "newness of life." Let us realize that the powers and forces of eternity are present with us **now.** This is the knowledge of the truth for which the apostle prayed and for which we should pray and by which we should live. God is able to **do** if we are able to **ask.**

Another thought which impresses itself

(Continued on page 607)



Conducted by N. E. Byers.

THE EDUCATIONAL SITUATION

The success of our educational work depends upon the co-operation of many different factors. Among these are the Church, organization, teachers, school plants, finances, and students. We wish to note briefly the present conditions with reference to these different phases of the work in a series of editorials.

First of all, what is the relation of the Church to our educational efforts? The Elkhart Institute was started by a group of Indiana Mennonites under the leadership of the most influential leader of the Church, J. S. Coffman. The school developed into Goshen College which is now governed by the Mennonite Board of Education.

The Hesston Academy and Bible School was started by the same Board at the request of the Kansas-Nebraska conference. Many of the members of this Board are appointed by the different conferences and its work has been recognized by favorable resolutions adopted by General Conference and many of the District Conferences.

On the Board of Education and its committees are ten of the leading Bishops of the Church, two editors and the manager of our publication work, the two Secretaries of the Mission Board and the Chairman and Secretary of the Mission Committee.

All this goes to show that this work is having the support of the active leaders in our Church and while there are some conferences and church leaders who are not wholly in sympathy with the work, yet this is true of all aggressive movements and if the schools are properly conducted no doubt these also will be won in favor of the cause.

The young people of the Church should be grateful for this interest shown in their welfare and can surely not say as some have in the past that she is too conservative to take the steps that are needed to promote the Kingdom in this generation.

THOUGHTS FOR GIRLS

II.

ANNA KAUFFMAN HESS

Girls and Their Brothers

"I can talk more freely to you than to my sister" coming from the heart and lips of many a young man gives evidence that some sisters have not lived up to their possibilities. This expression implies that boys seek an opportunity to talk seriously and that their first choice of a confidante is their own sister; when she fails them they seek the counsel of some other woman. That craving for the peculiar help of a woman's view-point is inherent in the nature of the sexes; the failure in securing the help is due largely to lack of knowledge on the part of both parents and sisters. Not infrequently the children of a home will form a little world of their own quite distinct from the life of their parents, but by much discretion on the part of the parents the breach can be kept from becoming very wide; however, in many homes in which there are a number of children the older ones are left to shift for themselves while the younger ones receive the care and attention; in such cases the breach between the parents and children widens into an estrangement. In either case the sisters should be the guardians of the brothers; if they fail it usually is because they do not realize their responsibility or because they do not understand the needs of their brothers. In so far as a sister evades her responsibility to her brother she weakens her power to deal with her own sons when she becomes a mother. The sister is, and ought to know that she is, a strong factor in the moulding of her brother's life.

Every girl ought to know enough of the general nature of boys to know that her brother is not "an exceptional kind of a boy" or "such a queer boy." She needs to know that all boys have some characteristics in common; that they are fond of attracting attention to themselves just because they are boys and not for any undue personal vanity—they whistle and yell not because they are rude and noisy but because the boy in them makes them do it; that they are self assertive and especially fond of doing things which call for the heroic, even the spirit of daring—they like to fight and drive fast because they delight to win not because they are mean or reckless; that they are filled with an intense curiosity to know how things are made and of what they are made—they take the clock apart to see its wheels not because they wish to ruin the clock; that they have strong likes and dislikes—they may hate a person violently this week and love him just as violently the next; that they are fond of teasing—they will hold you back when you are in a hurry, or pull down your hair just after you have finished combing it, or do a hundred other teasing things, because they like to see you fuss and they know you are being teased not because they are heartless and mean; and that especially between the ages of twelve and fourteen boys may do outlandish things—many a boy, and sometimes a girl, has run away from home for a most trivial reason when the real cause was a feeling that he wanted to do something out of the ordinary, and much of the petty thieving and general mischief done by boys is done for the same reason. All of these things while some of them are bad in themselves are but evidences that the peculiar inexplainable outbursts are results of changes in his being and not evidences of budding criminality. Sisters need to know that *all* boys are likely to do the things their brothers are doing for the simple reason that they are *boys*.

Granting that boys manifest a tendency to outbursts of miscellaneous impulses, the question remains how shall these outbursts be met. Some have tried to reform by various methods of severe punishment; others by praying for the offender; still others by lavishing all manner of indiscriminate kindnesses upon the apparently hopeless boy. There have been needless and pitiful failures under all of these methods. Certainly love for your brother must be the impelling force in your dealing with him, but love strengthened by intelligence is far more potent than to distinguish between the pranks of adolescent boyhood and the inborn tendency to crime. Few, very few, boys coming from the average home have that inborn tendency to crime, that is, are incorrigible; while all to a greater or less degree have the tendency to prankishness. To make a boy feel that because he has indulged in one of those adolescent pranks he is a hopeless and wretched criminal is to give him a strong impetus towards such a career. The best treatment is to say only enough about it to help him be more ashamed of his conduct for usually he has already felt ashamed. If you arouse his anger, he will do the same or a worse thing to let you know he can do worse things and you will estrange him from you. Treat his boyish pranks as boyish offences not as a man's offences. Study your brother carefully and

vou will find there are present even more good instincts than bad ones and that his apparent waywardness is but the outburst of one phase of his nature. The character development of a boy is one of training rather than building, i. e. there are present the tendencies both to good and to evil; the good must be developed, the evil curbed. A boy does not know how to curb his impulses; a man is but a boy with his impulses under control. In so far as he has gained control over himself by careful training he is a strong man, and in so far as he has been kept from learning that control by enforced control or by subjection to an outside control he is weak. Let him give expression to his boy nature. Let him learn by the pain he suffers himself or by the results of his pranks that such conduct does not pay; but at the same time let him feel that you expect of him the best he is capable of doing, and help him do that best by giving him something to do which will satisfy his craving for the heroic and the daring, and his curiosity and other boyish tendencies which are good in themselves. But you will never learn how to do that by blindly following your own impulses. You must "study to show yourself a workman approved of God." If you study your brother you will find he is not "so queer" after all; that he is "just a boy," and that he will yield to love guided by intelligence.

To formulate rules for handling boys would be as impractical as it is presumptuous, yet a few suggestions may be found helpful in dealing with those puzzling brothers. Win the respect of your brothers. The boy who respects his sisters will respect his wife. You can win his respect by taking an interest in what he does. If he has made a new machine go with him to have a look at it; commend all you can (perhaps a little more) and show him where he can make an improvement. Then again you can win his respect by being neat and tidy so she need not be ashamed of you. A boy can not respect an indifferent sister.

Gain his confidence by trusting him and appreciating his viewpoint. When he goes out let him know that you have enough of confidence in him to trust him for that trip. Only a most reprobate boy will betray that confidence. A boy has a hard time of being good when he is being suspicioned; he craves encouragement. Listen to his theories and speculations wild and dreamy as they may seem. Boys are easily discouraged by "What nonsense are you talking now again." It may be nonsense to you but it is the very best their inexperienced minds can create. It is not enough that you listen to what they want to tell you; you must try to draw them out and encourage their coming to you with their doubts and perplexities, their aspirations and ambitions.

Do not be gruff with your brothers. One of the peculiar virtues of woman is that she must learn to smile when she feels like crying and to say kind things when she feels like scolding. Girls who form the habit of being gruff with their brothers have a most serious time of living out this virtue in their own homes. Boys are apt to be impatient when they really are not and to take their impatience seriously is to cause a series of uncalled for tongue duels. You never will win the respect and confidence of your brothers if you insist on being surly with them! and you need not wonder why your brothers never ask you to go with them when they go for a drive or when they are invited to some social gathering. Little do they care how pleasantly you will greet them when away from home if you never have a pleasant word for them at home. Neither can you feel guilt free, if when they enter homes of their own they have few kind words for their wives. You will have helped them to be chronic scolders when you should have helped them overcome their surliness.

Make home attractive for your brothers. Make pretty things and candy for them as well as for your guests. How often in being shown through a house you reach a room, in an out-of-the-way corner, uncarpeted or carpeted with an old faded carpet, furnished in odds and ends of old furniture and with an apology you will be told "This is the boys' room." Is there any reason why the brightest, ariest room should be furnished with the best furnishings then closed up only to be opened twice a year for house cleaning or for an occasional guest? The "girls' room" is generally much better furnished than the boys'. Why this difference? Because as a rule girls insist on having better things and try to make their rooms as cozy as possible. They do not mean to be selfish, but they are. Your brothers' room is even more deserving of the brightening touch of your hand than your own room is. They deserve neatly laundried scarfs and pretty table covers as much as you do. Do not fear they will not appreciate your efforts. They do not care for flimsy finery (neither ought you) but they do care for a well-kept cheery room they can call their own. Then also make your brothers feel that they have a place in the family circle in the evening; that the "parlor" is for their benefit as well as yours. "They will muss things up." Which is more important, a spotless, orderly, parlor or the welfare of your brothers? Of course they will be boisterous at times, but far better have them be boisterous at home than to go away from home into questionable company to have an opportunity to express their boyish instincts. Boys are not inclined to be quiet and sedate like girls and, if they are forced to be so, they rebel. Yet sisters will wonder why their brothers do not enjoy being at home when they themselves have told their brothers again and again "Go away and don't bother me; I am busy." You have driven them from home, yet you feel they have lost their interest in home. On the other hand do not weaken your brothers by trying to keep them ignorant of the work-a-day world. Some day they must learn to hold their own and if you have denied them freedom they will be helpless. They must learn to choose for themselves; your part is to help them know how to choose. A boy can be a home lover and at the same time be getting experience in dealing with problems outside his home life.

Last of all do not nag your brothers. If they have unpleasant habits or show an interest in something which you know is detrimental do not try to nag them away from it. Try to give them a substitute without their knowing what you are doing. Remember that boys are subject to great extremes of emotion. They may have a passion for one thing this month and for quite another the next. If you keep the present passion in their minds by constantly calling attention to it you are likely to help that passion become permanent; if you had allowed it to spend itself or had replaced it by a substitute, it would have passed by without leaving any permanent injury.

I trust no girls who have brothers will make excuses for themsleves on the plea of lack of time or lack of knowledge. You might as well ask to be excused from being a woman. You make a serious mistake if you think your work as a woman begins only when you enter a home of your own. You have womanly duties long before that and if you shun your duty to your parents and to your brothers you will be inclined to shun them towards your husband and your children. You will be rewarded for all the sacrifices you make, and your life will grow richer in proportion to the sacrifices you make. Your brothers will some day be husbands and fathers, and you can aid them very much in getting the right start. I trust every girl will try to do her part so that her brothers can not say of her "I should have liked to be confidential with my sister but she never gave me any encouragement to be free."

Coaldale, Pa.

ENGLAND, THE LAKE DISTRICT, AND WORDSWORTH

I.

S. F. GINGERICH.

(Lecture delivered at Goshen College.)

From the fact that a great many of you are hoping some day to make a trip across the Atlantic ocean, or some other ocean, and have not as yet had the privilege to do so, I may say, by way of introduction, a few things regarding such a trip. To any one who has lived far inland during the whole of his life—and I suppose most of us here have—and to anyone who is of an imaginative and emotional temper of mind—and I suppose all of us are *that* at bottom—there comes a nameless fear, a sort of undefined terror when one is at the point of actually starting on such a trip. And so it happens that a great many persons, who plan to make such a voyage, at the last moment decide not to make it, and conclude that it is much more pleasant and comfortable to remain at home.

I confess that my mind was occasionally haunted by such vague fears and terrors when I was at or near the point of starting on my voyage. But a day or two of actually sailing on the great ocean itself, with its luxury, glory, and beauty, at once dispelled all such foolish and vain fancies and fears. I was completely taken out of myself, and was thrown into a

new world of sights, and sounds, and sensations, and stimulations, into a new world with new charms.

One of the chief differences between this new world of experience and the old world of our ordinary activities is that this new one tends toward the simplification of affairs. Here as no where else in the world perhaps, one can live the simple live. One is for example, cut off from receiving letters from his friends and acquaintances and of sending letters to them. One is cut off from receiving the news of the outer world and of reading the newspapers, except stale ones. One is cut off from the practical and business activities of daily life on the land. And although one is given much freedom to move about in various parts of the ship, one cannot get more than three or four hundred feet away from his cabin. One is hemmed in and limited on all sides, and his activities are reduced to the life of simplicity.

Tintern Abbey, in the Wye Valley, Connected with One of Wordsworth's Poems

Added to this sense of simplicity there is given to one a sense of the inevitable. The moment one has stepped on deck the ship and the ship has sailed out of harbor one feels that his own fortunes are bound up with the fortunes and successes of the ship's voyage; and there can be no turning back. There are no stations by the way at which one can stop and return home in case he is attacked by the malady of homesickness, or seasickness. When the wheels of the ship are once put in motion they go on unceasingly. Day and night, morning, noon and evening, constantly and continuously the engines of the ship are puffing, and the ship is forever rolling and rocking, even as the waves of the sea below it and around it; and one receives a strong sense of the inevitableness of the movement, and of his utter inability to change the direction or outcome of his voyage.

Then there comes also to one a sense of uncertainty, especially if it happens to be one's first experience on the sea. Hour after hour miles and miles of water are passed, and this continues day after day and during the whole of every night. And one begins to wonder, "Where are we at?" "What if this were to continue forever?" "Can we be sure that we are nearing our destined port?"

"Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say."

So says the poet, and so one feels. But this sense of uncertainty is heightened when—as it happened on the third day of my voyage outward—the skies grow dark, and the wind rises, and the sea grows angry, and the billows roll, and the ship rocks and heaves, and it seems well nigh impossible to keep the ship in her course. Or when—as it happened on my homeward voyage off the banks of Newfoundland—the fog comes down over the ship and envelops everything in its fold, and the ship slackens its speed, and the fog horn continually blows, and one can scarcely see his hands before his eyes on account of the thickness of the fog.

But, for this sense of uncertainty and this sense of the inevitable and this sense of simplicity there are a great many recompenses in an ocean voyage. And one of these recompenses is the constant presence of Old Ocean itself, that "gray and melancholy waste," that everlasting wash and roar of water, that best and fittest type and symbol of eternity. When one says that the ocean is, say ten thousand miles long and three thousand miles wide, the figures in the abstract mean practically nothing, but when one has sailed over it and has tried to measure it with his own eyes, its immensity and its vastness begin to dawn upon one. It loosens up one's imagination and gives one a sense of awe and sublimity as perhaps nothing else in the world can. To many, of course, the sea is only a meaningless and monotonous waste, but to any observant eye it is full of perpetual and varied interest. Many an hour have I stood upon the prow of the ship and watched it climb the waves, and observed the rudder divide the waters and roll them away in colors of dark and black and blue and green and white, and ending in a foamy spray some fifty or sixty feet on either side of the ship. Then on the general surface of the sea the color of the water constantly and subtly changes from green to dark and dark to green in a great variety of degrees. There are also sudden changes in the expression of the countenance of the sea. Though the waves are continually rolling, the sea is comparatively more calm at one time than at another. But suddenly the waves deepen and heighten, the face of the sea takes on an angry expression, the white caps, in the words of Shakespeare, "spit into the face of heaven," and one is made to feel the treachery of the sea. One is made to feel that he is holding a lion by the mane, and must not let go. But soon the angry expression dies away, the waves lessen their volume and the sea takes on a calm and placid look. This variety of expression on the face of the sea, like the expression on a human face, suggests that the sea has a life of its own, distinct, deep, hidden, and mysterious. This life of the sea is deeply elemental; it possesses, like an untamed animal, an uncontrollable energy of power; it manifests the spirit of everlastingness. One feels that one's own life at bottom has a close kinship with the life of the sea, that the deep and mysterious forces in one's life have the same source as the deep and mysterious forces of the life of the sea—the source, namely, in the eternal Being of God. So we may say with Wordsworth, when he stood by the sea:

"Listen! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder—everlastingly."

So deeply has this life of the sea entered in-

Interior of Tintern Abbey

to my own life that whenever I suddenly see a picture of a ship on the waters my heart is thrilled and I long to be off once again to the sea—the wild, the beautiful, the treacherous, the unconquerable, the everlasting sea. There are many persons, I have said, who perceive no beauty in the sea. But such persons would see nothing worth while in the choicest landscape. They would take no pleasure in mountain

Salisbury Cathedral, Stands in Open Country, Built 1220-60

scenery. They would be blind to the glory of the stars. They have not, as yet, begun to live. Like a child that lies on its mother's bosom, we lie in the bosom of the universe. We are wrapped round by the visible creation —earth, and sky and the illimitable stars—powers outside ourselves that declare the glory of God.

Another great compensation in an ocean voyage is the association of fellow passengers. When the ship leaves harbor, one's fellow passengers, like one's self, feel that their fortunes are bound up with the fortune and success of the ship's voyage, and there is a naturally intimate fellow-feeling among the passengers—such a fellow-feeling as grows among college students. And many of these passengers are people of wide experience and knowledge of the world. I met one man, for instance, who had spent three years in South Africa and several years in Central Africa, and who had engaged in a great hunting trip in the latter place. To listen to his hunting tales from his own lips was far more fascinating and satisfying than to read a Roosevelt Magazine article on the same subject. I met men, too, who were familiar with traveling in the far north, in the land of ice and show. I did not meet anyone, however, who claimed to have discovered the pole. But we ourselves sailed far enough north to see a number of icebergs. We took what is called the northern route, and sailed for a time in the region of 56 degrees north latitude—fifteen degrees or about 1000 miles farther north than we are at this place. On the largest iceberg one of our number claimed to have seen a polar bear, which caused great excitement among the passengers. But a careful examination by means of field glasses proved the polar bear an illusion. The iceberg itself seemed to be about four blocks, or a quarter of a mile, away from us, but we were assured by the sailors that it was at least five miles and perhaps ten miles distant. Judging from this fact and from the fact that only one seventh of an iceberg is above water, the iceberg must have been an object of enormous size. Such sights and such passengers tend to relieve any monotony that one might feel on an ocean voyage.

On our outward voyage we first sighted land off the northwest coast of Ireland—bleak, dreary, broken rocks projecting out into the water. Another day's sailing brought us to "bonny" Scotland, and our eyes were delighted with green swards, rich foliage, and much vegetation—all bursting into full life in the early Springtime.

In order to bring clearly before our minds a picture of the country we are visiting, it will be necessary to recall a few simple facts about the country. England and Scotland lie between 50 degrees and 150 degrees North Latitude. The southermost point of England is about one hundred miles farther north than the northermost point of the United States, and the country stretches northward about 500 miles. From east to west it is from 50 to 150 miles in width. The area of England and Scotland is about 80,000 square miles, or about equal to that of the state of Minnesota. England proper contains less than 50,000 square miles. It is somewhat smaller than the state of Illinois, and a little larger than Ohio or Indiana. But England contains a population of about 40,000,000, or one-half of the whole of the United States. A visitor would naturally expect to see many people everywhere, many towns and many large cities. And he is not disappointed in the least. London, for example, now contains nearly 7,000,000 people—almost as many as any two other cities in the world combined, almost as many as are contained in the states of Indiana and Illinois, including the little suburban town of Indianapolis and the little country village of Chicago.

A visitor from the United States to countries of the old world will naturally look for signs of great age and of ancient civilization in these countries. And in this respect he is not disappointed in the country of England. In many a village, for instance, one may see near the center of the town on the main street, generally called High street, the old town gate, a big pile of stone which was originally in ancient times a part of the old stone wall. Much of the old wall itself, however, has disappeared and only traces of it are left in the old stone gateway.

Again, in the larger cities one may often see ancient streets and modern streets in close proximity. The great thoroughfares in London, for example, such as the Strand or Oxford street, have in recent times been broadened out and their houses built in modern style. But if at some places one steps off of Oxford street through an alley (the alley is often built overhead with houses, so that it is much like a tunnel) one may enter into a street so narrow, so dingy, so ancient-looking that one can easily imagine it was built in the time of William the Conqueror or King Alfred.

Another sign of the great age of the country is the presence of old castles, both those that are in a good state of preservation and those that have partially gone to ruin. Among all the interesting objects of an ancient country to see, give me an old ruined castle. Here may be seen an old pile of stones which once furnished the foundation of huge pillars. There may be seen old walls, broken down in parts and crumbling to pieces and grown over

Brathay Bridge Over a Little Stream Flowing Into Lake Windermere

with moss and ivy. Here in the central place may be an open space now grown over with grass—the spot which was once the mead-hall, or the most important gathering place of its ancient inhabitants, There at the corner may still be standing an ancient tower, crumbling at the top, but, in spite of age, defying time and the weather. When one lingers about such an old ruined castle, as for example, Kenilworth, and thinks of all the legends and stories, and historic facts connected with it, one feels a passion for the past, a longing for the days that are no more, a desire for the imaginative representation of a civilization that has forever passed from the earth. There is also much to be learned from a well-preserved castle—from its moats and its bridges, its outer walls and its inner walls, its massive pillars and its high turrets. I saw one old castle that stood on a high rocky eminence overlooking an expanse of water, and I was reminded of some lines of Wordsworth.

"And this huge Castle, standing here sublime,
I love to see the look with which it braves,
Cased in the unfeeling armor of old time,
The lightning, the fierce wind, and trampling waves."

A fourth sign of the great age of the country is the existence of numerous cathedrals, built in the middle ages, that are now scattered over all parts of England. These cathedrals are not always found in the heart of a large city. They are often found in little old towns—towns that have not grown any for at least five or six hundred years, but have rather, in that time, deteriorated. So that a great cathedral may be found in the outskirts of such a town—almost in the country. Such, for instance, is Salisbury Cathedral, in the little town of Salisbury, in Salisbury plain, near the Stoneheuge, a place famous in English history. The spire of this cathedral is the loftiest in England—it is 404 feet in height. Standing as it does in the country, it makes a very imposing effect. The cathedral is nearly 500 feet in length, having a nave 81 feet in height. In this cathedral, as in all ancient cathedrals, the dead are all around you. The famous dead are buried under and around the high altar, the common people in the isles and under the stone floors, the poor are buried about, under and without the walls. Grave stones, pillars, and memorial tablets are stuck everywhere in the walls. It is popularly said that Salisbury cathedral contains as many pillars as there are hours in the year, as many windows as there are days in the year, and as many doorways as there are months in the year. With the dead around you, and within this vast and magnificent building, which has been for centuries dedicated to the sacredness of religious worship, you feel a religious awe and solemnity about you that is distinctly different from the business like atmosphere which characterizes many of our own places of worship. Salisbury cathedral was built between the years 1220 and 1260. For nearly seven hundred years the building has stood well-preserved, and it looks as though it could easily stand another seven hundred years. Many and many generations have come and gone under the shadow of its spire. Many events of history have transpired within its time. If you could imagine it to have been conscious and to have seen what people around it have done, what tales it would have to tell—tales of human follies and human weaknesses, of human blood shed and human miseries,—tales, too, of human love and sacrifice, of human endeavor and achievement!

Still another sign of the great age of the country—the last of which I wish to speak—is the existence of large uncultivated tracts of timber land, called parks. It might be supposed that a land so densely populated as England would have used up every foot of the soil for economic purposes. Not so, however. It must be remembered that the larger part of the land in England is today owned by a few men—eighteen in number, they say. One man may own a whole county, and he has taken pains to keep large tracts of it in its ancient state—in uncultivated timber land. This he can use for his personal pleasure, for hunting and other sports; and so it lies uncultivated. He has inherited this land in a direct line of descent from ancestral lords and barons, so that the existence of these parks today is due to the conditions and influences of ancient and medieval times. It is the raising of the taxes on these lands that is at present stirring the country of England, and is threatening the destruction of the House of Lords, in which these owners of land have a seat by right of birth and inheritance.

However uneconomical it is to retain these large parks, the parks themselves beautify the naturally beautiful landscape of England. Everywhere the farming lands are laid out in small fields of from five to ten acres, and a great majority of the fields are in grass. The grass is much greener than the grass in our own country, due no doubt to the fact that the atmosphere there is much more humid than here. England might, with as much propriety as Ireland, be called the Emerald Isle, because of the greenness of the landscape. Trees have been carefully and plentifully planted in the fields and around the fields, giving the landscape an impression of variety. In many places long rows of beautiful beech trees stand on either side of the road. All the chief roads are macadamized and are as smooth as the paved streets of a city. There are no weeds anywhere. And the fences are either low stone fences, or hedgerows—"hardy hedgerows, sportive woods run wild." The general effect of the landscape, therefore, is very pleasing. It is the result of the combined forces of art and nature. The whole country looks like a large park in which the hand of man has skillfully assisted nature to do her very best.

Ann Arbor, Mich.

(To be continued).

EDUCATION THROUGH CORRESPONDENCE

II.

RUDY SENGER

For the sake of distinction we speak of **resident** schools, in which the student resides at the institution while pursuing his studies; and **correspondence** schools which are so named because they do their work through the mails. It is at once evident that there must be some differences in their method of instruction. The resident schools do practically all of their recitation work orally, while the correspondence work is done wholly in writing. Each has its peculiar advantages, thus in many respects supplementing each other in furnishing a more complete pedagogical system of education.

When all things are considered, the balance of advantage falls to the resident schools. In these the student gets into personal contact with the instructors and into face to face competition with his classmates, which adds inspiration to his work and stimulates his efforts. Here he usually devotes his entire time to study and is thereby enabled to accomplish more work and to complete his preparation in less time. His courses are also more likely to be outlined on a wider range and variety of subjects, giving him a more balanced education than if he were to select one special line as is usually done by those taking correspondence courses.

In correspondence work the student must learn to be original and to stand upon his own feet. He must master the entire lesson. In the resident work he can usually get through without preparing the whole lesson because he is expected to recite only a part of it. This is more likely to be true in the larger institutions where the number crowded into the classes limits individual attention. The correspondence student cannot lean upon the class. To receive assistance upon a difficulty from his instructor he must write a letter, when the mastery of the difficulty by himself frequently proves the shortest way out. "The necessity of committing one's questions to writing leads to careful reflection and independent effort in solving difficulties. At the same time the absence of the formal lecture stimulates the pupil to ask questions that guage an amount of personal interest and activity not always aroused in the class-room. More sane questions are asked by the student in a correspondence course than by the same student in a resident course. Work by correspondence is strictly individual work. The instructor is adjusting himself all the time, not to that statistical abstraction, "the average student,' but to one of his fellowmen, whose definite needs are reflected by the questions he asks."—S. W. Cutting.

While the correspondence student misses the inspiration that is to be derived from a face to face acquaintance with his teacher, and while he also misses the personal consultation which is best given orally; the fact remains that in many instances the

correspondence instructor is to his students a mere bodiless name to which they may send work with the same feeling of security with which they drop a letter into the mail box. In this way they can often lay some of their more delicate difficulties before the instructor confidentially. This is an advantage especially to the timid or sensitive student. While many of these facts are in a measure true, it is possible for the teacher to infuse much of his personality into the work, though it be done on paper. "That much of the student's personality is reflected I can abundantly testify," says F. J. Miller; to which the writer's experience heartily affirms. This fact, with the marked progress which is so evident in most cases, makes the work intensely interesting.

The methods of instruction used by the different schools and in their different courses vary so much that only a few of the more general principles can be given. A few of these schools sell a set of bound volumes with the privilege of asking questions at any time and of taking the examinations upon their work at the end of the course. Most of them, however, send their instructions out in sections. Two sections of the work are sent to the student upon receipt of the order. He masters the work of section one according to the directions and writes out the required written work or examinations, which he sends to the instructor for correction and grading. While this is being done he masters section two. If the work upon section one receives a passing grade, it is returned to him with section three. But in case he fails, he is required to do his work over again, and no further work is sent until he makes a passing grade.

The student usually works according to his own time. Most of the schools have a time limit within which the course must be completed. In some schools the student also forfeits his right to further correspondence if he is not heard from within a certain period. There are also a few which give no time limit whatever.

One of the most serious objections raised against the correspondence schools is that so many of its students fail to complete their courses. Practically all of this fault can be ascribed to two causes. The first and most important one is the undignified methods of advertising and soliciting for students employed by many of the schools; which means that students are enrolled who were not fully persuaded in their own minds to take the work, and who had not fully counted the cost of such an undertaking. The other cause is that not enough attention has been given to following up those students who were neglecting their work. If a more conscientious method were used in advertising, and if the same care were exercised in keeping the students at regular work as in the resident schools, this objection could be reduced to a minimum. In our work we have been trying to bring about this result and are glad to report that this year the percentage of delinquents has been brought to almost a normal minimum. In view of these facts this objection cannot stand against the pedagogic principles of correspondence instruction, but against the business management of some of the institutions.

There are people who for various reasons are deprived of the opportunities offered in our higher institutions of learning, to whom correspondence work ought to be synonomous with opportunity. Many of these failed during their school age to understand or appreciate the meaning of an educational preparation. A more mature experience has now revealed to them its importance and its advantages, but their present positions and responsibilities prevent them attending a resident school. They can, however, do much toward attaining to higher accomplishments and in becoming more proficient in their work by mastering some of the many courses offered for home study by the correspondence schools. The farmer can find real help in some of the mail courses offered by agricultural colleges. Mechanics are improving their qualifications by taking courses in engineering and architecture. Teachers are building up their weak subjects and preparing for better service and higher positions by corresponding with normal schools. Home makers are studying domestic economy, housekeeping and nursing. Ministers and other Christian workers are taking advantage of courses in Bible study, New Testament Greek, theology and personal work. Students often make up credits during vacation or when compelled to remain out of school for some time. Others are doing much in a general way toward self-improvement by using their spare moments in home study. The work has grown to such an extent and the number of subjects offered cover such a wide range, so that the persons who have not passed the prime of life are indeed rare who could not be materially helped to some better things in life by the correspondence school.

In like manner many facts for and against this system of education could be presented. "But though much is taken much abides, and a method which attracts so competent a set of students, which draws from them work of so much excellence, and which, in the process, fosters in them ability to think for themselves, must always have strong friends at the court of reason."—Flint.

A REVIEW OF LETTERS TO THOUGHTFUL MOTHERS

III

LYDIA BELLE STUTZMAN

Indoor Work and Play

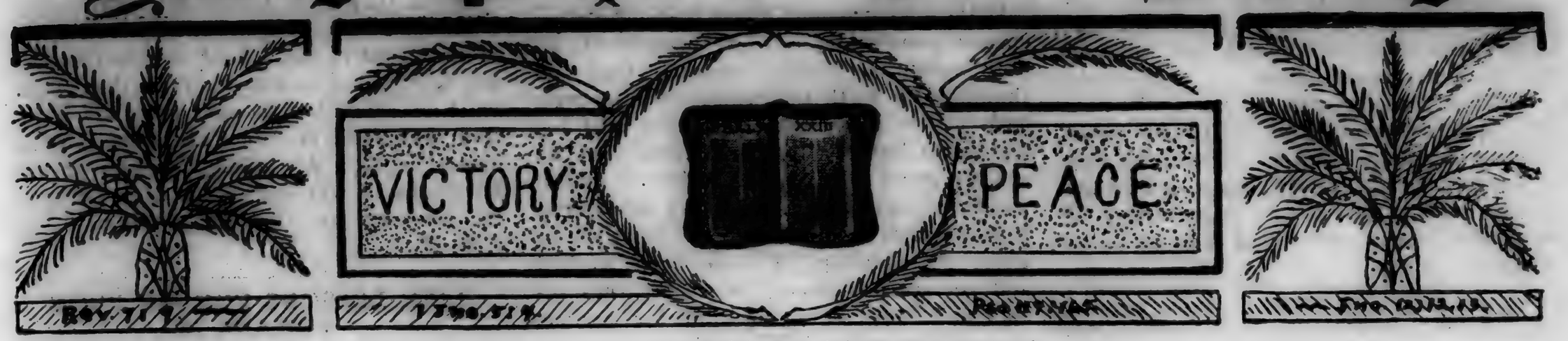
Building is a natural employment for children. Blocks, spools, stones, sticks, and even corn cobs are the materials used. It is best to have a low table for the smaller blocks while the larger ones can be built upon the floor. Miss Smith says in the German kindergarten a quantity of large building logs are supplied, which are a foot in length, three inches wide and one inch thick. These become an invaluable resource for indoor play and when not in use are neatly piled away. With a sufficient quantity of different kinds of blocks, a child can work out many ideas, some of which might be suggested by those about him.

"A never ceasing delight will be found by the children in furnishing a doll's house." When no suitable place can be found for this cherished home by the mother, children may be encouraged to fit up a small house of their own, which may be made from a card board box. The furnishings may be all made of spools, boxes and paper. Just now, I recall how much enjoyment the children of a Chicago kindergarten had in making these doll houses. At first a sufficient number of card board cake boxes were procured and opened by the teachers so that the box part stood upright, while the lid or top was laid down flat as a floor. The children's part was to kalsomine or paper them, cut out windows and then furnish them according to their kind of rooms. The smaller children made a bedroom, the middle sized a dining room the older ones a kitchen. Of course in the making of these houses, quite a bit of material had to be prepared for them. For instance, in the work of the dining room, kalsomine had to be prepared so that each child had a sufficient amount; burlap strips were cut the proper size to be fringed for rugs; scrim was cut to hem for curtains; card board boxes and plain pieces of card board were obtained for the construction of their side boards, tables and chairs. It required some time to construct these furnishings, and after the completion of the house, paper dolls and toy dishes added to their play. Then later they were permitted to take them home, which pleased them still more. Anyone who saw the effort and the joy that results from this plan could not help but know it was worth while.

Clay modelling is next suggested by Miss Smith. "If any clay fit for molding be accessible—that from which drainpipes are made will be very well—a quantity mixed in an old pail or tub to about the consistency of dough, and if kept covered with a wet cloth and occasionally stirred about, it will keep indefinitely. If a low table be covered with oil cloth for the work and an apron be put on, neither room nor clothing will suffer from the clay, which indeed quickly dries into a powder and can be brushed away. If the child is to model by mother's side, the clay may be given in a tray, and the veriest baby will long be quiet if he is shown how to roll balls or eggs or marbles from the plastic substance. Older children may model nuts, fruits animals, furniture, dishes or make plaques of different shapes and sizes on which leaves may be impressed, while blocks

(Continued on page 607)

Young People's Bible Meeting



Conducted by J. R. Shank.

LOYALTY TO THE CHURCH.—Eph. 5:21; Acts 4:31-37; I Cor. 3:16,17.

Topic for July 3.

MOTTO

"Love the brotherhood" (I Pet. 2:17).

OUTLINE OF TOPIC

I. **The Church Defined.**—The word, **"ecclesia,"** which is translated **church** bears the meaning of an assemblage of persons, separated or called out.—a select company.

1. It is the body of Christ.—Eph. 1:22, 23; 5:23; I Cor. 12:27.
2. A select company.—I Pet. 2:9; I Cor. 1:2.
3. An organization authorized of the Lord.—I Cor. 12:28; Eph. 4:11-16; I Tim. 3:15; Matt. 16:18,19.

II. **What Constitutes Loyalty to the Church?—**

1. Devotion to its true purpose.—Eph. 5:25-27; I Jno. 3:16.
2. Separation from its enemies.—II Cor. 6:14-18.
3. Cherishing love, peace, and unity.—I Pet. 1:22; 3:8; Rom. 14:15-19; Eph. 4:2, 3.
4. Submission to its wishes in Godly fear.—Eph. 5:21.
5. Supporting all its institutions.—
   a. The ministry.—Heb. 13:7,17; I Tim. 5:17.
   b. Distribution to the needy.—II Cor. 8:1-7; Acts 6:1-7; Jas. 1:27.
   c. Helping forward the mission cause.—III Jno. 6-8; Acts 13:1-3; Phil. 4:14-17; I Tim. 2:1-6.
   d. Assembling together.—Heb. 10:24, 25.
   e. Observance of ordinances.—I Cor. 11: 2; II Thes. 2:15; 3:6.

STUDY OF THE TEXT.

Eph. 5:21.

"Submitting yourselves one to another."—Submission is the act of putting one's self under the authority of another. In the life of the child of God there are various relations which call for submission, such as wives to husbands, children to parents, servants to masters. But higher spiritual teaching of Paul recognizes the submission on the part of husbands toward wives in giving their life for her welfare. A similar relation and duty is to be exercised by fathers, masters, etc., toward those submissive to them. All is illustrated by the exemplary relation of Christ and the Church (Eph. 5:22-33).

Acts 4:31-37

"And the multitude of them that believed were of one heart and of one soul."—Here we notice the spirit from which true loyalty springs. Those filled with the same spirit have a common aim and common interests. Such a spirit places each individual possessing it at the service of his brethren, be that service rendered by property or by talent.

"Neither was there any among them that lacked."—There was no suffering with those who had little, and no luxury with those who had much. All were provided for out of a loving treasury. When the Church of today becomes completely possessed with the spirit of love there will be no one left out who needs the assistance of his brethren. This need not be interpreted to dish out provisions to those who are not willing to work. They do not really need material help for their best welfare, hence do not "lack" in that line.

I Cor. 3: 16, 17

"Know ye not that ye are the temple of God."—A temple is a building prepared for the dwelling of God among men. The Church is such a place.

"If any man defile the temple of God, him shall God destroy."—The word "defile" and the word "destroy" are the same in the original. In contrast to those in preceding verses who may build upon the foundation with material that will be burned yet they be saved "as by fire;" here those who with evil purpose defile or destroy the Church, through false doctrines, there is no excuse—**"him shall God destroy."** In the former there might have been loyal purpose with disloyal work, while in the latter there is rebellion against God in both purpose and work.

PERSONAL THOUGHT

I realize from God's word that it is possible that the Church, the precious treasure of God, upon earth may be the precious treasure of my life-labors. I should have a desire to in no way work in opposition. If through ignorance I am doing what is a real injury, may the Lord open my understanding that I may become aware of it. Lord, if I seem to be wise in this world help me to become a fool that I may be wise indeed (cf. I Cor. 3:18-20).

SUGGESTIVE ASSIGNMENTS

For Children.—

1. What Can I Learn in the Church?
2. Good Things the Church Does for Children.

For Young People.—

1. What is Loyalty?
2. What are Some Things Young People May do to Advance the Cause?
3. The Blessedness of Respect for God's Chosen Overseers and Teachers (Matt. 10:40).
4. The Church as a "Pillar" for the Truth.

For Older People.—

1. How Should We Regard the Church in the Light of Her Future Destiny?
2. Dangers that Threaten the Church.
3. Relation of Church to the World.
4. Brotherly Love, the World's Significant Teacher (Jno. 13:35).

RAISING THE STANDARD

Too often in our Christian exhortation we are ready to present a catalogue of violations committed by church members, labelling all who have done them with a black label, and then resting easy, thinking our duty done. But I wonder, dear worker, with all our good intentions, whether or not we have graduated in the school of looking upon the heart. We are told that "the Lord looketh upon the heart." If we are honest ourselves we find that people sometimes judge our motives falsely. Is it possible that two persons may do the same thing with different motives? Then let us reform our manner of applying remedies.

We are agreed that the standard of deeds ought to be raised. We may agree even that certain actions are injurious to the cause, but we also ought to be agreed in the manner of raising our brethren to our ideal. The world's way is to apply law and force. Shall we use the same spirit and apply law and condemnation to whip into line or whip out? Nay verily. The whip may serve a very temporary change, but it will not work the needed one. We want heart conviction and heart action with our outward life. How shall we proceed?

If the heart is loyal already a change of action may be wrought by an earnest revelation of the right and wrong. No need of black-labeling If the heart is not loyal the work must be deeper than a statement of right and wrong. Conviction must be wrought through the Word and Spirit, revealing the true state of affairs with the individual and God before reform can take

place. Men and women will label themselves in their own conscience if we deal with principles and thus show the relation of outward action to them. The honest soul will respond to evident truth; the dishonest soul will not respond, but will find his true place nevertheless.

It is natural for men to be loyal when they realize what is agreeable to the object of their devotion. Let us advance by way of heart devotion. If the heart is devoted to evil seek to bring it to regeneration, if devoted to righteousness lead it in the paths of righteousness.

GUIDING PRINCIPLES FOR LOYAL CONDUCT

The underlying principle of true loyalty toward the Church is love. When the right kind of love dwells in us we are sure to be loyal to the Church.

This love is manifest in our devotion to God. We are jealous for His glory. We are grieved when His name is dishonored. We love God's word. We obey His commands. We desire to know His will. We are willing and ready to serve Him.

This love is manifest in our devotion to the things that God loves. He loves righteousness and hates iniquity. He loves the souls of all men and seeks to save the lost. He has a special delight in the prosperity of the Church. He loves His children. He delights in their happiness, peace and prosperity. Our love will be the same. When we are able to tenderly comfort and strengthen our brethren in the Lord we will. If we can avoid marring their joy and happiness we do. When we see them grieved at our conduct, when we could change our way, we seek to make them glad. When we see one overtaken in a fault, we desire to restore in the spirit of meekness. When we see iniquity creeping into the Church we do not rejoice. When we see truth prevail we are glad.

Our love is "without dissimulation." Ours is not a love of pretense. We do not try to "sugar coat" our conduct for the sake of the good favor of our brethren. If we submit to the customs of our brethren or yield to their plan of work, it is because genuine love prompts it. "Love seeketh not her own" and therefore it is willing to be a servant of others.

A submissive love is not necessarily weak and purposeless. It is awake to righteousness and abhors sin. When our brethren are sentimental in some pet affection that leads to iniquity, love does not cause us to yield to their gushings. In such a time love is not idle, however, but is busy with intercession and watchings that nobler things may prevail.

Love is hopeful, and hence expects better things to prevail. It is patient in trial, meek in suffering. It does not get discouraged nor does it burden the Church with gloomy, selfish thoughts. It is not one-sided, showing only the darkness, or only the light, but showing the darkness with the light in its prevailing triumph. Such love in the Church cannot fail to produce loyal feeling, loyal motives, loyal hearts, loyal lives, and a Church loyal to God in all His ways.

"LOYALTY TO THE CHURCH"

Sadie Brubaker.

What does it mean? Peter says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light." By this we infer that we are to stand forth as miracles of grace, showing God's saving power to a lost world. Are we making the blood of Christ of no effect by claiming we have been washed and yet are not clean? If we are thus responsible, this is a question for serious thought for every individual.

In the twenty-third psalm is another picture. David speaks of the "green pastures." That is what the Church should be; containing the streams of living water and the green pastures where we can lie down and rest, with a great sufficiency of spiritual food. Generally speaking, when we see cattle close to the pasture fence and frequently reaching over we conclude the pasture is not sufficient for their needs. Now, if **we are** continually reaching over the fence and are keeping so near the fence that sometimes we lean too hard and tear a panel down, undoubtedly we show signs of dissatisfaction. How are we representing the Church to the world?

The Church is not a man-made institution. It is a solemn vow when we say we will be loyal to the Church. To be loyal to the nation in the time of war, meant surrendering all to the volunteers for the battle fields. The present time is a time of warfare, and it is necessary that all volunteers make a complete surrender.

When we think of the many inconsistent lives that are misrepresenting the Church, we do not wonder that our dear old laborers who love the Church, are breaking down under the burden and passing away. Christ wants a Church without spot or wrinkle, so let us not be a spot or wrinkle. And dear readers, when you are prone to think that this man, or that man, or perhaps the entire government of the Church is too severe, or fanatical on some lines, then ask yourself the question, Do I want to see my Church drift back as far as the majority have? Is the Church today as pure as when it was founded? Loyalty to Church means, love for it, interest in her prosperity, sacrifice for her needs, and submission to her laws. Church loyalty is not a matter of choice, but a matter of loyalty to God—the divine Founder.

Larned, Kans.

SEED THOUGHTS

"Let us be glad and rejoice and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."—A voice from the glory world.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Rev. 12:11.

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."—Ezek. 9:4.

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Mal. 3:16, 17.

LIFE LESSONS FOR ME FROM ROMANS 12.

Topic for July 10.

MOTTO

"Be ye transformed."

OUTLINE STUDY

I. Devotion to God.—Vs. 1, 2.—
1. Motive—God's mercies.
2. Our work—Presentation.
3. How accomplished.
   a. Renewal of the mind to prove the will of God.

II. Relation of Ourselves.—
1. To God's grace.—V. 3.
2. To the brotherhood.—Vs. 4, 5.

III. Gifts to Individuals.—
1. Prophecy.—V. 6.
2. Ministration.—V. 7.
3. Teaching.—V. 7.
4. Exhortation.—V. 8.
5. Giving.—V. 8.
6. Ruling.—V. 8.
7. Showing mercy.—V. 8.

IV. Duties.—
1. Unfeigned love.—V. 9.
2. Hating evil and loving good.—V. 9.
3. Brotherly affection.—V. 10.
4. Diligence.—V. 11.
5. Hopeful, patient, prayerful, sympathetic.—Vs. 12, 13, 15.
6. Kind to enemies.—Vs. 14, 17-21.
7. Humble in thought and life.—V. 16.

STUDY OF WORDS AND PHRASES

"Present." V. 1.—To set before as a willing servant.

"Conformed." V. 2.—Formed with, or being fashioned like.

"This world." V. 2.—The word in the Greek refers to the age; hence to be "conformed to this world" means to be in the spirit of the present age in opposition to godliness.

"Transformed." V. 2. — (Gr. Metamorphosis) means a complete change or a new creature. Just as the one who is conformed to this age has a mind like the spirit of the age so the one transformed or renewed, regenerated, has a mind after godliness.

"Dissimulations." V. 9.—Hypocrisy, pretention.

PERSONAL THOUGHT

Does the transformation as set forth in this chapter seem too hard for me? Then let me examine into the nature of my consecration as enjoyed in verses one and two. Here am I, dear Lord, helpless without Thy grace, but willing and submissive. Make of me what is pleasing to Thee and use me to Thy glory.

SUGGESTIVE ASSIGNMENTS

For Children.—
Commit verses 9, 10, 20, 21.

For Young People.—
1. A Living Sacrifice.—Its Meaning.
2. A Living Sacrifice.—Its Results.

3. The Spirit of the Age.
4. The Transformed Mind.
5. A Proper Estimate of Self.
6. A Proper Estimate of Others.
7. The Way of the Peacemakers.

For Older People.—
1. Our Need of One Another.

FIRST LIFE, THEN WORK

We notice in this chapter a beautiful harmony of teaching. Its teaching is developed in the right order.

The first thought is a link to the teaching just preceding the chapter and declares the source of all our blessing to be in the mercies of God. Then relying on these mercies and because of them, it behooves us to make a complete surrender of our selves to Him for service. In this surrender there must be something wrought within us by the Father of Mercy, because our life naturally follows in the ways of the world. "Be ye transformed by the renewing of your mind" is a thing that must take place. Our part in this is simply the willingness to let God do with us as He will. With this new mind we are in a condition to comprehend and do the will of God. God also bestows upon each of us such gifts for service as He can use by us to His glory. These gifts are not a ground of boasting, because we are dependent upon Him for their effectual working. This mind of humility recognizes in others a common need with itself and hence produces a brotherly fellowship that depends upon each other. The outgrowth of this renewed mind produces all the tender graces of sympathy and helpfulness, yields fruits of meekness and condescension with the lowly; disposes the individual to live in peace; and return kindness to all that would injure or hate him. The order of the chapter then is; (1) God's mercy and grace, (2) Our acceptance and submission, (3) God working in us an acceptable service.

THE TRANSFORMED MIND—HOW KNOWN?

Very little can be understood in a material sense of the change wrought with those who have been renewed in the spirit of their mind. We only know by what the change brings forth through the conduct of its possessor. We have learned by experience the facial expression of those who are harsh or gentle, proud or humble, angry or good-humored, scornful or approving, and judge by these signs as to the spirit producing them. We know what spirit produces certain actions and behavior. Selfishness grasps for its own pleasure, while unselfishness thinks also of others. Vanity seeks to be puffed up, while modesty keeps in retirement. Hypocrisy is careful to make appearance stand out to your notice in order to hide what it really is, sincerity is not anxious, but is straitforward and open. Thus we may go on to note the outward signs of inward conditions showing that there is a way to see the evidence of a transformation even though we do not see the thing changed.

"Man looketh on the outward appearance" and when his experience has grown he may often rightly discern the spirit of the individual. But there is one who knows all about every heart. It is He who searcheth the reins and hearts and will reward every one according to his works. It is He who knoweth them that are His. Men are permitted to know a tree by its fruit, but God knows its very life before fruitage.

SEED THOUGHTS

"If any man will come after me let him deny himself and take up his cross daily and follow me."—Jesus.

"Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are there unto called that ye should inherit a blessing."—I Pet. 3:9.

A good man is kinder to his enemy than bad men to their friends.—B. P. Hall.

FORGIVENESS.—Matt. 18:21-35; Luke 17: 3, 4.

Topic for July 17.

MOTTO

"Blessed are the merciful for they shall obtain mercy."

OUTLINE OF TOPIC

I. **Forgiveness Defined.—**
   1. It is not indifference to the offence.—Joel 2:12-14; Deut. 30:1-3; Luke 17: 3.
   2. Restores harmony and friendship.—Psa. 32:2; Jer. 33:8, 9.
   3. Includes forgetting.—Jer. 31:34.

II. **The Heavenly Father an Example of.**
   1. His ready heart.—Ezek. 33:11; II Pet. 3:9; II Cor. 5:20.
   2. Makes repentance its condition.—Acts 26:18; Luke 3:3; Acts 3:19.
   3. Requires forgiveness of those forgiven.—Matt. 6:14, 15; 18:35; Mark 11: 25:26.
   4. Requires confession.—Jno. 1:9; Psa. 32:5; Prov. 28:13.
   5. Forgiveness is the result of the atoning sacrifice.—Matt. 26:28; Rom. 3: 23-26.

III. **Forgiveness Between Man and Man.—**
   1. Commanded.—Luke 17:3, 4.
   2. Should be in our spirit.—Matt. 5:44; I Pet. 3:8, 9.
   3. Should not be measured by legality.—Matt. 18:22.
   4. Patterned after Christ.—Col. 3:13; Eph. 4:32; Matt. 18:33.
   5. Not a forced action.—Matt. 18:35.
   6. Essential to acceptable worship.—Matt. 5:23, 24.
   7. Time for.—Matt. 5:25; Mark 11:25; Eph. 4:26.

WORD STUDIES IN THE TEXT

Matt. 18:21-35

"Until seventy times seven."—A number indicating no limit. Forgiveness of injury should be as boundless as the wildest dream of vengeance (cf. Gen. 4:24).

"Ten thousand talents."—A very great sum is the purpose of the amount named here. It was something like $10,000,000 in our money.

"An hundred pence."—A hundred denarims (Gr). A small sum compared to the "Ten thousand talents." A comparison that illustrates the insignificance of an offence man may give us compared with what we owe God.

PERSONAL THOUGHT

We bow at the feet of Him who is full of compassion, recognizing in Him the power to forgive. We can only appreciate the blessing granted us by realizing what it costs to grant it and how helpless we are to help ourselves. We can show our appreciation by granting to others the quality of love which we have received.

SUGGESTIVE ASSIGNMENTS

For Children.—
Learn the parable of the Two Debtors.

For Young People.—
1. When is Forgiveness Complete?
2. Duties of the Injured Party.
3. What Do We Owe God?
4. What Do We Owe Each Other?

For Older People.—
1. Justice and Mercy.
2. When is it Just to be Merciful?
3. When is it **Merciful** to be **Just?**
4. "Things that Make for Peace."

THE JUSTICE AND MERCY OF GOD

God is justice. No, not so. God is not justice. He is just, but He is not justice. He is love. Justice is one factor in God's nature, but justice is not God's nature; love is God's nature.

God is mercy. No, God is not mercy; He is merciful, but He is not mercy. Mercy is one element in the divine essence, but mercy is not the divine essence; the divine essence is love. Water is composed of two elements, hydrogen and oxygen. Water is not hydrogen and water is not oxygen; water is the union of both. God is not justice and He is not mercy; He is the union of both. He is love. Love is the union of both. Love is justice and mercy blended—not a mechanical mixture, a chemical amalgam.—Malcolm Jas. McLeod in the Culture of Simplicity.

A NEGLECTED SPIRIT

There is perhaps no subject so universally talked about, which contains such universal application to man's needs, which is yet so little used in its practical application, as forgiveness. Men deal in forgiveness in the commercial way as they deal in other things. If they can manage to obtain it for nothing they take it and go on in that independence of spirit that obliges them to no one. Theologians even lay down the conditions in hard cold terms with the air of the trader who has the monopoly of a trade. Many apparently having paid over, as they suppose, the price—having met the stipulated condition of so-called repentance, restitution, faith, etc.—march on in the world with uplifted head, censuring and trampling down their fellow-creatures, following their own fleshly lusts, showing no interest in the affairs of the Heavenly King.

A "weary and heavy laden" soul looks out upon this market of religious wares in a vain search for that which seems to satisfy his application. He needs rest. He would gladly receive it if he were sure that it is not some vain imitation like multitudes of other wares in the market. He examines this religious professor and that, in anxious hope, but often with disgusted disappointment. What shall he do? Where shall he go? Is it all a delusion? I hear a gentle tender voice out of the bosom of a true heart, so unassuming, so loving, and so tender, unlike any heard before that my longing ear stops to hear the words, "Come unto me, all ye that labor and are heavy laden, and I

will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

I have found it. This is He. It is not the voice of monopoly, but of bounty; not the voice of boasting, but of simple fact; not the voice of empty words, but a blessed reality. I go with nothing and find all I need—pardon, peace and instruction. This is "the way, the truth and the life."

Herein lies the secret;—forgiveness is not found to the self-sufficient soul. It comes to the one who knows his need and who brings his helpless, needy soul to the true Savior. Having found it in this sense the soul will go forth in the same compassionate spirit, seeking to bestow its joy upon others who have found their need.

SEED THOUGHTS

To be beggars to God and tyrants to our brethren is the height of depravity.—Helfrich.

"Wash you make clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—The Lord by Isaiah.

CHARACTER STUDY.—SAMSON.—

Judges 13-16.

Topic for July 24.

MOTTO

"Walk in the Spirit."

OUTLINE STUDY

I. Samson's History.—

1. As a man.—
   a. Birth from the tribe of Dan.—Jud. 13:2, 24.
   b. Married a Philistine woman.—Jud. 14.
   c. Was deceived by her.—Jud. 14:12-18.
   d. Lost her.—Jud. 14:20; 15:6.
   e. Was a companion of harlots.—16:1.
   f. Was deceived by Delilah.—16:6-20.
   g. Was captured.—16:21.
   h. Died under the fallen house.—16:29, 30.
   i. Was buried.—16:31.
2. As a judge.—
   a. Miraculous announcement of his birth.—Jud. 13:2-14.
   b. Commanded to be a Nazarite.—Jud. 13:5.
   c. Appointed as a deliverer from the Philistines.—Jud. 13:5.
   d. Moved by the Spirit of God.—Jud. 13:25.
   d. Performs powerful acts.—Jud. 14:5, 6; 14:19; 15:4, 5, 7, 8, 15, 16; 1 :3, 6-15; 27-30.
   f. Judged Israel 20 years.—Jud. 16:31.

PERSONAL THOUGHT

Do I realize the blessings of the life in the Spirit, and my utter dependence upon God for my strength? Do I know the result of walking after the desires of the flesh? Let Samson's experience teach me.

SUGGESTIVE ASSIGNMENTS

For Children.—
Where Did Samson's Strength Lie?

For Young People.—
1. Samson's Strong Side.
2. Steps in Samson's Downfall.
3. Samson as a Type of Christ.

For Older People.—
1. The Lesson of Worldly Conformity in Samson.
2. Samson as a Man of Faith.
3. Samson's Parents.

SAMSON'S PLACE IN SCRIPTURE

"There is yet another name recorded in the epistle to the Hebrews among the Old Testament 'worthies' whose title to that position must to many have seemed at least doubtful. Can Samson claim a place among the spiritual heroes, 'who through faith subdued kingdoms, wrought righteousness, obtained promises?' The question cannot be dismissed with a summary answer, for if as we believe, the Holy Spirit pronounced such judgment on his activity as a judge then careful and truthful history must bear it out. But then also must that history have been commonly misread and misunderstood. Let it be remembered, that it is of Samson's activity as a judge, and under the impulse of the Spirit of God, we are writing, and **not** of every act of his life. In fact we shall presently distinguish two periods of his history; the first, when he acted under the influence of that Spirit; the second, when yielding to his passions, he fell successively into sin, unfaithfulness to his calling, and betrayal of it, followed by His judgment. And assuredly the language of the epistle to the Hebrews could not apply to the period of Samson's God-desertion and of his punishment, but only to that of his first activity or of his later repentance.

It was in the days of Eli the high priest. Strange and tangled times these, when once again principles rather than men were to come to the front, if Israel was to be revived and saved. The period of the Judges had run its course to the end. The result had been general disorganization, an almost complete disintegration of tribes, and decay of the sanctuary. But now, just at the close of the old, the new was beginning, or rather, old principles were once more asserted. In Eli the divine purpose concerning the priesthood; in Samson that concerning the destiny and mission of Israel, were to reappear. In both cases, alike in their strength and in their weaknesses—in the faithfulness and unfaithfulness of its representatives. The whole meaning of Samson's history is, that he was a Nazarite. His strength lay in being a Nazarite; his weakness in yielding to his carnal lusts, and thereby becoming unfaithful to his calling. In both respects he was not only a type of Israel, but, so to speak a mirror in which Israel could see itself and its history. Israel, 'the Nazarite people—no achievement, however marvelous, that it could not and did not accomplish! Israel, unfaithful to its vows and yielding to spiritual adultery—no depth of degredation so low, that it would not descend into it! The history of Israel was the history of Samson; his victories were like theirs, till like him, yielding to the seductions of Delilah, Israel betrayed and lost its Nazarite strength. And so also with Samson's and with Israel's final repentance and recovery of strength. Viewed in this light, we can not only understand this history, but even its seeming difficulties become so many points of fresh meaning, we can see why his life should have been chronicled with a circumstantiality seemingly out of proportion to the deliverance he wrought, and why there was so little transient result of his deeds. When the Spirit of God comes upon him he does supernatural deeds; not in his own strength, but as a Nazarite, in the strength of God, by whom and for whom he had been set apart before his birth. All this showed the meaning and power of the Nazarite; what deliverance God could work for His people even by a single Nazarite, so that, in the language of prophecy, one man could chase a thousand! Thus also we understand the peculiar and almost spasmodic character of Samson's deeds, as also the reason why he always appears on the scene not at the head of the tribes, but alone to battle.

If the secret of Samson's strength lay in the faithful observance of his Nazarite vow, his weakness lay in his natural character. The parallel, so far as Israel is concerned, cannot fail to be seen. And as Samson's sin finally assumed the form of adulterous love for Delilah, so that of his people was spiritual unfaithfulness. Thus, if the period of the Judges reached its highest point in Samson the Nazarite, it also sunk to its lowest in Samson the man of carnal lusts, who yielded his secret to a Delilah. As one put it: "The strength of the Spirit of God bestowed on the Judges for the deliverance of their people was overcome by the power of the flesh lusting against the Spirit." Yet we may with all reverence point from Samson, the Nazarite, for life to the great antitype in Jesus Christ, the "Nazarite among his brethren" (cf. Gen. 49:26), in whom was fulfilled that "which was spoken by the prophets, He shall be called a Nazarite" (Nazarene—Matt. 2:23).Edersheim's Bible History.

SAMSON AN EXAMPLE FOR US

Henry J. Harder.

In some respects Samson is a good example for us to follow. Though severely tried he never lost his faith in God. In other respects we may profit by his folly. He was first of all disobedient to God, then to his parents, then in his playing with sin. These three things caused him to fall.

However, God had a purpose in Samson. "He shall begin to deliver Israel out of the hands of the Philistines." God never allows His purpose to see defeat. If one man proves unfaithful He tries another. His purpose must be accomplished. The Philistines were a warlike and heathen nation, contending against Israel by treachery and strategy, not often risking an open battle. To begin the work of delivering His people from this foe God raised up Samson.

Samson against the law of God and the wishes of his parents married one of the Philistine daughters. This event God uses to accomplish His present purpose and also as an example for Israel ever after, and for us today. He shows Israel and us, by one of His strongest characters, that by allying ourselves with sin we fall.

Though God did use Samson as an example to the generations following, He also wished to show in him that such sins bring sorrow and punishment. Samson's eyes led him into sin. Sin blinded him and compelled him to grind in the prison house. So we if we ally ourselves with sin need not be surprised if we find ourselves losing the very things we have been seeking, and are compelled to grind in the prison house of sin. To this condition of affairs many an unhappy home can testify. And many a backslider can see in this the beginning of his downfall. May we then take Christ's advice, "Beware of the leaven of the Pharisees."

SEED THOUGHTS

"Abstain from fleshly lusts, which war against the soul."—I Pet. 2:11.

"But I keep my body under and bring it into subjection; lest after I have preached to others I myself should be a castaway."—I Cor. 9:27.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

DOES IT PAY? (Missions)

Matt. 28:20; Jas. 5:20; Isa. 55:10, 11.

Topic for July 31

MOTTO

"My word shall not return unto me void."

OUTLINE SCRIPTURES

I. What is of Profit?—

1. The soul of man is of great value.—Mark 8:36, 37; Luke 10:20.
2. It is profitable to save it.—Matt. 10: 28; Rev. 21:24.
3. It is profitable to edify it.—Luke 10: 42; Eph. 4:11-16.
4. Things eternal are profitable.—II Cor. 4:17-5:1; I Tim. 6:18, 19; Heb. 12: 28; I Tim. 4:8.
5. It is profitable to avoid danger and loss.—I Tim. 6:9, 10, 17; Rom. 11: 22.

II. Missions are Profitable.—

1. Because they are God's plan.—Matt. 28:14, 20.
2. God's plans are sure to accomplish what He has pleased.—Isa. 55:11.
3. It pays to sow the Word when we cannot see the results.—Eccl. 11:1; Gal. 6:9, 10.
4. It pays even if only few accept.—Isa. 6:9-13; Ezek. 33:9; Luke 15:10.

III. Is the Mission Plan Profitable?—

1. God considered it so.—Jno. 1:10-18; Phil. 2:5-11.
2. Christ followed the Father's plan.—Jno. 17:18.
3. The results thus far seen, justify it.—
   a. Testimony of the saints.—Col. 1:3-8.
   b. Witness of the martyrs.—Acts 7: 55, 56; Rom. 20:4.
   c. Our own Witness.—Jno. 4:13; Rom. 8:14-17.
   d. God's power assures us in the promises.—Eph. 1:18-23.

THE ARGUMENT OF OUR TEXTS

Matt. 28:20; Jas. 5:20; Isa. 55:11.

1. It pays to have Christ with us always.—Matt. 28:20.
2. It pays to save a soul from death.—Jas. 5:20.
3. God's word cannot fail of a result.—Isa. 55:11.

STUDY OF THE TEXT.

Matt. 28:20.

"Teaching them to observe."—Instructing them all about the way of salvation with a view of their obedience.

"Whatsoever I have commanded you."—Christ had authority, and hence His will to this dispensation, as delivered to the Apostles, is our standard.

"I am with you alway."—Because they **teach** and **observe** "all things."

"Unto the end of the world."—That is, unto the end of the age.

Jas. 5: 20.

"Converteth the sinner."—By showing him his mistake and leading him to the right way.

"Error."—Mistake, wandering.

"Save a soul from death."—The end of a wrong way, in spiritual matters, is death.

"Hide a multitude of sins."—(1) By having them forgiven and atoned for in the sight of God (2) and to stop the individual from further transgression.

Isa. 55:11.

"So shall my word be."—Like the rain and snow spoken of in v. 10.

"It shall prosper in the thing whereunto I sent it."—His word is a savor of life or death. He receives from its sending forth; (1) The glory of saved ones, (2) The inexcusable fall of the unsaved showing forth the glory of His righteousness.

PERSONAL THOUGHT

Is my mind enlarged sufficiently to go forth at the bidding of my Master, trusting Him to lead the work to ultimate victory? or am I still looking at profit from the standpoint of human views.

SUGGESTIVE ASSIGNMENTS

For Children.—

Commit verses containing the word "save."

For Young People.—

1. The Wages of the Missionary.
2. How to Compute Profits for Eternity.
3. Who May Engage in the Missionary Enterprise?
4. Why Are We not More Earnest in the Work?

For Older People.—

1. The Power of the Word of God.
2. "Every Knee Shall Bow." "Every Tongue Shall Confess."
3. Where Can We Work to please Our Master?

BALANCING ACCOUNTS

The wise man always balances his accounts in any enterprise to find out whether the labor expended is equal to the amount received in return. He also counts the cost of further labor and balances it against the probable outcome. This is natural worldly wisdom. In the Heavenly Father's service it is likewise wisdom to balance accounts and compute future results.

Does it pay to go out at the bidding of the Master, leaving a chance of worldly fortunes, a life of comfort surrounded with friends and loved ones? Does it pay to give the strength and vigor of intelligent manhood and womanhood that might be a glory to the home, a support to declining years and a power in the Church and home community?

Does it pay to give money earned by hard toil to be spent in sending tidings of salvation to people we have not seen? Does it pay to spend days and weeks in labor and travail for people when after they hear your message wickedly reject it to continue in darkness?

Our Master seemed to understand all the difficulties connected with the work of spreading the Gospel. He knew what the expenses would be and yet he said "go." There must therefore have been something that would justify the expense.

1. To the individual the return justifies the expense.—"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred fold, and shall inherit everlasting life."

2. To the kingdom of Heaven the expense is justifiable because there is no sacrifice made of temporal comfort or talent or life itself that compares with the value of a soul saved for all eternity. The loss of the presence of a shining jewel of the kingdom for a time will result in greater shining of countless jewels for all eternity. The time spent for rebel souls, returns to those who have made the expenditure, in brightening those who have labored and who have sacrificed in clearing the way for an exaltation of Christ by proving the works of darkness in their true character, thus opening the way for honest souls to see the light more perfectly.

Our vision rises to the heights of glory when faith lifts the veil to look beyond the scenes of time to the glorious scenes of future bliss. We see Him to whom all power hath been committed, "He that liveth and was dead" who has said "Behold I am alive forevermore." We see Him after all "rule and authority and power" has been put down, when the Holy city has been manifest, where He lives as the unceasing light, and where the living waters flow from the eternal throne. We behold His servants with His name written in their foreheads as they behold the face of this spotless Lamb and know that they shall reign forever and ever and ever. We are lifted up in spirit as we turn again to the travail and sorrows of a sin cursed earth to do our Master's bidding. **It pays, IT PAYS.**

"East and West have already come into touch with one another . . . . . and the world's greatest conflict is hourly growing more imminent. There can be but one issue—the strongest life will prevail. . . . . It is not creed which has to be balanced against creed, nor science against superstition, nor color against color, but it is life against life."—Bernard Lucas.

OUR SUNDAY SCHOOL

Are the Church at Large and the Individual Sunday School Deriving the Best Results from Our Sunday School Meetings as Conducted at Present? If not, How Can They be Improved?

Never before in the history of the world was there such a united effort among Christians of all nations for the religious uplift of all mankind. The Church is recognizing the importance of unity and co-operation for the successful promotion of the cause of Christ. Two recent manifestations of this world-wide co-operation are the World's Sunday School Convention and the World's Missionary Conference. In our own Church there is a healthy growth toward a stronger unification of forces. This tendency is manifest in our Sunday school work. The needs of this work are set forth in the accompanying Symposium by a few of a number of our practical Sunday school workers.—Ed.

Get Closer to God

The request for a discussion of this question in the columns of the Christian Monitor suggests three things; first, a concern for the Sunday school; second, that the Sunday School Conference or Meeting is recognized as an effective means of promoting or increasing interest in the very important work of the Sunday school; third, that a fear is being entertained that the real purpose may be accomplished only in part.

Let us lay aside fine-spun theories and get at the bottom of fact. Let us understand the actual scope of the Sunday school, and the purpose of the Conference or Meeting. We may then be able to answer the question ourselves. To some phases we may say, "Yes;" to others, "No," and to others still, "I don't know."

All organizations are very much like composite individuals, i. e., they possess somewhat modified qualities of every individual belonging thereto. What an individual accomplishes, depends chiefly on two things; first, the inherent powers he possesses, be they physical, mental or spiritual; and second, the degree of energy expended in applying those powers prudently in order to produce results which will permanently benefit the greatest number of people in the greatest number of ways. Apply this principle to the Sunday School Conference or Meeting, and watch the results. The individual Sunday school may be a good index, and will show that the work of the Conference is not a trifling matter, but is to the thoughtful, at least, a perplexing problem.

The real object of the Sunday school is, or should be, primarily, to "feed the lambs" and also the "sheep," and bring the food of the Gospel to such as are inclined not to be likely to derive the benefits which the regular Church services afford. It is to present by heart-to-heart talks and discussions, to the minds of all who are reached by it either directly or indirectly, the unchanging mind of God concerning all people, and to teach the will of God as it is, and not as mere "I think so" or "I guess so," etc., in order that the beauty of His law and His goodness shining through it, may draw all men to Him, and be made appreciative partakers of His grace, and have planted within their hearts the full assurance of faith and the hope beyond. The path of rectitude, piety and obedience will be theirs as a matter of choice, because it will be easier to do right than wrong, and the greatest reward is promised. Love and good-will will be the motive prompting to action, and God will receive glory in all things. (Matt. 5:16).

But there is sin in the world, and the forces of sin are ever arrayed against all righteousness. The work of the Christian soldier is to combat sin, not the sinner. The sinner must be won, and the sin driven out. A sinner made sinless becomes a saint. To make people saints is the work of the Sunday school, and its work begins with the smallest children capable of receiving instruction, and ends only with the passing of the last breath, be it that of saint or sinner.

The object of the Sunday School Conferences or Meetings is for workers (not shirkers) to get together, with a sincere desire to devise ways and means, always in conformity with the Gospel, of making the work of the Sunday school more effective. If any one taking part in these deliberations has any other motive, the cause will suffer. There is no place on the program for any one who has any desire to make a show by displaying oratorical genius or brilliancy, or to be applauded. Remember, it is God who bestows or withholds the blessing, and no matter how eloquent an address may be, or how much people may temporarily think of the words uttered, **unless God stamps them upon the hearts of those who hear, the message is fruitless.** It is, in fact, God's time wasted.

It is always well to confer on questions of such vital importance as those confronting the Sunday school. Rightly conducted, such discussions will always prove beneficial, and several conferences or meetings throughout the year should diffuse many more blessings than only one. Our present methods are no doubt along proper lines, though all will agree that perfection has not yet been attained. To improve them means getting still closer to God's great plan of reaching the people. To understand better and more clearly the methods used by the Savior in His teaching, is the greatest problem before the Sunday school teacher, and the work of the Conference or Meeting very naturally must be to endeavor, by sincere, prayerful and thoughtful discussion, to get more nearly at the heart of the Savior's teachings, analyze them, and seek to have the teachers put them to use. In fact, having reached some definite plans to follow (and no Conference should adjourn without having arrived at some definite conclusions regarding questions discussed), it should be urged upon the teachers and officers to follow the course agreed upon, and not simply leave the matter optional, for that means that in nine cases out of ten the teachers will do as before, and so it is a clear case that the "Individual Sunday school" cannot derive the best results from the Conference or Meeting. If the Conference is REPRESENTATIVE of the Sunday schools which have called it, then it should have authority to recommend methods which might correct some of the causes which have proven hindrances to the best interests of the Sunday school concerned, just the same as a Church Conference makes rulings and resolutions which it is believed are necessary to strengthen her work, and expects them to be carried out. Necessarily no resolutions offered by a Sunday School Conference or Meeting should conflict with Church rulings, for that would work harm instead of good, and would thus defeat the very object for which it was called.

In connection with the discussions, the service of song must be made a feature of inspiration—not to detract from the purpose of the Conference, but to awaken the hearts and minds through the sweetness of harmonious melody, to recognize more the harmony which prevades the entire will of God as given us in His Word, perhaps more especially in the Gospels, which contain the direct teachings of the Savior Himself.

These things combined, individuals lose their individuality, in a sense, that is, they do not become or make themselves conspicuous above their fellows; the discussions lose their individuality, and the results of the Conference or Meeting, embodied in the resolutions, will be a composite summing

up of the very best methods to be pursued, and these applied conscientiously and sacredly under the guidance of the Holy Spirit, the benediction of heaven will rest upon the work, and the only way in which the great work of the Sunday school cause can then move, will be **FORWARD.** Carrying on the work in this manner, eternity will reveal the fact that to many a soul the Sunday school has been a veritable life-and soul-saving station. Dear Sunday school teacher and officer, do you comprehend what the Lord expects of you?

"They that turn many to righteousness shall shine as the stars for ever and ever" (Dan. 12:3).

A. C. Kolb,
Herbert, Sask., Can.

More Practical and Systematic Meetings

That the Sunday School Meetings and Conferences have been a great help to the cause is not doubted by any one who with an unprejudiced mind has observed their work. Neither is it doubted by any one but that greater and more direct results might and should be obtained, when we think of the amount of time and money spent each year in carrying on these meetings. We hope that some of the following suggestions might be a help towards getting better results.

More Systematic Meetings.—In the same Church Conference district may be found inside of a year, a number of quarterly Sunday school meetings, a few local conferences and a conference for the district. Probably not one of these has any direct connection with any and especially not with all these. The aim should be that from the smallest in scope and influence to the most general the one should lead to the other. A General Sunday School Meeting would help to solve some such problems as the graded lessons, more literature, more helpful books for Sunday school teachers, and better training for teachers and officers.

Relation Between Successive Meetings.—Take for an example the quarterly Sunday School Meeting held regularly in the same locality. Too frequently the program committee is selected for one meeting only, and the successive meetings have no direct relation to each other at all. Each meeting should be a continuation of the preceding one, and should develop greater interest and spiritual help.

Special lines of work such as missions, aids to teachers, special training, etc., should form a series of talks for a number of meetings.

Speakers Suitable for the Occasion.—For a local meeting local speakers may be better acquainted with the needs than a number of general speakers. It adds to the interest and mutual help to have a speaker occasionally who has had a wide experience in Sunday school work. For a meeting, representing a Church Conference district or a state, well-qualified and experienced speakers should be selected.

More Practical Teaching.—No talk is of any great value unless it has developed in the minds of the hearers some new thought or idea. The aim of every talk should be towards this end. Take for an example the Boy Problem. Every Sunday school has been wondering how to hold the grown boy in Sunday school. Assign the subject to a speaker who has studied the problem and has had actual experience in handling the boy. Surely such an one can develop new thoughts and ideas in a series of talks better than half a dozen speakers who know very little about the subject, and therefore introduce it with a very weak apology.

A Hopeful View.—I would deem it unwise, however, to close this limited article without saying that a close observance and study of the Sunday school work for the last ten years, while in the evangelistic field, has convinced me that there has been a marked improvement. I believe that from the present outlook the next ten years will show a much greater improvement. May the good work continue, but all to the glory of God.

S. G. Shetler,
Johnstown, Pa.

Stronger Conferences

Our Sunday School Conferences had their beginning about seventeen years ago, and for about eight or ten years they had a wonderful effect in raising the grade of work in our Sunday schools and in making them more uniform in the different localities. These conferences, however, have not kept in advance of the progress made in the schools, consequently are not contributing the same proportion of helpfulness as they have in the past. The following suggestions are offered for their improvement.

Strong Programs.—These conferences do not occur very often and the time allotted to them is limited, and since they represent extended territory they should be made strong. This cannot be accomplished by having programs compiled from miscellaneous material hurriedly thrown together. They should be well planned and more deliberation used in their construction. The forces ought not to be scattered by using a large number of unrelated topics. Unity and concentration will produce stronger results than variety and frequent change. In most of the day sessions there ought to be one subject divided into not more than four (three would be better) sub-topics with only one assigned speaker to each. By thus concentrating the forces each subject will be thoroughly developed with plenty of time for general discussion, and the attention of the audience held long enough to produce definite convictions and more lasting impressions. Begin the evening sessions with some easy practical topic, mainly for general discussions; and then bring the day's work to a close with a strong address upon some timely or inspirational subject. Tiring the audience with long sessions is unwise, especially when a number of consecutive days are devoted to conference work.

Selection of Topics.—Topics of secondary importance, or those representing only limited aspects of the work, should be used sparingly. "Sociability," "Promptness" and similar topics would be best treated under larger subjects such as "Qualifications of the Worker," etc., than having a full place upon the program. "Methods" have been overworked, especially is this true when they have been theorized upon by persons of limited experience. Constantly suggesting new methods to be tried is indicative of too much zeal contrary to knowledge. It is well enough to know how to conduct a Sunday school, but the majority need to know what for—they should hear more about the object of this work. Statistical reports have in the past been unwisely handled and consequently were discarded as just so much "red tape;" but reliable reports collected beforehand and formulated by a live secretary could be made a valuable feature of the program. Once in a while it might be well to permit some of the strong speakers to select their own topics.

Qualified Speakers.—"Not a novice" (I Tim. 3:6). Persons of mature experience and intelligence as related to their respective subjects should always have the preference. They are placed there to instruct and ought to know what they are talking about. The policy of trying to represent every congregation with a speaker upon the program is not the wisest, nor is it best to select men because they hold certain offices. All officers and speakers for these occasions should be selected because of their qualifications with reference to their respective duties, rather than for official or representative reasons. These suggestions apply only to assigned speakers—let all interested persons take part in the general discussions.

Representation.—Not larger crowds, no vacationists, excursionists, nor pleasure seekers; but persons who in a real sense would represent in the conference every Sunday school, Y. P. B. Meeting and Mission station in the district; and in like manner be able to bring the results and impressions of the Conference to their co-laborers and work when returning home.

These suggestions refer chiefly to the State Sunday School Conferences, but with some modifications may be applied to the local Sunday school meetings also. It should be remembered that sitting in conferences is not necessarily an evidence of accomplishing the Lord's work. The real work is to be done on the field. It is easy to fall into the notion that we are working when we are only talking about working. Too many of these meetings might after all prove a hindrance if this fact is ignored.

Rudy Senger,
Goshen, Ind.

The Welfare of the Church and Sunday School, as Developed from the Sunday School Conference

The public gatherings that have for the past fifteen years been held supplementary with the regular Church Conference, and described as Sunday School Conferences, are known all the while to be giving more or less impetus to the Sunday school cause as it has heretofore been maintained and fostered by the Mennonite Church.

It is observed that such meetings have been made up of promiscuous throngs in which church officials, Sunday school workers, laymen, young people and even children have their part. All these are usually brought together with the view of making comparison of work done in the past, and that which is being done at present; or for making a mutual exchange of ideas as to how the various plans and phases of Sunday school work now in use among our congregations, may be improved on for the future.

At most of these meetings the preliminaries previously outlined and planned by a committee, are carried out with a degree of system and tact that is most admirable; yet with all this it is to be admitted that the vital benefits to be derived therefrom, do not always reach the needs and requirements of the individual Sunday school and the Church at large.

The direct results have so far been for those only who are present at the meeting, or for such who later find opportunity to read and absorb the printed reports of such meetings. Moreover the proceedings are in great part carried on in an informal way without the taking of definite action on any particular subject; and even where measures may be adopted they are merely of a suggestive or advisory nature. In no case do we recall the occasion where a Sunday School Conference has assumed the attitude of a **legislative** or **governing** body for the Sunday school cause.

The Church Conferences have long since maintained such attitude to the congregations coming within the scope of their jurisdiction, and it is evident that the Sunday School Conference can never have the vital bearing upon the welfare of the Church and Sunday school it is designed to have, until it becomes in every aspect and phase of its mission—an actual representative body with full authority given to the delegates comprising it, to direct and put in force every plan of procedure for each individual Sunday school within the field of its jurisdiction.

In short, the Sunday School Conference should have and use the power to select and provide through its committees all literature to be used in the Sunday schools, to name and require a standard of qualifications for superintendents and teachers, and should be so thoroughly organized that whatever measure it should adopt may also be carried to and felt in every Sunday school of which it has the oversight, and for whose advancement and well-being it is responsible.

Lewis J. Heatwole,
Dale Enterprise, Va.

Results and Aims

One of the many factors which are at work in the Church and Sunday school is the Sunday School Meeting or Conference. Those of us who are living in localities where this phase of the work has been established, believe that it is one of the essentials necessary for the highest development of the Church and Sunday school. Whether we have been deriving the best results from the efforts put forth in this direction is a question open for discussion and real difficult to answer even in a general way. Every line of material, intellectual and spiritual work is capable of improvement and it would be nothing less than a miracle to think that we have reached the perfection point in this particular respect. There is always room at the top and we believe there are better days farther on along this direction as well as in others.

We have had six meetings in our district and I can truthfully bear testimony to the fact that they have been a great benefit. This feature of the work is a growth and those of us who have been noticing the progress thus far made, find that the discussions are becoming wider in their scope and are touching the most vital points which are essential for producing the best results. The workers have been inspired and a thoroughness and impetus has been given to the work which we did not have before. A fuller consecration has been effected and many that are not active in the work are beginning to attend these exercises and are gradually growing closer to the best and highest interests of the Church and Sunday school.

Prejudice and preconceived ideas are becoming less and there has been an enlightenment along various lines of progressive work that is noticeable. We know of communities in this county (Lancaster) where the interest in spiritual work was at a low ebb until some of the members were aroused by attending meetings in an adjoining county. Talent has been discovered and developed which would otherwise have lain dormant. Many souls have been convicted and inspired to a higher and nobler life. We believe that we have lost many of our young people in some sections where this phase of the work has been neglected. An acquaintanceship and Christian fellowship has been established among the brethren and sisters of this county which can not help but be conducive to the advancement of Christ's kingdom.

These are some of the results which have come under my notice and taking everything into consideration we have great reason to rejoice that the Lord has blessed us thus far and so abundantly. Nevertheless, we do not want to become satisfied with these results and cease putting forth more energy for the improvement of this important factor in the service.

As before stated there has been a sentiment for the better aroused and established along various lines of progressive work among those who are not actively engaged in any definite line of work. How to reach those who are favorably impressed and energize them to take active hold of the work in some line is the point that I think it would be well for all committees and instructors to take into consideration. I do not wish to be understood that this is the only unsolved question that confronts us, but I believe that especial effort put forth along this line would be conducive of much good and would be a means of more quickly and easily solving others that arise among those who are engaged in some definite line of work, such as promptness, thoroughness, entire consecration, self sacrifice and whole hearted service.

In view of the trend which so-called religious thought is taking at the present time, I wish to state in conclusion, that whatever new or varied features we may introduce in our meetings we should always have some part of the program devoted to some phase of Christ's life and His sacrificial work for the human race.

H. D. Charles,
Lancaster, Pa.

More Real Conference Work

Judging from a limited knowledge of conditions, a number of changes would be necessary before we think that our churches and Sunday schools will derive the best results from our conferences.

As yet few schools, as a body, are really interested in conference work. A few of the leaders are, but the school as a whole is not. This may partly arise from the fact that the large per cent of our Sunday school attendants are only passively interested in Sunday school work. Would there be a real, active, live interest in every heart, who could tell the change in every school! As a result of this half-hearted interest, in the minds of many, there are no problems, no difficulties. To derive the best results along this line every worker must firmly believe that there is some one who is able to give help and that possibly at such gatherings that help can be gotten. Go with that purpose. A few do.

We stated that few schools as a body are interested in conference work. By that we mean **real conference work.** Many like to go,but to be entertained. Some to be instructed, others with no motive at all. So we have in attendance a mixed multitude. To send away this multitude fed and carry a portion to those remaining at home, is something that has not yet been wholly accomplished.

Much depends then on the character of the program. At present many of the subjects and topics discussed are timely. But often a mistake is made in placing these in improper hands. If the topic is a problem for some one, that person will likely receive the solution from the hand of one who has had experience. But the prevailing custom may just as likely place those serious problems in the hand of a novice. We need brethren and sisters of experience on our programs and not some one just entering the Christian service,with nothing to give but ideas. Or perhaps it may be some one who has gained popularity along other lines and he is expected to be able to instruct in every thing. Hence in looking after that part of the conference let it be remembered that those who have journeyed the same paths and overcame the same difficulties, are the ones best able to instruct. In other words, specialists along every line of work.

In some districts much time is spent in looking over what has been done. We do not mean that this part should be put away altogether, for usually in our local conference we insist on accuracy, and complete-

ness in reports, but let these be studied with the purpose in view of strengthening the weak places, and profiting by the mistakes of the previous year.

Another phase of the program rightly emphasized by some but not all is the "Behold the field" part. We firmly believe this ought to have a prominent part on every program. Opening our eyes to the work about us, then return home to push the harvest in the spiritual field as we do in the natural. In this we find one of the causes of meager results, simply because we go to hear, but not to receive work. Put to practice what we have learned.

The program ought then to be such as to include a brief glance in the past, the problems at hand and a look into the future.

When Jesus sent out the twelve, on their return they told Him all that they had done and taught. He then said, "Come ye yourselves apart into a desert place and rest awhile." But that was only to be followed by still greater work when He said to them, "Give ye them to eat," meaning the five thousand. Again on the return of the seventy which He also had sent out, there was rejoicing over what had been accomplished. But Jesus answered by giving them greater power and beseeching them not to rejoice in what they had accomplished, but rather that they are accounted worthy of having their names on the Book of Life. Two striking illustrations of what our conferences ought to be. Come together, tell the Master what has been done only to receive greater power and more work.

L. O. King,
Manchester, Okla.

More Efficient Organization

The Mennonite Church has hardly yet reached the point where she realizes fully the power there is in thorough organization and unity of purpose. Organization and method are implied, no doubt, in the wise utterance of our Savior when He says, "The children of this world are wiser in their generation than the children of light." In organization lies the great power the world exerts in temporal affairs; and in organization, method, and tact, directed by the Holy Spirit, lies also the power that moves onward toward the evangelization of the world.

The success of the temperance movement is largely due to the thorough organization of the temperance forces. Also that far-reaching movement for moral reform, the National Conference of Charities and Correction, owes its success in a great measure to the thoroughness of the National and State organizations, and thus through its auxiliaries, makes its influence felt from ocean to ocean, and from the lakes to the gulf.

Coming back to the Mennonite Church and Sunday school work, we can only hope for the greatest achievements under a thorough organization. Much has already been accomplished, but we have no doubt that there is still room for more aggressive work, more uniformity and system in teaching, if the leaders in the cause were better acquainted with each other's work—their successes and failures. A constant interchange of thoughts and experience is very profitable, and usually brings about better results.

To a great extent the present condition of the work has been brought about by our past Sunday school conferences and local meetings, but no one would claim that we have now reached the highest point attainable. There are still some heights we have not scaled, and the path leads upward and onward. It has been a question with me whether it would not be wise to have a General Sunday School Conference at which each Sunday school would be represented by one or more delegates. From the impetus given certain lines of Sunday school and Church work, to my certain knowledge, by the first Sunday School Conference held in 1892 at the Clinton Church, near Goshen, Ind., we conclude that a vast amount of good is accomplished by such meetings if the proper motive is kept in view. The unifying influence of such meetings as well as the tendency to infuse more zeal and energy into the work all over the field cannot be questioned.

If the expenses connected with a General Sunday School Conference would not warrant the wisdom of holding such meetings, we would insist, however, on permanently organized State conferences in which every Sunday school included in the territory, is represented by delegation, and that local meetings be held as branches or auxiliaries of the general organization, to bring to the very doors of the people in general the knowledge and enthusiasm gained all along the line of Sunday school work.

Not only is it important that the general meetings be represented by delegates from various Sunday schools included in the territory for which the meetings are held, but that such problems and topics be discussed as are of vital importance in Sunday school work, by those who have the work at heart and are filled with the Spirit.

A permanent organization with standing committees of recognized Sunday school workers who work conjointly with all local auxiliaries could not fail to greatly strengthen the work and bring about better results.

A. Metzler,
West Liberty, O.

Make Them a Source of Life and Activity

In these meetings, as well as in all other public services, undoubtedly the greatest of revolutions would be brought about if we could succeed in getting the people to act upon the resolutions formed and to work out in their lives the good impressions received during the sessions of the Meetings. How often do we leave a public service and speak of its merits only to go on in the same old way. In the words of Leete:—

"The time has not come when Christian leaders are measured by results, or when the justice of President Elliot's saying is recognized, that to arouse emotion without leading it to a suitable expression is a sin. This is also the height of folly. Suppose a manufacturer should call together on Monday morning three or four hundred workmen, should give them a carefully wrought and able lecture on the value of labor, closing with a touching incident or two from the history of the world's workers, and with some reference to the future rewards of toil, and should then permit them to go home, to comment favorably or unfavorably upon his address, to eat their dinner with a sense or having well discharged their duty, but without having been directed to any special task, and not to be called together again until another speech is ready. * * How many goods would be turned out of an establishment so conducted? What wages would be earned there, or what values produced to enrich society? A Church conducted on this plan is scarcely more useful to any practical purpose. Let it not be thought that no good is attributed to the mere planting of ideas in the minds of hearers, or to the kindly offices of unaggressive pastors and societies. It is not that there is no good done, but that there is no growth, no production of the sway of the Church to larger limits, no lengthening of the cords of the tent, increasing its inmates to their infinite good and to the glory of God."

The results following the meeting in the upper room at Pentecost are a sharp rebuke to those of our day. However, the results were due to the inspiration and power of that meeting being taken with the people and carried into action in their daily life.

It is life that is wanted, and life that is active. The Church that is inactive is doomed to die. We must go forward or we become weak and cowardly. God may be relied upon to give the victory, it is ours to work.

I would say then, to make our Sunday School Meetings better, make them more than inspiring, let them give life and activity to each member represented which will be on the increase until the time of that great harvest.

S. Honderich,
Cullom, Ill.

Achievements and Possibilities

The benefits derived by the Church and Sunday school through the medium of our Sunday School Conferences are indeed many. We think of unity and strength they have given.

What They Have Done.—They have broken down some middle walls of partition existing between the young and the old, and between the Church and the Sunday school. The sympathy of the parent body has been quickened and is manifesting itself toward the rising generation—the children. Many Sunday school problems have been explained and have given the large gatherings new light and inspiration along the line of Christian work.

What Might Be Done. — Whether we should expect any more progress since our Meetings and Conferences have

started less than quarter of a century ago) than has been made by our Sunday school talent and religious leaders is difficult to explain. But we are optimistic and hopeful. We expect still larger growth and development in spiritual things. The "assemblying of ourselves together" is scriptural. A large gathering with live topics gives inspiration. We should avoid as much as possible too much mechanical and statistical features on our programs. Christ said, "Give ye them to eat." These gatherings want food; simple truth. Aim at making every Sunday School Meeting or Conference intensely spiritual. May they be Bethels and Antiochs. Then they will become a bugle call to renewed activity and spiritual progress.

Suggestion.—That we aim at having a General Sunday School Conference. That we have a General Secretary, embodying a Sunday school Evangelist, Organizer of new Sunday schools from east to west and north to south. That we study the child problem.

E. S. Hallman,
Cressman, Sask.

Our Sunday School Meetings

The Sunday School Meetings that are now quite generally held throughout the Church are exerting a wholesome influence on the Sunday school work and religious life in general. The interest in religious life and work that such meetings create is in itself beneficial. Whenever a brotherhood becomes united in thought, conversation and prayerful interest on some particular phase of religious work definite good will be accomplished. This the Sunday School Meetings have accomplished wherever they are held. But in addition to this I am quite sure these meetings have also accomplished great good in bringing before our brothers and sisters helpful discussion of some of the greatest and most vital problems of our religious faith and life. Instances are known where low-spirited Sunday schools were greatly revived by such discussions. On several occasions discussions have been the means of organizing Sunday schools in outlying districts. One of our city missions is the direct product of an annual discussion of missions at such a local Sunday School Meeting. These are only a few instances among the many that might be cited showing the great and good work that has been done by such gatherings. With all these worthy results that are directly visible there are many more that are just as great, but invisible, because they are the secret resolves in the hearts of many a brother and sister to live more faithfully and to work more loyally in our Master's vineyard.

In some localities where these meetings have been held for a number of years the interest is not as great as it once was. The same subjects have been discussed in the same way from year to year until they fail to interest or instruct. The consequence is a decline in the value of the meeting? Already the committees that have such meetings in charge are making greater effort to select a larger variety of subjects and to arrange the programs in such a way that monotony is as much as possible avoided. Such care in planning the programs has in some instances more than restored the former interest and value of the meetings. It is not easy to arrange programs that change the range and emphasis of the subjects sufficiently to make them permanently valuable but the good and the very life of the meetings depend upon such care. The program committee makes or mars more Sunday School Meetings than it knows.

There is also a general tendency, due partly to the committee on arrangements and partly to the individual speakers, to make the meetings hortatory rather than instructive. Not that exhortation should be neglected, but exhortation without instruction has a tendency to depress rather than help. To urge people to be better and to do better without at the same time telling them what things to do and how to do them fails to accomplish its purpose. For this reason both the committees and speakers should strive to make the meetings instructive in what things to do and how to do them. Then on the basis of this instruction urge or exhort the people to do them. For this reason one feature of our Sunday School Meetings should be instructive in what to teach and how to teach. I know an old brother who is very successful in teaching little children. Would it not be helpful to every teacher of little folks to have him give a talk on how to teach the little ones. Perhaps others to tell how to teach other classes most successfully. In this way the older and more experienced teacher could be very helpful to those of less experience.

Last year practically the whole year was devoted to the study of the Book of Acts. This year we give a like period of time to a study of Matthew. When the lessons are grouped in this way one session or a part of a session might very profitably be given to talks on the book from which the lessons are taken. Such talks can be very instructive and inspiring, consequently especially helpful to the Sunday school worker, whether worker or officer. I cannot conceive of a more profitable kind of Sunday School Meeting than one in which at least some time is given to instruction in the book of the Bible from which the Sunday school lessons are selected and how to teach them to pupils of different grades and ages.

Paul E. Whitmer,
Goshen, Ind.

Have More Meetings

There is no doubt in my mind that the Sunday School Meetings as conducted at the present time are a great help to those who have the privilege of attending. The brethren and sisters taking advantage of the opportunity of attending can go home filled with more earnestness, more sincerity and greater zeal for the work and the individual Churches and Sunday schools will receive the impetus needed, more inspiration is received through the efforts of our earnest brethren and sisters. Our labors shall not be vain (I Cor. 15:18).

However, we should never be satisfied with our present attainments. The Word teaches us that we must grow or else we decline. In our temporal affairs we try to improve day by day. Why should we not in our spiritual life and work which is so much more necessary? (Mark 8:36).

First, we believe more Sunday School Meetings should be held. Say each Bishop district would have a meeting at two different churches and alternate. This year at S———, next year at M———. By this method many of our young people and friends could enjoy these meetings and by hearing the good talks and the excellent singing, could not fail to create still better interest in Church and Sunday school work. Present conditions may bar many from attending on account of distance. My prayer is that every community may some day enjoy the privilege of having Sunday School Meetings.

Second, in arranging a program and assigning the topics, we believe the brethren selected should be some from the district in which the Meeting is held and some from surrounding districts. There should be more subjects assigned and have shorter talks. Say fifteen minutes for a subject and five minutes for general discussion. More should take part in this feature of the program, it will add greatly to the meeting. The more sticks we pile on a fire the greater and hotter will be the fire. Where no wood is the fire goeth out (Prov. 26:20). Where no inspiration is, the spirit dieth. Old and young should be equally recognized in this noble work.

The last feature of the program, which I think would be very good, should be a general discussion on the question, "What has impressed me most at this Meeting, or in what way was I helped by being here?" To this all earnest workers should respond and have a few words of praise for their Creator for the opportunity of enjoying spiritual blessings.

The social feature of these meetings should not be forgotten. If there are brethren and sisters from a distance in attendance we should have a committee to welcome them. (Have a committee, but every member of the local congregation should consider it his or her duty to welcome all strangers and make them feel at home, and not leave it entirely to this committee.—Ed.)

We can still improve in our singing, for we never get done learning. Oh! what an effect it has when our good old sacred hymns are sung with the spirit and the understanding, in glorious praise. "Sing forth the honour of his name; make his praise glorious" (Psa. 66:2).

May God bless the work that has been done. May God continue to bless and enlighten us with His wisdom, so that the Church and the Sunday school may derive a still greater benefit and blessing and God receive all the honor and praise.

Amos F. Eby,
Mt. Joy, Pa.

More Definite Instruction

I believe this to be a very important question to consider. While we are glad to see and know that there has been progress made along this line of work, yet I believe there is much room for improvement. In our present method of conducting these meetings the subjects and the discussions seem to be nearly on the same lines of thought. Although the subjects may have been changed in the wording, yet the speakers are inclined to drift upon the same line of thought that has been previously presented. This of course may not be done willfully or consciously, but we are nevertheless inclined to do so. While there is no harm in repeating, yet it does not advance the Sunday school work in its various phases as it should. I believe there could be a more definite method of instruction adopted than simply to assign subjects to the various workers in the district represented by the Meeting.

If we could secure some special instructors who would give a series of addresses during the Conference, it might give better satisfaction and more definite teaching would result therefrom, since a certain line of teaching could be followed in a number of addresses. These might be given from the blackboard or chart and the audience be privileged to ask questions during the recitation or immediately following. These addresses should cover the various departments of the school.

It might also be well to have a number of addresses on the Sunday school lessons for the Conference year. The evening services might be conducted in open conference and queries pertaining to the Sunday school work. This would give everyone the privilege of presenting some thoughts if they so desire, so that no one would need to go away from the meeting and quench the Spirit.

It might also add to the interest of the meeting if the program committee would select a few subjects for open discussion and assign them to certain individuals to open the discussions to that no valuable time be lost in waiting for some one to speak. Choice hymns should always be selected to follow the discussions, also in the open conference. Singing adds greatly to all meetings of this nature.

Jacob S. Gerig,
Smithville, O.

Personal Application

The Sunday school is recognized as a great factor in accomplishing a desired end. This is the teaching of the Bible to the children and young people. (To the older people as well.—Ed.) This work has grown and developed until the Sunday school army is numbered by the thousands. Seeing its great mission in the world, people have begun to study it in order to discover better methods for conducting the work. This study has been carried on through the Sunday School Meetings and Conferences.

We would answer our question in the negative; that the Church and the Sunday school are not receiving the aid and impetus from our meeting they ought. Following are a few suggestions for their improvement.—

Discuss the Present and Immediate Needs.—Care should be taken in arranging subjects for discussion. If the Sunday school is to fulfill its mission in the world, there will be questions and problems confronting it that bear vitally upon her future success. These need to be discussed carefully and prayerfully. We need to have our eyes on the field; be watchful for every opportunity for promoting the work, for it is said that, "The children of this world are in their generation wiser than the children of light."

Have Proper Motive in Attending.—This is an important point. Upon this depends largely the success of the Meeting. We should go with a burden for the cause that we might be able to do more and better service that we may be the means of saving souls. A motive short of this will deprive the Church and the Sunday school from receiving a blessing by our being at the Conference. Let us go to give and to receive. This is not a place for feasting on temporal things nor for purely social intercourse, but an assembling for a band of believers, as on the day of Pentecost, interested in the business of our King.

Practice What We Hear.—"We have had a great Conference." "We heard so many good things." "I have received a spiritual uplift." Shall the Church and Sunday school be benefited? Only as we carry the inspiration home with us and allow our spirit-filled lives to touch other lives. Oh for a burning zeal to bring the world to Christ. The success of our meetings and conferences depends upon putting to use the practical things we have heard. Then God will be honored and souls gathered into the Kingdom.

A. C. Good,
Sterling, Ill.

Trained Sunday School Workers

That the Sunday school is a great factor in the promotion of the cause of Christ and the deepening of the spiritual life of the Church is apparent to all. When we realize the usefulness of a certain line of Christian work one question that comes to all those interested is, How can we best promote and increase its usefulness? Those in our own beloved Church who had the Sunday school work at heart felt the need of some means of co-operation in which workers in various fields could be helpful to each other in exchanging thoughts on various subjects and methods and help each other in their difficulties, this led to the organizing of our Sunday School Conferences. These meet the need as far as their influence reach, but experience and observation teaches us that but a small portion of our force of Sunday school workers get in touch with these conferences.

In many localities there are now local Sunday school meetings held which bring the inspiration and encouragement of meetings of this kind within the reach of all. Since we have these meetings whose purpose is the development and improvement of the Sunday school it should be our constant aim to conduct them in such a way that their influence may be broadened continually.

One way in which we could do this is by having one able, active and consecrated Sunday school worker appointed in each conference district who could devote the greater part of his time to the visiting of schools and study the various methods adopted in the different schools and those ways of working which he would find useful in one school he could recommend to other schools through the local Sunday School Meetings and district conferences held.

Each one who is interested in the Sunday school and its influence should earnestly strive to make practical every new impression he receives at these meetings and attend them not only for a blessing but to be a blessing to others as well.

A. L. Buzzard,
Washington, Ill.

Responsibility of Program Committee

The Sunday school is the Church at work in Bible study, in soul winning and in character training for service in the extension of the kingdom, the noblest and most sacred work that God has entrusted to man. The Sunday School Meetings and Conferences should bear the same relation to the Sunday school as John the Baptist did to Christ—a forerunner in preparing the way. The real value of these meetings depend on the program committee seeing to it that every meeting measures up to this standard.

In every Sunday school there are problems that call for solution, dangers ahead that demand careful consideration to avoid collision and there is that which needs to be strengthened through encouragement and inspiration. It seems to me this can be done best if the program committee would consist of every superintendent in the district the meeting is to represent. Let them review the work of the year, note the actual condition and need of each Sunday school, then decide on topics accordingly, select speakers best suited to discuss each subject and plan the whole meeting so that it will receive the same praise that was justly due John the Baptist. Some superintendents told me that they are not consulted or taken into consideration at all by the program committee, even some not so much as to have programs sent to them. Truly, there is room for improvement.

J. S. Musselman,
New Holland, Pa.

Many of your boys and girls are in that period of life when memorizing is easy. Do not neglect to have your class memorize some of the many beautiful verses found in the lessons. Some of them may be used of God in years to come to bring conviction to their hearts, and result in their salvation.

Current Events

Doctors in Conference

The American Medical Association, the most powerful medical organization in the United States, recently held its annual session at St. Louis. Thousands of doctors from all parts of the country have met to discuss matters of interest to their profession. Papers were read by prominent physicians advocating the use of practical methods of curing disease without the administration of drugs. Many physicians claim that many diseases can be cured without drugs, the duty of the physician being to use nature as a cure, simply regulating the manner in which this remedy shall be used. The use of preventive medicine was also emphasized. It is claimed it is equally important to keep the well from getting sick as to enable the sick to regain their health. Gymnastics and massage are especially valuable for the treatment of nervous diseases. It was recommended that all physicians, especially nerve specialists, should have a practical training in mechanotherapy, called osteopathy by some authorities.

It is claimed by not a few that the cure for practically all disease may be found in nature. That drugs are not necessary if we intelligently apply the laws of nature. The use of sufficient fresh air, sunshine, exercise and proper diet are the agencies through which Nature will effect many cures that are now sought to be relieved by means of drugs. Hence the present cry so frequently heard, "Back to Nature."

The association also went on record as opposed to the adulteration of food, the use of benzoate of soda and other food preservatives. It also favors "better doctors and the promotion of cleaner and healthier homes."

For the Benefit of the Bad Boy

The Juvenile Court Association of Pittsburg, composed of prominent and wealthy business and professional men, has decided to purchase a large farm of 856 acres near Pittsburg where homes will be erected for the youthful derelicts who crowd the weekly sessions of the Juvenile Court and for whose care and disposition the association is often at a loss. It is the purpose to teach the boys and girls useful pursuits under favorable environments. The association at present has under its charge more than 600 children who have been reclaimed from vicious parents and guardians or rescued from the street and slums. They are now placed in various philanthropic institutions and with families.

We are beginning to realize more keenly the value of the boy. If we save the boys the future of the nation is safe. Criminal tendencies can often be overcome in the boy if properly handled.

Japanese Labor in California

"Some form of unskilled labor, such as is now represented by the Japanese, is essential for the continuance and development of the specialized agricultural industries of California." This is the broad conclusion of the report of the state labor commissioner. It was prepared after more than a year of field work by a corps of special agents among the farms employing Japanese. "Some farm labor capable of independent subsistence, quick mobilization and entailing no responsibility upon the employer for continuous employment, is necessary to California's field, orchard and vineyard industries if these vast enterprises are to be perpetuated and developed." The average duration of employment on farms is less than two months in the year. The ambition of the Japanese laborer is to attain to the plane of the better class of American workmen and rise beyond mere servility. The Japanese population of California is given as 41,626 on January 1, 1910. Of this number about 65 per cent. are engaged in agricultural pursuits and 15 per cent. in domestic service of one kind or another. Immigration reports show that the tide of Japanese travel is setting toward Japan, and Hindu labor is coming into the state.

A Needed Reform

"From Brussels there is a telegram indicating that King Albert has approved the plans for reform in the Belgian Congo, Africa, which will become effective on July 1. A large territory will be opened to free commerce on that date. The reforms include a reduction in the taxes, which will be collected in money and not paid by labor, the substitution of native for white officials, the restriction of obligatory labor by adults to works for the improvement of their own condition and the suppression of polygamy. The cruelties of the Congo have been among the worst scandals of modern times. The loss of limb and life to the natives by the hand of oppression and greed has made a chapter of human crime sickening to read, and it is a fortunate thing for the native people, as well as for the credit of the race, that these abominations are to end."

Through a discovery made by Prof. Ernest Huebner, a German naturalist, that the migratory birds never cross the seas and oceans except in storm currents, the science of aerial navigation by men is destined to make its greatest step forward, according to an article in the Century Magazine. His recent experiments with the German redbreast show that the bird determines from the wind as felt in the nostrils when to start. These experiments are expected to enable aeronauts to invent instruments with which to read the changing air currents, so as to make long flights.

According to the report of the biological survey, 375,000 canaries were brought into the United States last year. The importation of game birds shows a big increase. Canaries constitute about 80 per cent. of the importations.

Railroads as Farmers

Some of the great Railroad Systems are engaged in various specialized industries to supply some of their own needs more economically. The Associated Press has the following to say of one such:

"The results of a year of experience have been so satisfactory that the Northern Pacific Railway has gone into specialized farming on a large scale and will add to the 11,000 hens which are working for its dining car department, a herd of 300 milch cows and a garden truck farm. At the same time it will build a second bakery to supplement the supplies furnished by the company in Seattle, so that its cars may have fresh supplies both at St. Paul and on the west end. The poultry farm at Kent, Wash., has made good. Fifty-two acres of land are devoted to this purpose and white leghorn hens were selected as the best breed for the company's purposes. The farm supplies 150 dozen eggs a day and guarantees a fresh supply for the cars. The new garden farm will cover 400 acres at Paradise, Mont., which has been purchased and improved, while at the same point an additional 270 acres of rich bottom land will be devoted to dairy purposes, supplying fresh milk and cream."

The union of the four South African colonies—Transval, Cape of Good Hope, Natal and Orange River State, became an accomplished fact on May 31, when the new government of the United States of South Africa was formally proclaimed, with Viscount Gladstone as the first governor general. This marks a new era in the history of South Africa. "It is regarded as a striking example of the essential vigor and soundness of the British political system that within the decade that saw the outbreak of the Boer War, the four provinces of South Africa should, of their free motion, unite to form one state, with a single Parliament, under the general supervision of the imperial government."

Criminal reports of Belgium show that out of 44,205 convictions, in 1908, 12,755, nealy one-fourth, were for drunkenness. The statistics do not give the number of misdemeanors due directly or indirectly to alcohol, but the fact that the majority of them occurred on Saturday, Sunday and Monday, the days in which there is the most drinking, indicates that drink is responsible for many of them. There is also a decided increase in juvenile criminals, indicating an hereditary influence.

Horse racing in New York State received what is believed to be a fatal blow when two bills recently emerged from the Legislature to await the governor's signature, which it is sure to receive. One bill makes the directors of racing associations criminally responsible for any violation of law on their tracks. Another bill forbids oral betting, or bookmaking. All the other states should follow suit and wipe out this form of gambling and all other mediums of gambling as well.

June 1, the British Antarctic expedition set sail from London. December 1911 is the date announced for the arrival at the South Pole. It is said to be one of the best equipped expeditions that has started on a polar expedition. The officers and scientists to the number of twenty-eight and the crew of twenty-seven are all picked men, selected from many hundreds who have volunteered.

That only one person was killed out of 299,762,658 passengers carried by the Pennsylvania Railroad in the past two years is shown by the figures now published by the officials of that road. In that time 370 passengers were injured in train wrecks. In 1909 there were two less passenger collisions and fifteen less freight collisions than in 1908.

Italy was again visited by an earthquake early in the morning of June 7. It was not so severe as the one that destroyed Messina. The city of Calitri, having a population of about 8,000 is in ruins. The extent of the damage is not yet definitely known. The King and Queen immediately went to the stricken district to aid in ministering to the needs of their subjects.

On May 27, Professor Robert Koch, the famous bacteriologist, died from a disease of the heart. Dr. Koch is famous for his discovery of the germs of cholera, tuberculosis and other fatal diseases and by originating the "lymph treatment" now so successfully used in combatting tuberculosis and other germ diseases. He was born in Germany in 1843.

On Sunday, May 30, Glenn Curtiss, the daring American aviator, made a new world's record for an aeroplane. He flew from Albany to New York City, a distance of about 137 miles in 152 minutes actual flying, making one stop enroute. His average speed being 54.8 miles an hour. By making this flight he won a $10,000 prize offered by a New York newspaper.

The French Government recently passed a measure pensioning all French workmen over sixty-five years of age who have not been provided for by previous pension legislation. The pension allows each workman of required age about eighty dollars a year. England also passed a similar pension law about a year ago.

The boundary dispute between Peru and Ecuador, which has been brewing for some time and threatened a war between the two countries has been submitted to arbitration. The United States, Brazil and Argentine are to settle the dispute. Both governments will withdraw their troops from the border lines.

The House of Representatives refused to change the date of the inauguration of the President and Vice President of the United States from March 4 to the last Thursday in April.

Better Off

On a transcontinental train recently two gentlemen—casual travel acquaintances—were smoking together when a third man entered the smoking apartment of the sleeper. One of the smokers—a rather effusive man, it appeared—evidently desiring to give the newcomer a more than hearty welcome, forthwith offered him a cigar. The offer was politely declined with the simple statement that the gentleman did not smoke.

The effusive man was a good deal dashed by the cool reception of his offer. "Well, well, don't smoke, eh?" said he. "My, doesn't he lose a lot?" he went on, turning to his smoking companion for consolation. But he was still more astonished when the latter, in a quiet tone, replied:

"No, I can't say that I think he does. In fact, I consider him better off."

"Better off!" shouted the first speaker. "Why, how can he be? Take it just today—do you think I'd be better off without my cigars today? What would I do with myself if I couldn't smoke? I'd be bored to death. I couldn't put in the time."

"That's just it," replied the quiet man. "You and I are so poorly outfitted for enjoying ourselves that we couldn't get along without our smoke. But our friend here is better off. He has some kind of furnishing in his head that enables him to get along without anything as artificial and unnecessary as a cigar. I stick to it still that he has the best of us. These cigars of ours simply show that we are not up to his level."—Interior.

Asphalt in Mexico

Seepages of pure liquid asphalt are to be seen in a number of localities in the state of Tamaulipas, Mexico. In some places this mineral product oozes from the earth in sufficient quantities to form small lakes. The Mexican ranchmen look upon these ponds and soft spots upon their land as veritable death traps for their live stock. The animals often mire down in the sticky substance and die before they can extricate themselves. Wild water fowl often alight upon the surface of the liquid asphalt and are firmly caught in its fatal grip.

These asphalt deposits are so isolated from railroad transportation facilities that no effort has so far been made to exploit them in a commercial way. They have been visited occasionally by American hunting parties who regarded them more as an interesting phenomenon of nature than as having any possible commercial value worth developing.—Sel.

GOSHEN COLLEGE

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EDUCATIONAL

(Continued from page 594)

or rings or disks may be stamped in as borders. A good piece of work may be fired in a slow oven and the plagues or marbles or balls may subsequently be painted according to fancy." Clay can be obtained at any kindergarten supply house and the mothers who do not have access to it, might possibly let the children occasionally enjoy the old fashioned mud pies. I hardly think Miss Smith would object to it if you are willing to endure the unpleasantness for the sake of the great pleasure it will bring to the child. She does mention the sand table however, and that is usually preferred by the mother. "In a small playroom a large sand box is impossible, but an arrangement may be made by using a zinc trough set in a light box, after the fashion of a window box, for flowers, and fastened to a small table before which a child will sit for an hour at a time, filling and refilling various little shapes, small flower pots, patty pans and the like and turning them out on the board of a high chair."

Every kindergarten has a sand table. It is interesting to notice in how many ways it can be used. Children enjoy planting small twigs for a park or orchard and putting miniature toy ducks and boats upon a place, in the sand which they have moulded for the lake.

The care of pets is also a very useful indoor activity. A dog or cat has been suggested. However, a canary bird and an acquarium with fish, snails or small frogs might be preferable. The aquariums should be provided with rock shelters, some plant life, and fresh water and not be kept in too glaring a light. "Lack of attention to the needs of these humble friends, or unkind treatment of them, should invariably receive its just punishment."

Urbana, Ohio.

(To be continued).

BIBLE STUDY

(Continued from page 588)

upon our minds is this—that God always exceeds the limits of our prayers. He exceeds our asking, He exceeds our thinking. The answers to our prayers will be surprises, not in the answer itself, but in their abundance and excess of our petitions. We may ask largely and God gives still more. We may ask sparingly and the grace of God may yet be abundant. Our praises—the praises of the whole Church—are the expressions of gratitdue to God for the riches of His glorious grace (Vs. 16-21). It is the Church that praises the Lord. Angelic praises may be the interlude but the Church of the redeemed brings to God the greatest glory in the grand chorus of the song to the Lamb of God by whom redemption has been purchased and in all ages in the world and in eternity these praises will ascend to God through Christ from the Church.

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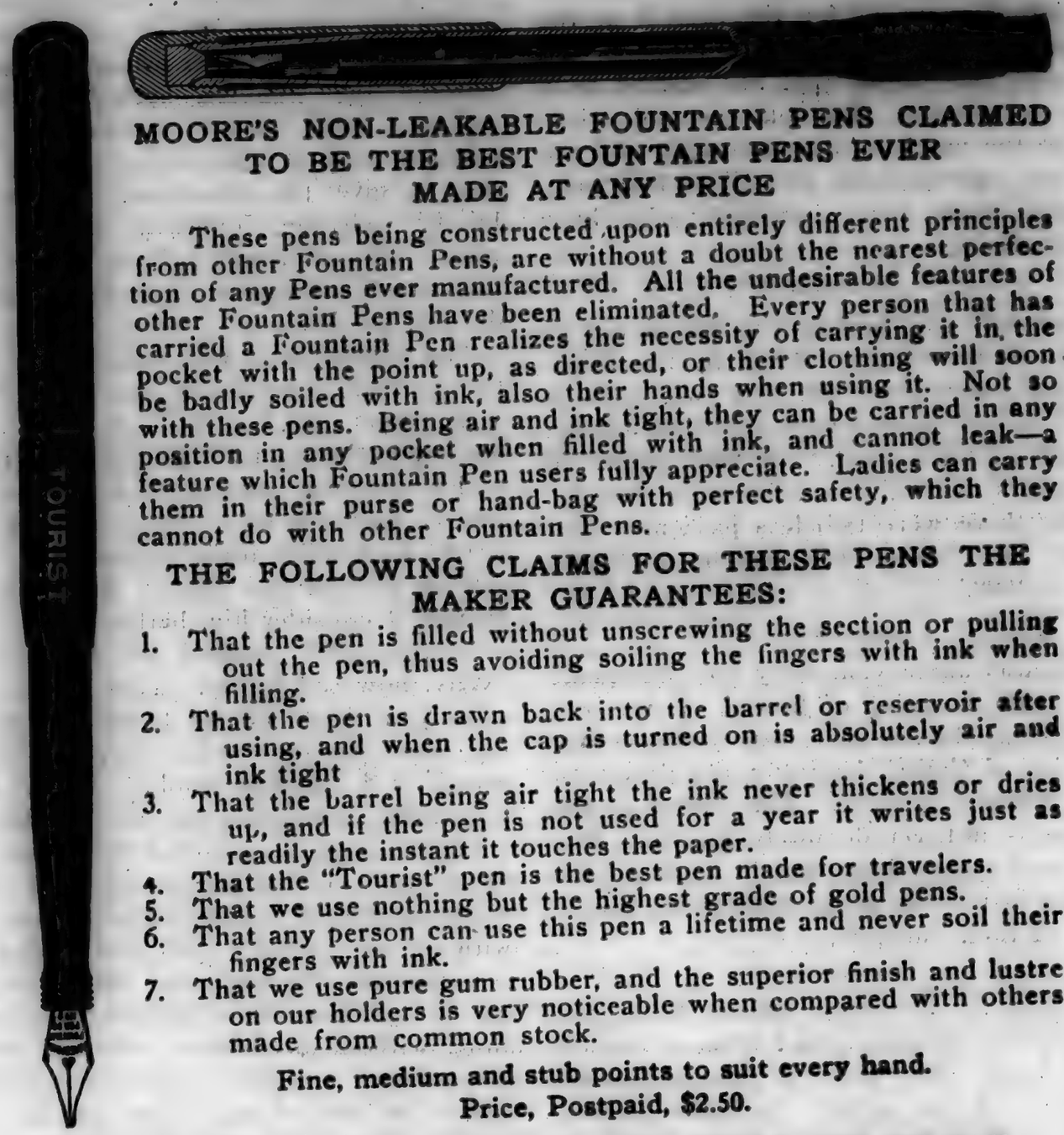

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"I will say that I like your pen better than any other I have used, and I have used both the Parker and the Waterman."

"During the past seventeen years I have had quite an experience with fountain pens and I must say that this is the best pen I ever used and I would not take $10 for it if I could not get another one like it."

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CHRISTIAN MONITOR

AUGUST, 1910

OUR SUPREME BUSINESS

Christ is to be made known to all men everywhere. Most emphatically does the Bible teach that nationality, climate, territory have no place among the foundations of the city of God. The true home land of the church is defined by the words, "In Christ Jesus;" and all who know not Christ, wherever they be, whether within the walls of your city, or the boundary of your State, or beyond those boundaries among neighboring nations, or in the uttermost parts of the earth, these constitute the one outland, the field of missionary enterprise. And in that outland is there a single tribe or sect in the non-Christian world of which you are prepared to say that the incarnation of the Son of God has no meaning for them, His life no message for them, His atoning death no value for them; that they are beyond the embrace of His love, or above His power of blessing, or beneath it? Those who know not Jesus may use such language, but we who know Him cannot.—Rev. George Robson.

SELECT READING

NATURE STUDY

Not to have so much as a bowing acquaintance with the birds that nest in our gardens or under the very eaves of our houses, that haunt our woodpiles, keep our fruit trees free from slugs, waken us with their song and enliven our walks along the roadside and through the woods, seems to be at least a breach of etiquette toward some of our most kindly disposed neighbors.

To the uninitiated or uninterested observer all small, dull-colored birds are "common sparrows." The closer scrutiny of the trained eye quickly differentiates and picks out not only the Song, the Canada and the Fox sparrows, but finds a dozen other familiar friends, where one who "has eyes and sees not" does not even suspect their presence. Ruskin says: "The more I think of it, I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to **see** something." "Hundreds of people can talk," says Neltje Blanchan, "for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion—all in one."

Nature-study fails of its chief end if it does not send us to nature itself. What we want is not only the mere facts, we want, through them. to add to the resources of our lives; and I know of nothing better calculated to do this than the study of nature at first hand. To add to the resources of one's life—think how much that means! To add to those things that make us more at home in the world; that help guard us against ennui and stagnation; that invest the country with new interest and enticement; that make every walk in the fields or woods an excursion into a land of unexhausted treasures; that make the returning seasons fill us with expectation and delight; that make every rod of ground like the page of a book, in which new and strange things may be read; in short, those things that help keep us fresh and sane and young, and make us immune to the strife and fervor of the world.

The main thing is to feel an interest in nature—an interest that leads to a loving, unconscious study of her. Not entirely a scientific interest, but a human interest as well; science upon the one hand and an appreciation of the mystery, the beauty and the bounty of life upon the other. A touch of real knowledge—how humanizing and elevating it is!

To the real nature lover the bird in the bush is worth much more than the bird in the hand, because the nature lover is not after a specimen; he is after a living fact; he is after a new joy in life. It is an important part, but by no means the main part, of what ornithology holds for us to be able to name every bird on sight or call. But to love the bird, to appreciate its place in the landscape and in the season, to relate it to your daily life, to define its character, to know it emotionally in your heart—that is much more.

John Burroughs says:

"Whatever opens up new doors or windows for us in the world about us, whatever widens the field of our interests and sympathies, has some sort of value—moral, intellectual or aesthetic. Nature's book is like any other book; you must open the covers; you must fix your eyes upon the text; you must go into the spirit of it. When you have read one sentence correctly, you are so much the better prepared to read the next one. We have only to look into nature a little more closely and intently to whet our powers of observation. By the use of such books as reliable nature libraries contain we can add vastly to our pleasure in and our knowledge of the world that lies about us."

To all the above, so well and truly said by poet, nature student and lover, I would like to add another plea, directed especially to those souls (if there be any who read this article) to whom only matters having dollars' and cents' value appeal. The best farmer in the world could not succeed without the aid of birds, who help to keep in check the slugs, insects and worms that prey upon the results of the farmer's work. If you have too many hawks, crows, blue jays and English sparrows in your neighborhood, kill them, if you must—although even these seemingly "pesty" birds have their uses—but don't begrudge the useful robin a few pecks at your cherries. Make some use of the gray matter in your head—learn the balance and relation of things in nature—and you won't want to blunderingly disturb that well- designed balance and relation, and, unwittingly, **harm yourself!** Mothers and fathers, inform yourselves, and teach your children. Remember, "not a sparrow falleth but its God does see."—Farm and Home.

A PLEASANT GREETING

Because "Good morning," or "Good afternoon," seems such a perfunctory thing to say as one passes his acquaintance in the street, we are apt to lose sight of the warmth and friendliness which may be conveyed even in this brief greeting.

Not long ago I heard a group of women discussing another one, and trying to analyze a certain charm which no one ever denied her. She was beautiful, but it was not that; she was brilliant, but it was not that; she was good, but there were many others just as good who lacked her winningness.

At last one of the number exclaimed: "Oh, I know! It is her being so interested in everybody. Don't you know the way her eyes light up if she only says 'How do you do?'—it makes you feel like she is so glad just to have happened to get a glimpse of you? How quick she is to speak when she meets one, too!"

That was the secret of it, so the friends all agreed, and it set me to thinking about this thing of speaking to people in passing. It takes no more of time nor of vital force to give a warm greeting and a smile than to pass with a perfunctory nod and curt word; but what a difference it makes to the one so accosted! The duty is so evenly balanced, too, that it would seem that each would wish to be called haughty and snobbish because, perchance, she has failed to be the first to recognize the other. "I've been introduced to her half a dozen times, and she never knows me!"—how often have we heard these words, with their accompanying sigh or sniff, according to the temperament of the complainer! Perhaps the one complained of is thinking the same things of the speaker, and wondering why she is so ignored.

If one will deliberately cultivate the habit of prompt and cordial greeting, it will prove so pleasant and so pleasing in its results that it will never be abandoned again for a stiff standing back upon dignity or supposed social differences. There will occasionally be churlish individuals who will not respond in kind, but even these will thaw under persistent friendliness; and it is this "love expresseth in trifles," this Christian politeness, that smooths out the rough places in life, and gives sweet thoughts to treasure up in the heart instead of grudges to nurse and subtle antagonisms to cherish.—Susis Bouchelle Wight.

REAL TEST OF CHARACTER

You cannot read a man so well during his busy hours as by what he does after supper, or from the closing hour of business to bedtime. You cannot gauge his character so well by the money he spends for necessaries of the living of his family, as by that little overplus of money which is left after the necessary expenses are paid. What does he do with his spare money, that margin left over from business and from living expenses? What he does with that margin will throw a wonderful light upon his character.

The largest part of every active life must be devoted to getting a living, attending to one's affairs, and this is done by most people in a routine sort of way. You cannot tell much about the real man during these hours, because he has a system, his regular daily routine, and he does very much the same thing every day. But the moment he is free, he is quite a different man. Then his real propensities come out. People are not natural until after they are free from restraint.

Watch the boy and the girl when they are free from their regular duties, and see how they spend their evenings, what society they keep, what companionships they form, what they do. This will be a pretty good test of their character.—Success.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. II SCOTTDALE, PA., AUGUST, 1910 No. 8

A TRAGEDY OF THE GARDEN

It was early in May that I first noticed a pair of turtle-doves on our lawn. They seemed wearied, and were quietly resting amidst the boughs of the tall evergreens round about. No doubt they had just completed a continuous flight of one thousand miles or more from the Gulf coast, where they had spent the winter, for these lovely birds are migratory, and I had myself seen them the preceding winter, between New Orleans and Galveston.

At first they were so quiet that their presence was scarcely noticed, but a day or two later they became lively, and visited all parts of the lawn, garden and orchard. The seeming familiarity with the surroundings led me to believe that these were the identical birds which were hatched and reared on the farm the preceding year.

Their quiet ways and the subdued color of their plumage suggested to me the Quakers, and I at once named them William and Hannah Penn, after the worthy founders of Philadelphia. The names certainly fitted their quiet and peaceful ways. They were not molested or disturbed in any way and soon became very tame.

Making a Home

About two weeks after their arrival, I noticed one bright morning that they seemed more alert than usual, visiting every part of the garden and lawn, flying from tree to tree in the orchard. I surmised at once that they were seeking a location for a nest.

William, now shortened to "Billy," led in the quest. He found many places that seemed to be satisfactory, but the little Quakeress was much harder to suit. He seemed to try to point out the advantages of each location, but she scornfully decided that none of them would do at all. After several days spent in this way, they at last agreed upon a location. It was the base of the great willow tree, close by the brook, at the bottom of the garden. It was a sheltered spot and screened from observation.

They at once and heartily joined in the work of nest-building; but such a nest! It was but little more than a rude platform of twigs, straws and dried grass, slightly hollowed and finished with a little soft moss and a few feathers.

A day or two later I noticed an egg, and was amazed at its size. It was nearly round and of a dull grayish-white color. Two days later there was another egg, and at once Hannah began incubation. I do not believe she ever left the nest for a moment. "Billy" brought her food which she took in the manner that young pigeons take their food. I think he brought her water in the same way.

Care for Bird Family

And now I noticed that these birds are purely granivorous, and are not insectivorous. I was unable to discover that they ever ate a single worm, bug, or slug. Their food seemed to consist wholly of weed seeds, the common ragweed furnishing them most of their food. This nut-like seed grows in the axils of the leaves, and remains all winter, and for a long time the following summer. The field which furnished the supply was half

Oh, Where Are Our Darlings?

a mile away, but that did not seem to matter to "Billy," for day by day he cheerfully brought an abundant supply of food for his brooding mate. When not so employed, he usually sat perched upon a branch a few feet from, but slightly above the nest. From this vantage he not only kept a bright outlook for enemies, but spent most of his time in seeming admiration for his mate. He would turn his head this way and that, as if to say so plainly, "Now isn't she just too sweet!" The ancients made no mistake when they used the dove as the emblem of conjugal affection.

During the whole period of incubation, which lasted for two weeks, Billy's affectionate attention never flagged, nor did he ever fail to supply the necessary food, though it became scarcer as the season advanced.

After the two weeks of incubation, I was delighted one morning to see, when I peeped into the nest, two tiny nestlings; but such frights! Lank, skinny bodies, covered only with a few hairs, and what big heads, and tremendous mouths! But to Billy and Hannah they seemed the very pinks of perfection. I guess that is the usual parental weakness.

And now from early morning till dark in the evening both the parent birds were kept very busy foraging for seeds to fill those capacious maws. Those wide-open mouths seem ever clamoring for more and more!

But how they did grow! The nest in a few short days seemed too small to hold both of the birdies, and soon one of the youngsters was crowded out, or clambered out, and by hopping ascended a sloping branch where he was fed and cared for. In a few days his mate joined him, and they rested on the same big bough—a pair of veritable beauties, indeed, as the plumage began to appear. I was expecting soon to see them flying from tree to tree. They had grown plump, and their feathers made them the more attractive, and how happy and proud of them the parent birds did seem!

An Evil Report

But one day, while I was working in the garden, I heard a gunshot. At once I hurried to the spot, fearing that harm had come to my pets. I came just in time to see a boy with a shot-gun in one hand and both the nestlings in the other, as he disappeared through the hedge.

The parent birds were terribly frightened and flew away, but soon returned and sought so anxiously, but in vain for their nestlings. They flew to different parts of the tree, and again and again tried to locate the little ones. They seemed stunned and dazed, and could not understand what had happened.

They did not readily give up the search, but kept it up for a day or more, and then as if hopeless, they silently flew away, and I did not see them again for about two weeks, when one morning I was delighted to find that they had returned, and were again seeking a location for a nest. They would not or did not go near the willow, the scene of the first tragedy. It was too bitter an experience. Evidently they had not forgotten. After a long fruitless search, they finally discovered an old, abandoned robin's nest, bowl-shaped, made of mud and a few straws. It was lo-

cated in a grape trellis in the lower end of the garden—it was indeed an ideal place for a nest.

A few dead leaves and bits of twigs and straws had lodged in the abandoned nest, but these were quickly tossed out, and a few soft blades of grass, and a few downy feathers soon carpeted the bottom, and for the second time they were keeping house again.

Two eggs were again laid, and incubation followed as before. Now Billy had but little time to admire Hannah, as seeds were daily growing more scarce. The old supply was nearly exhausted, and the new crop was not yet matured; but Billy, by working early and late, kept the larder fairly well supplied, and all was going well—they were so happy! The events of their first housekeeping were repeated—the same homely nestlings, the same rapid growth, the same beautiful development, and it really seemed as if the parent birds had forgotten the awful tragedy in their first home, and they seemed so happy and contented. It was indeed a most beautiful picture as well as an interesting study.

A Second Tragedy

Alas, how fleeting is happiness! It was only a few days till again I heard a gun-shot, and hurrying towards the spot, I was just in time to see a man with a gun pick up the bleeding, fluttering body of Billy and disappear through the hedge. He was a "summer boarder" from the city, who was stopping at a neighboring farmhouse. He seemed to know no better, at least he did no better than to spend his time in shooting the dear, innocent birds, really robbing the helpless infants of the parent. Now came hard times for poor Hannah, for search as she would, it was most difficult to find seeds enough for the nestlings and herself. The dear baby birds were always hungry! they were growing so fast. I pitied her, and aided her what I could by placing cracked grains of wheat and corn in the pathway near the nest. The mother bird seemed so grateful for the help, and showed it by her confidence in my good intentions, as my presence did not seem at all to alarm her, even when I went so near to her cherished nest. The young birds seemed to thrive and the mother, widowed as she was, seemed in a fair way to supply with food till they could take care of themselves; but, alas, the best prospects are often destroyed by an enemy.

A Cry for Mother

It was only a few days, while I was from home for a short time, the city boarder came back, and seeing the mother bird in the fields searching for food for her young, he shot her and carried off her body in triumph, as if he had done a deed of the highest satisfaction.

The nestlings waited in vain for the coming of their mother. They were so hungry, and all through the night so chilly. It seemed to me as if I could almost hear them asking, "Why doesn't mother come back; we are so hungry!"

Day by day I tried to feed them, but I could not make a success of it. Soon I saw the inevitable must come; they were getting so thin and weak—they were starving to death, and all to satisfy the well-fed man, the city boarder. The little heads now could no longer be seen begging mother to come quick, and—look to the nest and you may see what it all means—one already dead, and the other might as well be. In two days it was all over; the tragedy had ended, and all to satisfy a big, able-bodied man who could find no other way to feed himself or to amuse himself, I know not which, except to kill the poor, innocent birds. And now the orchard seems strangely still, as if in deep sympathy with the stricken ones, and I watch in vain for the doves, but alas, they are gone forever.—Religious Telescope

Why Does not Mother Come?

THE SPORTSMAN AND THE HUMANE CAUSE

Hunting, the hard work of our savage ancestors, has become the play of some men of the present civilization. It did involve bravery and a certain amount of physical courage for a naked savage to face a bear with no other weapons but a bow and a knife; but today conditions are entirely different.

There is absolutely nothing heroic in hunting with a modern high-power rifle. These guns kill at any distance at which the hunter can see the game and sight the gun. In many instances the game is killed before it is aware that any danger threatened it. In the United States and Canada there are now practicallly no wild animals that will not gladly run from man if they are allowed to do so. In the days of Lewis and Clark the grizzly bears showed little respect for man, but a century in contact with gun-carrying frontiersmen, has taught them better. Probably there is no place in the United States where, as far as danger from wild animals is concerned, a man may not roll up in his blanket and go to sleep in perfect safety.

Too many boys are stirred by stories of hunting and trapping, as something brave and heroic. The fact is that trapping is a hard, cruel, and bloody business, and that hunting big game nowadays is principally a matter ot time and money. The man that has the time and money can travel to almost any place in fair comfort, he can make himself very comfortable in the woods, and paid guides will generally find the game for him. It may be interesting, even fascinating, to the hunter, his trip may invigorate for further strenuous affairs of business in the city, but there is no heroism in it, nothing which a boy should especially strive to emulate. Even in Africa and Asia hunting with a high-power rifle involves little danger and no heroism, with the exception of hunting a few man-eating lions and tigers.

All killing of wild animals where the carcass is not used, but simply left to rot or feed the wolves, must be classed as unnecessary and therefore barbarous butchery.

No small boys should be allowed to go around with an air gun shooting at every small bird they get sight of. If any English sparrows have to be killed it should not be left to the boys. When the boy grows older he should not be turned loose with a 22 rifle, with which he will shoot at everything that flies, walks, or creeps, and endangers his own life and that of other people. A far better way is to buy the boy a camera instead of a gun, and teach him to use his eyes and keep a notebook.

To get a good picture of a moose, a deer, or an eagle is generally much more difficult, takes more endurance, more patience and determination than killing with a gun. I have hunted with a camera for a week at a time, climbing tall, limbless trees, carrying a heavy pack over bad trails, crouching in a canoe all day long, wading beaver ponds and getting up at all hours of the night, and have come home with possibly a dozen first-class pictures. Had I hunted with a gun in the same district it would have been easy to kill a carload of game.

If every boy and man that wants to kill a deer or a squirrel would have to look the innocent creatures in the eyes at close distance before he killed them, there would be very few deer hunters and squirrel hunters.—Prof. Diedrich Lange.

The small town of Werda, in the kingdom of Dahomey, is celebrated for its temple of serpents, a long building in which the priests keep upward of 1,000 serpents of all sizes. These they feed with birds and frogs brought to them as offerings by the natives.

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EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
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S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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SUMMARY:—One phase of our Church activity that is receiving an increasing consideration is the Sunday school work. There is a growing consciousness that we as a Church have perhaps not given this work the attention it deserved. We are awakening to the fact that we need to do some hard and serious thinking and some very definite and united acting if we would bring this work to a higher degree of efficiency. We are realizing that we need more systematic effort based on pedagogic principles. All this and much more is brought out in the Symposium appearing in the Sunday School Department of the preceding issue and concluded in this number. This Symposium voices a sentiment and feeling we believe to be quite general among the Sunday school workers in the Church. We append a brief summary of the points upon which the greatest emphasis was laid:—

1. We need stronger programs. An intelligent discussion of vital problems confronting the Sunday school of today. The program committee needs to exercise judgment in the selection and arrangement of the topics and speakers on the program.

2. We need experienced and trained Sunday school workers, who have made a study of the Sunday school work, to instruct us as to the best methods and plans of work and give us definite instruction and help in the solution of our problems.

3. A better and more efficient organization is needed. The relation between the local and state conferences is not close enough. Our conference organization should be vested with more authority, that is, should have the power to pass resolutions and enforce them, similar to the Church conferences, but subject to them.

4. These conferences should be representative, that is, each school should be represented by delegates, but the attendance not limited to these, especially ought this be true of our state conferences.

5. A General Sunday school conference for the United States and Canada was also suggested as soon as conditions warrant it.

6. It was also advised having a Sunday school Secretary whose duty would be to devote his time to the interest of this work.

It is gratifying to note that the Illinois Sunday School Conference at their last annual meeting appointed a Secretary to oversee their work during the coming year. The result of this action will be watched with interest. We are confident that it will prove of great help to the work.

The way to larger things has been pointed out to us along general lines. It is for us as workers in our individual school and in the local and state conferences to work out the details for a perfected organization so that we may do more definite work. Whatever action is taken it should be toward the unifying and definite shaping of our policy, so that the work may grow, become stronger and more efficient as time goes on, an organization capable of meeting all the conditions and emergencies that may rise in the future.

One of the enemies of evil is evil itself. In its eagerness to oppose the good it furnishes the means of its own defeat. The strongest argument against the saloon is the work of the saloon itself. The present temperance movement is due largely to the brazen effrontery of the saloon to further its own interests.

Another case in point is the recent pugilistic encounter, which, perhaps, did more than any other thing to give a new impetus to the growing protest against pugilism. California, the favored battle ground of the pugilists, has debarred them. In many of the other states they are prohibited, while in others the law is so stringent that only limited bouts with no decisions are permitted. There is a defect in the civilization of a country that will permit a fistic encounter between two men in which through brute force the one may batter his antagonist into unconsciousness. May the time be not far distant when legalized fights will be prohibited among all civilized peoples.

Not only has this prize-fight aroused opposition to prize-fighting, but has also drawn the fire of the enemy to the evils associated with it; viz., gambling and the questionable moving pictures of prize-fights. The moving pictures are the most valuable assets of the prize-fighter. Prevent the display of these demoralizing and degrading pictures and you strike a heavy blow at pugilism. There seems to be an almost universal sentiment against the showing of these pictures. If the public conscience which has been aroused will remain alert and exert itself these pictures can be prohibited, thus protecting the public against their vitiating influence.

Young America is receiving many of its conceptions of life at the moving picture shows. Conceptions that are distorted and base. The seed from which a large crop of crime is being reaped, is sown in these picture shows. The evils resulting therefrom are becoming more numerous, and will continue do to so as long as these agents of evil are allowed to continue in their demoralizing business. The crimes committed as a direct result of this evil are adding fuel to the opposition to them. All those interested in the moral, and especially those interested in the spiritual, welfare of mankind cannot protest to strongly against this growing evil.

CHRISTIAN LIFE

PEN PICTURES FROM THE GOSPEL STORY

III

J. W. SHANK.

Life-Lessons from Galilee.—Mark 4

How pleasant to imagine the picture of that beautiful sea of Galilee as Jesus passed to and fro along its shores! Let us now picture to our minds an early morning, when the air is fresh with the cool breeze from the sea. It is some weeks after the season of spring rains and the barley fields are first giving promise of a good harvest.

Doubtless as Jesus with His disciples came from Capernaum, where His power had been questioned by the opposing Pharisees, He felt a deep sense of responsibility for His mission. He had come to offer a message of hope to the multitudes but many of them had scorned His teachings; many had believed but were unable to remain true in the midst of so much opposition; many had heard the teachings but passed them by without thought, and others had accepted the truth and made it fruitful in their lives. Jesus saw and felt the whole situation as He passed along the seashore and observed near by the fields or growing barley. He saw the hard patches of ground, the stony places., the thorns and the fresh mellow soil where grain had been sown. He thought of the sower who some months before had passed up and down in those fields casting his seed on every kind of soil. He thought of the gleam of hope for a future harvest that urged him to toil so persistently. How natural, then, as the multitudes pressed upon Him, that Jesus should think of Himself as another sower who had sown seeds of love in the hearts of men! Thus it was, we imagine, that the beautiful parable of the sower came to be spoken.

We are all very familiar with the story of this earnest sower and his field of different soils. The lessons it teaches are also known by every Bible student. It is only necessary here that we feel the spirit of its message and understand the conditions which brought it forth. There on the sea shore was the multitude consisting of both seekers and scorners of truth, of both anxious and listless hearers, of both weak and noble characters, all waiting to see what the Master would do. In the little boat at the water's edge was Jesus Himself yearning to lift humanity from its fallen condition, thinking of the many seeds of truth that must fall on listless ears, and realizing the patience and suffering that would be necessary to bring His message to the world.

But still the message is not complete. Other object lessons must come to those needy listeners. He speaks the parables of the tares, of the mustard seed and leaven, and of the hidden treasure and goodly pearls. That He might show the nature of the kingdom, its difficulties, its growth and value. Every parable is made to illustrate a deep truth of religion.

But now the scene changes. The day of teaching in parables is over and the warm summer evening has come casting over the scene a pale glow of twilight. Jesus and His disciples launch out into the sea preparing to sail to the other side, while the multitudes are left wondering on the shore. A cool wind has risen and as they sail away the waves dash threateningly against the boat. But Jesus is weary after the hot day and its toil and lies down for a quiet rest. He has wrought a good work for the multitude and for the world and He sleeps a sleep of peace because His highest duty has been performed. So deep is His slumber that He does not awake when the storm rises to its fury and drives great waves into the boat. As the water begins to fill the boat the disciples waken their Master with that pitiful cry of terror, "Carest thou not that we perish?"

Then follows one of the most beautiful pictures we can imagine. There in the midst of the storm Jesus rises and beholds the situation. On His face are marks of pity for the faithless disciples and yet His countenance betrays an unwavering confidence in the power of God. A look of divinity is on His face, for He seems to breathe a fervent prayer to His Father. With a calm decisive voice He speaks to the elements and immediately the storm departs leaving the boat quietly resting in the midst of the sea. Often before this night these disciples have seen the power of their Master but again they have forgotten. With wondering awe they exclaim: "Who then is this that even the winds and the sea obey him."

Ah reader, is it only the disciples who have forgotten the Master's power? Is it only they who have not understood those parables and teachings? How long shall the sinful world fail to realize fully the deep truths of those living messages? Why must humanity forget the Savior's yearning love, His compassion for the failures of men, His hourly interest in the welfare of His children and His boundless power to help in the hours of need? Let us paint these pictures upon the walls of our hearts and then, when the hours of trial press heavily upon us, we shall not forget but shall know and feel our Master's presence.

Over 6,000,000 Frenchwomen, half of them married, earn their own living.

TRUE IDEALS OF LIFE

GRACE COOPRIDER.

God has placed us in this world and given us life, which we to some extent have the power to control. It is true that He has the power to take it away whenever He so desires but He has given us the privilege of choosing our path in life. We may choose either of two ways: The one leads up to honesty, success and happiness and the other leads down, one step after another, to wretchedness and misery. God has willed that we should choose the first. He has placed us here to help one another and, in fact, to make the world better.

In choosing the better way we are led onward by ideals which we wish to attain and these should be high ideals.

Honesty is an essential of the nobler life we all can and should possess. There is an old proverb which says: "All is fair in love and war," and the business man has added, "and all is fair in trade," but that is a dishonest man's statement and is not true. The desire for wealth makes men dishonest. They want to make money quickly, and so let the little dishonesties pass by until finally even the larger frauds do not bother them. Dishonesty causes people to lose faith and they become hardened, suspecting persons. While honesty builds up faith and character, and leads to a higher and better life. The truth is well put in the following lines.

"It matters not what you do,
Make a nation or a shoe,
He who does an honest thing
In God's pure sight is ranked a king."

It is said that duty is one of the grandest words in the English language. There is no one that has no duty to perform. There are duties which children owe to their parents and parents owe to their children. There are duties which men and women owe to each other, and above all there are duties we owe to God. Wherever we have power entrusted to us, we have duty. Then we must perform this work that has been given to us to the best of our ability and in this way help our fellowmen along in the world. This rounds out our lives and helps to build up character and to attain to our ideals.

Each individuals must build his or her own character. It will be just what we make it. It is our privilege to build up a good, strong character that will speak well for us. We can help to mould the lives of others in the right way by exemplifying a good character ourselves. Every one has an influence, either for good or evil. That influence moves more lives and helps to

form or destroy character more than most persons are aware. Every thought and every deed adds a stone to this structure which we are building every day. Our minds are given us, but we make our character. Our minds have been compared to the white page and our character to the writing we put on it. Now it depends upon us to keep that page neat and clean and to avoid all stains and blots for it will spoil it to have one blot. We should be sure we have a safe foundation on which to build and then put up a beautiful structure that will be of much service.

Love is the chief of all the virtues. The one who possesses true love possesses all the other virtues. Love makes us thoughtful of others, unselfish, kind and pure. We think of the trials and sufferings of others and try to help them overcome all obstacles.

We have an example of what love does, in the life of John Howard. He was at one time thrown into prison and by actual experience he learned how degraded and obnoxious the prisons were at that time. He was liberated and from that time on he gave his life to the work of reforming prisons and procuring freedom for innocent people. He visited prisons in England and gathered all the knowledge he could regarding prison life and then presented this before the House of Commons and as a result certain laws were passed to make the prisons more comfortable and clean and to give the prisoners justice.

After this was accomplished in England he visited other countries and did successful work in foreign nations. His influence is felt in almost every nation today. What prompted him to endure so much for these suffering people? The answer comes back loud and clear—It was Love. There are many other examples that might be given but it is not necessary for we all see the power of love.

But the highest ideal of all is to follow the example given us by the lowly Nazarene. He had a place at the right hand of God where He was exalted, but He chose to come into the world and live as we live, suffer as we suffer and then finally died that His blood might make an atonement for us. Why did He do this? —Because He loved us. He was unselfish, chose to be persecuted that He might save us. He went about doing good and giving hope and comfort wherever He went. Now is our opportunity to take up the work He has left for us and follow His example, making His life our ideal, His motives our motives, His purposes our purposes, His aim our aim, and so direct our work here that we may ultimately be partakers with Him in the glory world beyond.

Hesston, Kans.

If men of our generation will enter into the holy place of prayer, and become henceforth men whose hearts God has touched with the prayer passion, the history of His church will be changed.—Robert E. Speer.

THE POWER THAT SAVES

JOHN STONLEY.

Many people think that God has no power to save. I think it is because they look at those who are in sin and enjoying worldly pleasures, because their lives are not changed they conclude that God cannot save them. Their lives are not changed because they do not look at Him, and in some cases because they try to serve God and still enjoy sinful pleasures.

Electric street cars could not run if there was no power house to supply the current. It requires two wires to form a circuit. If one wire would break or in some way become disconnected it would shut off all the power. There are a good many people who try to secure the power by running only one wire to God and the other to Satan. In no case like this can a circuit with God be formed. No one can expect to be saved unless they are in full connection with God. If a wire should break do not think that it cannot be repaired. Get down on your knees and ask God to forgive you. He is always ready to forgive if we come confessing, repent and ask Him in faith.

Electric lights must depend upon power. It does not matter how much you pray you will not see light unless you work and have faith. There are many people who pray often, but have no faith and then they wonder why their prayers are not answered, and they say that there is no power in God.

The dynamo generates the power that gives the light and runs the street cars. God is the source of our power, and if you will connect all of your wires to Him you will see how His power will save. Prayer and faith are the two wires through which the power is transmitted. Many people pray and sing, but they have no faith, and do not understand why other people receive blessings through prayer and they do not. Prayer without faith doth not avail.

One night while standing on a public square and listening to a sermon, I got into conversation with a foreigner. He said to me: "When my boy gotta no shoe God no come down and give him pair, but me work hard all day to buy shoe." I talked to him a few minutes and before we separated I think he was satisfied and that he believed that it was through the power of God that he was able to work. There are many people who do not recognize the blessings God is showering upon them through their labors.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). It is only through the power of God that one can be patient at all times. Some people are filled with the spirit for a little while, but cannot rule it. They are too easily tempted, they omit prayer a little too much. If every one would read God's Word and take it to heart and not omit prayer so much and have more faith they would receive strength from the Power House which is in heaven to serve the Lord. Do not let your wires get crossed, or broken, or loosened, or out of order in any way and you will see the works of God and His wonderful power and you will rejoice on earth and in heaven.

Youngstown, O.

THE TWO DRINKS

H. T. MILLER.

The most excruciating agony of crucifixion is thirst. The great sufferer said, "I thirst." They offered Him a mixed drink, which He refused; then a refreshing drink, which He accepted. The mixed drink was drugged; it was intended to darken, to stupify, to nullify the pain.

Dr. Samuel Johnson was a great sufferer in his long illness. They offered him a draught. "What is this for? Is it to cure me?" "No, it is to ease your pain." "I decline it. I want to face death with my mind clear, so that I may be in full possession of myself."

So the holy sufferer; He did not want obliteration, but an illuminant. They offered Him a refreshing draught, which He accepted. The common soldiery were at their midday meal; their drink was the common drink of the country. They wanted to share with the sufferer in his pain, a mark of brotherly sympathy which was beautiful. It is called vinegar, but that is improper. It was the pure juice of the grape, cool and refreshing.

In the crisis of life we need our faculties in full play. Religion is not a charm, a ritual, a ceremony; it does not shut the eyes of the mind, but opens them. He must be conscious all along the line, for God is a god of knowledge. We do not conquer death by somnolence, but rather by a new vivacity; we are not soothed by lethargy, but by the sight of a coming joy. It was the joy that was set before Him that enabled Him to endure the cross and despise the shame.

And shall not we have joy also? "Once in the end of the world He appeared to put away sin by the sacrifice of Himself." The mighty transaction is past, never to be repeated. He will come again, but not to die; He will come to display His great power.

The Emperor Charles V. set apart one day in the year to have a funeral. He was put into a coffin and a solemn requiem was sung, monks bearing candles slowly marching to the crypt, and he was buried; then the procession reformed, the Emperor took a bath, and then had a good dinner.

I am glad I was not invited to the show. Hail the day when more brightness shall characterize the glorious Eastertide. Don't ask me to go down the Sorrowful Way, and sing songs in the minor key. Christ is out of the tomb, and will never go back to it. The oak has left the acorn never to return. "Yea, though we have known Christ after the flesh, yet now known we Him no more!" He has come to His joy. He has begun to gather. I see the crown and not the cross. I go to the guest chamber and not to Gethsemane. I am of the day; arm me with joy, nerve me by light, glorify me with smiles. "The glory of tht Lord has risen upon Thee!"

Vineland, Ont.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

XV

J. A. Ressler.

It is peculiar how people with a motive attach blame. The agitator with an ax to grind blames the party in power with every ill that comes his or any one else's way. The insurgent in India blames all the evils from high taxes to deadly famines and earthquakes on the benign British Government. And when the objector views matters from a slightly different angle the blame is attached to the hard working missionary. Even men supposed to be wise in council blamed a certain uprising in China all on the missionaries and advised them to be less aggressive in their work.

The American Mennonite Mission was peculiarly fortunate, or strangely providentially guided, in getting to Dhamtari at just the right time. The delays in getting the land were for a purpose. If we had gotten to the place before the famine began there would have been no end of saying that before these missionaries came there had been no famine for 115 years, but as soon as the new religion came in, also came the famine.

If we had gone a month or two later it is probable that the Government would have had made all its arrangements for the conduct of famine relief work with us left out of the calculations and a great impetus to the work of the Lord in Dhamtari would have been lost.

So, when at one o'clock in the morning on the 22nd of November, 1899, Brother A. D. Wenger and the writer arrived at Dhamtari in the ox-tonga and found a lot of famine relief workers sleeping on the ground about the new tank work it was too late to blame the famine on the missionaries. The famine had already begun. The Government had begun to dig tanks about Dhamtari and had invited all who were in need to come and work at two cents a day for the women and two and a-half cents a day for men and a cent and a-half for children. This wage barely sustained life.

And the needy came in throngs.

C. A. P. Rogers, an Assistant Commissioner, a son of an Irish clergyman, was on the ground to look after the famine relief interests.

Mr. Rogers was lonely, the only white man in the region before we came, and he invited Brother Wenger and myself to share his lonely meals. We went and talked over matters and we got much that was of incalculable value to the young mission.

And it was no mere chance that Captain McNabb, the Deputy Commissioner, the next in Governmental power above Mr. Rogers, came to Dhamtari a few days after we had been there. He was most friendly to the mission. It was he who had written to us declining to help us get land. But he was wise in doing so. If we had gotten our land under the pressure of an official the prejudice against both us and the official would have been a great barrier to the work.

Captain McNabb saw that the little tank opened by the Government could not accommodate nearly all the people who came for relief and he asked us whether we could not give work to a few hundred people for a few days on our new compound. Government would pay the wages and we were only to see that the proper people got the money. It was not thought best under any circumstances to give relief gratuitously to those who could work.

And so it was that we were permitted to have a share in the relief of thousands of sufferers. And when the famine was nearly over this same Deputy Commissioner came and took dinner with me. And he told me that the mission had made more progress in that one short year than we could have hoped to make in ten ordinary years. True in many respects. Rushed into the work an expansion of a mission ten years old with the experience of only a few short months. Many were the blunders we made in consequence of our inexperience.

But God led.

Gainsayers may be free to talk; press and speech are free; but the memory of those early days when we did not choose but when God chose for us our daily task and daily path is enough to clear all clouds away, for God led!

Smithville, Ohio.

A HEATHEN WEDDING

Sarah Lapp.

March and April are the months for weddings. This spring there were several in our village. A heathen wedding does seem very ridiculous to us who were raised in a Christian country. Different castes have similar customs at their weddings. I will give a brief description of a Gond caste wedding.

The wedding lasts about five days. During the evening of the first day the parents of the bride give a few spoonsful of oil to each of the friends present, especially to the women and children. Later in the evening the invited guests sit about in the courtyard when the bride comes led by a sister or other relative, usually accompanied by the beating of drums, and bows at the feet of each guest. They then all partake of refreshments, the men first and then the women, after which they go to their homes except those coming from a distance, who stay with the host.

The next day there is not much going on except getting more things ready. In the evening all the friends and some of the other castes go to the village worshiping place and there the mothers-in-law present to each other a new sarrie (a cloth which the women wear in this land which takes the place of a dress), the drummers and singers going along doing their best to make a noise. Generally there is also a man who acts the clown to amuse the people. After the presentation of the sarries, which takes about half an hour, they return to their homes for the remainder of the night.

The next evening they all gather in the courtyard of the groom's home (the weddings are always held at the groom's home) which is shaded with green branches for an awning. In the center of the yard is planted a pole and against it is placed an idol made of wood, an earthen pot is placed along side of the idol and on the lid of the pot is oil in which are lighted wicks. While the bride and groom, whose ages are about ten and twelve, are inside getting ready, a man from among the guests takes some flour and makes a design around the pole. When this is done the village priest of this particular caste comes forward with the groom and they walk around the pole several times, walking as slowly as they can, not lifting their feet from the ground, but dragging them as they walk. A cousin of the groom follows carrying on her head the lid of a basket in which is ground haldi (tumeric) mixed into a paste. After walking around several times the priest seats the groom on the ground takes some of the paste and spreads it on the idol and on the groom's face, arms and limbs. Others of the company follow and put on an application of the same paste. The groom is then led inside and the bride brought out and she goes through the same performance. Alternately this is kept up the greater part of the night, with a continual beating of the drums. After having tumeric put on a number of times they do not look very clean, their clothes and body being very yellow.

In the morning of the fourth day they are taken through the same performance several times. The groom is then placed on a large basket lid and carried around the pole several times by a few men and women. At the same time a man stands near with a pot of water containing about four gallons, and as they pass him he pours some of the water on all of them, this is repeated several times. The boy is taken inside and the girl brought out and taken through the

same performance. They then have dry clothes put on and left to rest several hours.

At about 1 P. M. they again come together, the couple wearing new clothes and having something tied on their heads with tassels hanging down over their faces. They are taken to the village square followed by the crowds. Some rice, whisky and spices are brought along. The two who carried them to the square jump about in a circle with them sitting on their hips, the bride and groom throwing rice at each other, the rice being secured from two women who stand close by with rice on some lids. This is kept up for a few minutes after which they are set on the ground. The priest measures the distance between the two as they stand facing each other, and when he has measured the proper distance, which is about six feet, he takes flour and makes two lines on the ground between them and sprinkles it with whisky. He then pours whisky into the mouths of the bride and groom after which they run toward each other blowing the whisky into each other's face. The bride and groom each bring a finger ring with them. First the groom tries to force open the hand of the bride and finally succeeds, he then places the ring on her finger. The bride then goes through the same performance. The priest then takes one corner of each of their garments and places some spice in and ties the corners in a knot, after which they are carried home tied together.

When they reach home they stand in the courtyard under the awning, the groom behind the bride. He places his arms on either side of her and both extend their open hand. A man with strong hands stands back of them to support their arms. On their hands is placed some rice and on top a tiny lamp with a lighted wick. Then a number of women walk around them carrying a small earthen pot. They stop in front of them, hold their hands over the lighted lamp and then place their hands on the couple's foreheads. This is kept up for more than an hour, many many going through this performance. The couple is then seated on bunches of dry grass placed on the ground outside of the door. Some rice mixed with tumeric is brought and most of the friends present take a little of the rice and press it on either of their foreheads and kiss them in the oriental style, and the groom and the bride return the compliment.

At this ceremony the friends throw some coins into a basket, and new clothes are presented to some of the guests and some are given in return to the parents. After this ceremony the (happy) couple are marched around the pole several times then led inside and another change of clothes given them, but the two garments are allowed to remain tied until the next day when the knot is untied. In the forenoon of that day the men sit together in one room having a social time smoking and drinking, one of their number usually telling amusing stories and singing songs. During this time there are a few young men, the groom being one of them, who take oil and rub it on the limbs and arms of the men, in the mean time the women are served the same way by several young women or girls.

In the afternoon the couple accompanied by several others go to the Village Tank to take their religious bath. This is the last act in this wedding ceremony and all are very tired having been up so many nights.

When meeting with these people ordinarily we see but very little difference between their lives and the more civilized people, but on wedding days and holiday occasions when they go through such childish performances, one's heart goes out toward them in pity, and you will say, Poor people, when will they learn of the better way and accept Christ? Dear readers, keep on praying for them that the light may be sent to these millions who are still sitting in darkness and in the shadow of death, and ask the Lord what else can *I* do to help.

Dhamtari, India.

GLEANINGS

((The following thoughts were presented at the missionary meetings held on Missionary Day, May 29, at Goshen, Ind. The thoughts are given by returned missionaries, prospective missionaries and by the brethren, Hartzler and Shoemaker, who are at present enroute for India to investigate the work there. These reports came too late for the July issue, but we considered the thoughts worthy of publication. —Ed.)

The Field as I Know It

L. Ellen Schertz.

It would be a long story. One hardly knows where to bègin or where to leave off. What to say or what to leave out.

India, the field. A strange medley of pleasure and of pain; beauty and corruption; a land where life abounds and death reigns. How sad and yet how joyous. The land of regrets. It becomes that when you come to leave it. One scarcely realizes how much India has become a part of you till you come to leave it. Then, when you feel that you want to go home to see your friends, your own people, your own country, then it is that the place draws so hard. It would be ten times easier to stay there than to come away. India, somehow, seems so much farther away from America than America does from India.

The longer you live there the harder it is to leave. Yet India seems different after a few years than at first. I remember a certain beautiful lane, with tall trees shading the path on both sides. It seemed as though it belonged to America. After a while we started a Sunday school at the end of this lane. There was the widow, who, despised, hated and abused, had long since ceased to even try to live a pure life. There were the women shut up in their houses, never even a glimpse of the outside world. There was the old Brahman priest who used to try to disturb our Sunday school. I went down there sometimes and learned a little of the life they lived, got a little of the inside track of sin, and superstition, and witchcraft. And oh the sin and suffering and misery and awfulness of it all. There Satan sometimes seems to assume human form. There he holds sway and seems undisturbed by all that can be done against him. He is wise. And he knows when to begin. He tries to ease the conscience of the Church at home by saying there are heathen at our doors. Why go so far away? He tries to make the missionary a failure.

When the climate is against them, when they are worn out in mind and body, when the work is pressing and strength fails then it is that the missionary needs your prayers. Do not think you can cease praying for them as soon as they have reported that they are safely landed there.

It is a joyous task to labor there. We are glad that we are privileged to be there, to live in the land, to tell the glad story. When we contrast the death of one who has learned to trust in Jesus Christ, *our* Lord, with that of one who has never heard of Him. Oh, what a difference. How sad! Think of the souls that are dying there. How can you be so calm, so quiet? Will you refrain still longer from giving that which alone makes life worth living for you?

Think of the land that is untouched by Christianity, by the knowledge of God, the land of idols, of stone gods. Yet our God is there, "Jesus Christ, the same yesterday, and today, and forever," is there to sustain His people and to draw others to Him there.

How glad those are that learn to trust Him. Of course, they think that America is running over with Christians and missionaries and they wonder why they don't come, why the message is so slowly being spread over the earth.

It takes us a long time to learn the strange customs, and strange language. It it a long time before you can do real work.

You think of us and pity us that we give up home and friends and country and prospects. Giving up all hope of ever having anything we can call our own. But that is not the hardest part of a missionary's life. Leaving home and friends, learning a strange language, strange customs, adapting one's self to a strange climate is possible, but to be scoffed at, despised, disturbed, when you are trying to tell them of the one and only thing that can give them the peace they long for. When they tell you they don't want you in their village, when they will not listen to your message, when they tell you that they are satisfied with the religion of their fathers, that your religion is good enough for you, but it will not do for the Orient; those are the hard things. Then it is when one can realize, in a measure, what it cost Jesus to come into this dark, sinful world to redeem it.

It is not true that the Indians are standing with outstretched hands to receive you and as soon as you have told the story they are willing to accept, *but it is true* that they are dying and *India needs you,* whether they want you or not. They need *your* help.

As I Expect to Find It

MINA ESCH.

I expect to find the field large. It seems to me that it never appeared quite so large as it did this morning when we were told of its largeness. I never had thought that it was so large. While I expect to find it large I also expect to find it full of work. Some perhaps go out with the idea that the life is easy. It is a field of labor. I expect to find it welcome. The welcome of those who are there. It seems to me that in this land we are highly privileged, especialiy in receiving the Gospel. One thing that encourages me is that I know there are many there who are only waiting to accept the message. Then there is another side to it. I find it one of sacrifice. Talk of the sacrifice, I believe that none of us can realize until we get there. I expect to find the enemy of souls just as active there as here. I don't expect Satan to leave me alone. Expect to have discouragements there, trials to meet, to find Satan fighting against the work that has been started in India, against the work of those who have been laboring.

Power of Medical Missions

C. D. ESCH.

About eight years ago this fall when Bro. and Sister Detweiler left for India I first became interested in foreign missionary work. I remember when I had the privilege of hearing them speak the burden of the heathen came upon me so strongly that evening that I was unable to shake it off to this day. That fall I went to Elkhart Institute, studied under the instruction of Bro. Bender and also took a course under Sister Lina Ressler. I remember of hearing her speak of the power of medical missionary work, how the medical missionary was able to reach people others were unable to touch. The question came, Why can't I take up that work? The appeal came so strongly that I have felt the conviction ever since.

Medical missionary work was commanded by Christ when He sent out the twelve disciples (Luke 9:2). Wherever they carried the Gospel they carried the healing power also. There is no other agency so effective in tearing down the heathen barriers as the medical missionary. The man that is sick, has perhaps been treated by the heathen doctor, has been to the temple without receiving any relief; he comes to the Christian doctor and finds a remedy for his ills, which opens the way for the sowing of the Gospel seed. It often opens the way for the entrance of the Gospel into homes and villages. It destroys superstition. I heard a medical missionary relate the story of a young child which had a severe pain in one of its limbs caused by a fall. The parents believed that broken limbs and other sicknesses are caused by an evil spirit. They took the child to the hospital, the missionary removed a piece of bone, and the child soon was well. The parents of the child saw what the missionary had done and realized the error in their belief, lost faith in their religion and were consequently made more susceptible to the Gospel.

Nearly all missionary hospitals have a two week's course of teaching in which they try to give the inmates the doctrines of the Bible. They are willing to listen to some of the teachings, and many have gotten interested in the Gospel while at the hospital.

Life's work is before many of you. You have heard the addresses that were given here this morning. What do you think about it? We need more men. We have more sisters on field than men. Men are lacking in the field. The great cry is for more men. It is three years since any men have arrived at our station in India. Is there any other field in which you can do the world as much good as in the medical missionary field? If you have the work at heart it is the easiest work. Missionaries are the best satisfied people. Are there not some young men at this place who will take up this line of work? Find out where your life will count the most. With this view of the field and the situation of your life before you what are you going to do?

DR. PAGE:—

While I was sitting here and listening to the talks, a wonderful panorama presented itself to me. Years ago, back in the upper room at Ada, later at Chicago, and finally standing on the eve of sailing for India. When I look back and see the vast multitudes dying by the hundreds and thousands all these pictures pass through my mind.

There is one point that I wish to make. The work is so great there that you will have to take great care or you will have to take your steps home. It is almost impossible to refuse to help some one who is helpless. All this wonderful panorama came step by step, one by one, as we came in touch with the people of India, the vast numbers that are lost, without Christ. They do not mean much to us, but we must remember that as the servants of Christ, we are individually responsible for their souls; individually responsible before God for the salvation of the heathen. What are we doing? What is our attitude?

J. S. SHOEMAKER:—

The missionaries in India have been making a plea to send some one to India to visit them and look into the work. The Board took the matter up last year at the annual meeting. It was decided to visit the missionaries in India and other missionaries and mission stations along the line.

One thing certain that if God will bring us back safely we shall have the privilege to tell what we have seen and heard. Next Saturday afternoon at three o'clock, we sail from N. Y. We expect to attend the World's Missionary Conference at Edinburg. I want to say I realize what it means to say good-bye to loved ones, and friends to be absent for a long time. One week ago yesterday I said good-bye to my family with the expectation to be gone a year, with the confidence that the Lord will lead and take care of them. While we are made sad to say good-bye we rejoice to say that it shall be a glad meeting if permitted to return. Trust we may be permitted to bring a glad message to the churches when we return. I am confident that all of you will remember us in your prayers. I believe you are filled with the missionary spirit. I wish to quote from Paul, "Stand fast in the faith, quit you like men, be strong." May you stand fast in the faith.

We are looking forward with great expectations. We are expecting to send forth, not one, two or three, but hundreds of missionaries through the Mennonite Board of Missions and Charities. God can use only those who stand firm in the faith. We trust that the young people of this place and Hesston, will be thoroughly established in the doctrine. Again I say, stand fast in the faith, quit you like men. If you would be prepared for God's service you should feed on God's Word, and always abound in the work of the Lord, for your labor shall not be in vain in the Lord. God wants no idlers, He expects you to turn things up. Some are waiting for a definite call. They say, "If I only had a definite call that I was to work for the Lord." There are definite calls in His Word. "Go ye into all the world and preach the gospel to every creature." It is your business to go. All have a work to do. Be ready to be used by the Lord. Blessed be His name we know our labor shall not be in vain. Remember God expects proportionately as much of the individual to whom He has given the one talent as the one who has five. I beg that all of you remember Bro. Hartzler and myself that we may be kept in the secret of His presence. I trust He may be pleased to bring us back safely. It may be that some of you that are here this evening may be called away ere we return, but praise the Lord we shall meet in glory with those who are His children. May God's blessing rest upon you is our sincere prayer. Pray for us.

J. S. HARTZLER:—

The time has come when we are to say good-bye, and I will take this time to say it, because the meeting on Wednesday evening will be of a different nature from this one. The term farewell is only another way of saying, that we wish that you may all fare well, and that you may have a successful voyage through life. That does not mean in this life only, but also in the life to come. To those who are in business I would say, may you have a successful voyage, or may you fare well. May it not have the influence over you that it has upon many, to make you avaricious and selfish. But may you fare well in order that you may help others to fare well. To the students, may you have a successful voyage on the sea of life in your seeking for knowledge. But if you are studying simply for knowledge you are little better off than the man who gets money for money's sake. Some of you may not be students, not be business men, neither farmers; but certainly there is not one soul here that should not be devotional. May God bless you in your devotion in the sea of life. In all of these may you so live that, when the day of life is past, it may not be a crisis; but an extension of life into the great and beautiful Beyond. To accomplish this a number of things are necessary, but I will only speak of two. They are faith and love.

By faith I mean more than mere assent. It is also more than an opinion. It is an un-

ending, eternal principle. When we speak of faith we do not mean that we must comprehend all. In fact we may not comprehend all providence, but it is always safe to trust the God of providence. Faith is not understanding, but trusting. Faith that can trust beyond understanding, yea faith that may even seem to contradict my understanding, is the faith that many of us need to have more throughly developed. Parallel with this comes that other trait of which I wish to speak—love.

Love is not simply an emotion. Love is a principle. True love obeys regardless of what may come. Job presented the true idea when he said, "Though he slay me, yet will I serve him." Love is an undying principle. Love prompts to obedience regardless what the conditions of the emotions may be. Imagine a soldier who would be willing to obey when his emotions directed him to do so and perchance his emotions would refuse to be obedient. You can readily realize, no difference how good a general might be, he could not expect to win with that kind of an army. "If ye love me keep my commandments. He that loveth me not keepeth not my words." Let us obey at all times and not only when we feel like it. May you be strong men and women for God.

One year makes a great difference on some people's lives, and I am very willing that on the life of every individual here, that difference may be for the better . But it will not be for the better unless these two principles of which I have just spoken become stronger. My prayer is that in each one of us there may be a real desire that these principles be strengthened more and more, so that we can become real instruments for God to build up these principles in other men's lives.

As a farewell, I cannot find more appropriate words than those found in Acts 20:32. Notice: "Now I commend you to God, and to the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified." Notice that he commends to the very highest that exists, that is, to God. Notice also the effect of this Word that is able to build you up. As one who has taught many of you in the class-room, one who has lived among and borne you up to the throne of grace in prayer; I have come to that time when I can do nothing, or little more, than that which the Apostle here suggests. I commend you to God. I know He is able to lead you. I also commend you to the Word of His grace which is able to build you up and to make you strong in His service. You will need that grace and the effect of that word in your life when the trying hour comes, *and it will come*.

There was a time in my life when I was afraid that I was not a Christian, because it seemed that God had not given me any trials. But they are here now. I leave with a heart full of anxiety when I think of the responsibilities that have been upon me as a teacher and think of those to whom I have tried to present the way of life everlasting, that I shall go away and leave them for a year, seems to be quite a trial. And last but not least, to think of the condition of my wife, and think of leaving her for a year, is one of the really hard things that comes to me at the present time. But again I commend all these to God because I know that He is able to keep them all, and I believe that all of them will look into the word of His grace sufficiently that it will help them in building up their spiritual lives.

In thinking of all these, there was a time when it was a great question to me whether I should go on this trip or not. I had resolved long ago that I would try to be obedient to the vow which I had made. I feel tonight that it is the Lord's will that I go on this trip. I feel that I need your earnest prayers and in behalf of my wife. I feel too that I am safe to ask this petition because I feel confident that this people, and especially the membership of this body, are constantly lifting me to the throne of His grace when I am out in the Master's service. I believe that I am safe to say that I have never gone out from this place to do evangelistic work that I did not feel the force of the prayers of this people while in the field. And I am confident that you will not forsake me now.

Again let me say, "I commend you to God, and to the word of his grace, which is able to build you up, anl give you an inheritance among them that are sanctified."

QUOTATIONS FROM THE WORLD'S MISSIONARY CONFERENCE, EDINBURGH, SCOTLAND

"Nobody dreams of a unity whereby the Church would be emasculated. What men dream of is unity whereby the great common Catholic Church would be enriched by the denominational rites of each of its component parts. The body of Christ has many members; but I cannot think of a body with its members severed one from another."

"No one religious body could alone do the work of carrying the Gospel to the entire world, but it could be done by all denominations in combination, and there was no religious body but wanted to see it done and was ready to help in co-operation with others."

"If there was not a Christian beyond the walls of that hall, they could go out and win the world for Christ, if they believed in God as did the early Church. Was not the deepest need of the day, to win back the unshaken conviction in the efficacy of prayer? They had toiled, organized, advertised, and amassed statistics, but had they prayed as they might have prayed? Had not the inadequate results been up to the measure of their prayers? Was not the first demand made upon them by the missionary opportunity, a demand for power won by believing prayer? The second demand was for life, for leadership in the conduct of the work, for men to go to the front. There was also a demand for sacrifice as the means of the participation of every member in the work. They had to reach the great dormant power of the laity. The fourth demand was for unity as a condition of success. If they were united on the foreign field, why could they not also unite at home? If they had united at that Conference, why could they not unite thereafter at least in work?"

"Professor Denney said the work of missions had attained to such dimensions that it was impossible for intelligent people not to have some kind of interest in it, but the closer one came to it, in many cases, the more one felt that the interest was not of any particular value to those engaged in the work. It was a disinterested interest. Very little of it was the conscious interest of people who felt that the work was their work; and still less, was the enthusiastic interest of those who felt the work laid upon their hearts through the consciousness of what they themselves owed to Christ."

"The truth was that for large numbers of people at home the Church existed as an institution, but to a large extent it had ceased to exist as something that offered them an effective career. Men were not coming forward as ministers and missionaries, because they were not coming forward into membership of the Christian Church at all. It was no use calling for reinforcements at the front, when recruiting had stopped at home to a large extent, in the meantime, that was the situation with which they were confronted."

"The united Church was not to be attained by human efforts. The Church could only be one in this, that all its members represented the same attitude to the soul of Christ. He believed that the only element in which the united Church would ever be realized was the pure, unmingled element of loyalty to the Lord Jesus Christ. The basis of unity was not to be found in any number of theological propositions or in any kind of ecclesiastical constitution. Unity would be found nowhere but in the common loyalty of sinful men who called Jesus, Savior and Lord. One of the advantages of seeing what was the principle of unity was that it delivered the Gospel once for all from any kind of intellectual difficulties. If they found that in their presentation of the Gospel intellectual difficulties were created, they ought to draw the conclusion that they were presenting the Gospel in a wrong way. The one fundamental and essential thing in the Christian religion is that it had no theological, no intellectual embarrassments about it—the question is whether or not a man would be loyal to Christ. The second advantage was that they got rid of a great part of the temptation or tendency to professionalism in religious work."

"The aim of medical missionary work was the revelation of God to man. Medical missionary work was no mere auxilary. It was not merely a thing that they could take up and lay down just as it suited. It was an essential, co-ordinate, intregal part in the work of the Church. No medical missionary should be without a well-equipped hospital. That was where the real work of the medical missions was done. The question was—How was this work to be continued, extended and intensified throughout the whole of China?

The medical missionary felt that this work could never be accomplished by Europeans or Americans. It must be done by the people themselves. Had they faced this problem twenty years ago they would not have had the same difficulties to face today."

"We meet, as has been well said, for the most serious attempt which the Church has yet made to look steadily at the whole fact of the non-Christian world, and to understand its meaning and its challenge. We look at it from standpoints not by any means the same, geographical, racial, or denominational. No one of us bates a jot of the distinctive convictions which he deliberately holds. Therein lies in part the value of the several contributions which will be made to our debates. But we are absolutely one in our allegiance to our living Lord. To Him we bring it all. When the disciples returned from their first missionary work they told the Master both what they had done and what they had taught. They must also have told one another. And the outcome we know."

"Whatever the facts of other days, there can be no manner of doubt about the facts of our own. The opportunity is almost limitless. It is urgent and even clamorous. It is perhaps temporary and passing. And it is ours. And for its use "ye shall receive power."

"The unchristian lives of the representatives of Christian lands, and perhaps, above all —if you doubt it, read the gathered testimony from a hundred mission fields—the apathy and lukewarmness of the home Church, that is to say of religious, God-fearing, Christian people, in the face of all these possibilities and perils. There, at least, we have a clear cut task, an open path to tread. If the work is to be done, we must make men know and feel; yes, and make them live as men who know and feel, not in abstract theory, but in living, burning fact, that there is none other Name under heaven, given to men in whom and through whom we, or any other folk, can receive health and salvation, but only the name of our Lord Jesus Christ. It is this sense, strong and eager and aglow, of what we owe to God in Christ which can alone quicken the pulse and nerve the arm for the battle which is not ours, it is the Lord's. But, brothers and sisters, that means effort, that means the sort of sacrifice which Christ looks for and demands when He bids men count the cost of discipleship, and that means a courage that ten thousands of our shy, reticent people wholly lack."

"Should the Church seek to enter at once the practically unoccupied fields, or first enlarge its activities in fields where it is already at work?

"In establishing the Church on the mission field, what should be the relative emphasis on the conversion of individuals, and on the bringing of communities under Christian influences?

Should the missionary devote chief attention to raising up and helping to develop a native evangelistic agency. or to doing direct evangelistic work himself?

"Is it advisable to have a large native agency for evangelistic work among non-Christians dependent upon foreign support?"

"The desirability of arrangements for promoting co-operation in connection with the work of making Christ known to the non-Christian world.

"Bishop Robinson, India, said that one of the most urgent things that India needed at this time was a powerful apologetic to show to the higher castes the superiority of Christianity as a spiritual force. He thought God was furnishing the people of India on a large scale in connection with the mass movements which were taking place in all parts of the country. These movements were directing great masses of the people to something better and higher than they had ever known—towards Christianity, which appeared to them as something different from anything in their past. The leaders of these movements were responsible people, with great societies supporting them, and he was prepared to say after contact with these movements for several years that by them God was going to accomplish a wonderful transformation among millions of lowly and despised people in India who had been oppressed by the devil and by men for centuries."

"Robert E. Speer, New York City said there were two things both of which must be done, and the doing of each of which conditioned the doing of the other. It was desirable to state these double duties without the appearance of any conflict between them. They had to reach the world. Society was something more than the individual, and the kingdom of God than the subjects of that kingdom. Their business was to regenerate the organized life of man as truly as his individual character. At the same time Mr. Speer argued that they could not build a world better than the goodness of the men who composed it, and he pressed the old evangelical view that whatever else religion might be, it was an affair of the soul and God."

"A striking fact in the conference is the great place given to prayer. Today at 12:30 all speaking ceased, and half an hour was given to devotion."

"The aim of the Western mission work is to make itself unnecessary."

"Many friends of missions said that in every country the best evangelists were the men and women of those countries. To an extent they were undoubtedly right, but they were wrong upon that they founded another argument that having planted their Christian Church, and having their evangelists, their task was largely accomplished, and there was not the same need for multiplying missionaries or the agencies for work. He ventured to say that where the Christian Church had been founded they had a fresh responsibility and enormously larger tasks laid upon them. In the interests of the young Churches on the mission field they needed to send more missioaries from home, and men with more specific qualification. The training of young workers ought to take two recognized lines—the general training, such as preachers, evangelists, Bible women, colporteurs, and others whose chief duty was to be witnesses to the elements of Christian truths; and the special even specialized training of pastors, medical assistants in mission hospitals, and teachers in missionary schools and colleges. These two lines of training were different, and the difference ought to be more frankly recognized and more fully observed. This training of workers was one of the greatest subjects to be grappled with by all missionary bodies."

"There are a group of questions that arose out of the mediaeval miracles and exorcisms which were practiced. Some of these miracles they might not expect or wish to see repeated—such as the competitive miracles in which the missionary contended with the heathen sorcerer in showing power over fire or rain—but were they right in other respects in having so little expectation of super-natural help? Ought not the sick to be healed, and are there not demoniacs now from whom the man of God should cast out the devil? To this question he answered 'Yes.'"

MESSAGES FROM AFRICA

Wushishi, West Africa, May 26, 1910.

Dear Editor and Readers of the Christian Monitor:—I feel it my duty to write a few lines about the Lord's work in Northern Nigeria. This is a British protectorate since 1900 and many improvements have been made since then. In a year or two we will be able to travel 700 or 800 miles into the interior by railroad. Yet with all these improvements there are very few missionaries at work among the 8,000,000 inhabitants of this protectorate. Counting all the European missionaries of the four different societies that are at work here, they are not more than fifty in number.

The greater part of the population is already Mohammedan and the Pagan tribes are in grave danger of becoming such in the near future if the missionary activity is not increased soon. Once the natives become Mohammedans they are exceedingly hard to win for Christ. Our society has had a station among Mohammedans for eight years and yet we do not have a single living convert from among them, while at one of our stations among the Pagans we have gained thirteen converts within a few years.

Dr. A. P. Stirret, of our mission, recently made a six weeks' tour in an easterly direction from Wushishi, and came across twelve pagan tribes that are entirely untouched either by Christianity or Mohammedanism, and they all seemed to be quite friendly toward him although some of them were cannibals. It is said of them that they still eat their own dead, but no longer kill human beings for food. The most of these tribes still dress like Adam and Eve did before God gave them skins for clothing. Two of these tribes have been opened to us for missionary operations by the British government as they think it is safe for us to live among them. The rest are not yet fully under government control, but no doubt soon will be. The Lord willing, I expect to take up work in one of these tribes within a few weeks, and we are earnestly praying for workers for the other tribe that is open to us.

Then there are many other sections of this

country where the natives are desirous to be taught the way of salvation, but there is no one to send to them, and while they are waiting the Mohammedans go in and spoil them for us. Oh how the heart of Christ must bleed as He yearns with His dying love for the salvation of the many precious souls. What a shame on the Christian Church that in this age there should still be cannibals in existence. May God help all of us to do all that lies in our power to bring the Gospel to the heathen and thus make ourselves free from their blood. For God does certainly hold us responsible for them according to Ezek. 3:17-19 and Rom. 10:13-15, and then also Christ has commissioned us to preach the Gospel to every creature. I may ask, How shall we escape if we neglect to carry the news of so great a salvation to the uttermost parts of the earth? If we saw a building on fire and knew the inmates were in danger of losing their lives it would be considered the next thing to murder if we did not try to rescue them, if it were in our power to do so, before it was too late, and yet this is just what many of us are doing in regard to the salvation of the heathen. May God help us to see our duty and give us courage to do it. I remain,

Yours in behalf of the Sudan,

Frank E. Hein.

(The following are a few extracts from a personal letter dated May 6, from Bro. Amos Oyer who is laboring among the heathen tribes in British East Africa. Most of the readers no doubt remember the interesting series of articles in the Monitor Bro. Oyer wrote upon the superstitions of these people.—Ed.)

"We are having much rain these days and the weather is very cool. It rains so much here during the rainy season. Rivers swell that they are impassible and many natives lose their lives crossing the large rivers. It rains so hard here at times that it makes such a noise on the roof that two persons standing at arm's length cannot make each other understood."

"Our school is closed at present and most of the boys have gone home to visit their people, and we are enjoying the rest ourselves."

"One man alone on a mission station with all the building to do, meetings, school and a thousand and one other things to look after, there is not much spare time for anything else, and when there would be a little breathing space one is too weary to do anything else. We are often too tired to pray, but I am glad to know that the friends in the homeland pray for us."

"The work here is prospering under God's blessing. We realize His presence day by day. We now have near on to forty children. . . . . God has answered prayer in a most remarkable way lately, and we feel encouraged to press on in laboring for the salvation of the heathen. And we can voice the words of the prophet of old and say, "Hitherto hath the Lord helped us." May we not covet your earnest co-operation in the Spirit that we may find grace to help in every time of need."

MESSAGE FROM THE FRONTIER

We need pastors at home with a passion for missions. It is a material age. Our people, as a whole, love ease and luxury; we want everything for ourselves first, and we need pastors more than ever who will have the courage to preach to us in no uncertain terms about Christian Stewardship. We want ministers who will not be afraid to tell the people in the pews that the money they have is not their own, but it is God's money which they hold in trust; and that the question, when the claim of missions is presented, is not, "How much of our money will we give to the Lord?" but rather, "How much of the Lord's money are we going to keep for ourselves?" A business man told why he increased his missionary offering during a financial panic. He said the boards had more pressing calls for funds then; also, that many would shrink in their missionary contributions. But as such times call for special self-sacrifice and heroism, he thought a still larger number might increase their offerings and thus give the boards the larger emergency funds needed.

An intelligent, well-directed campaign of information and prayer concerning the present missionary situation in the United States will bring larger results for every field than any other means. Missionary treasuries are replenished by the many. The alabaster box and the widow's mite are among the chief assets of the church militant. Who goes straight to the people with the story of the waiting multitudes will find a ready and generous response. That story brings to God's people reminders of the ever-present Christ and His compassion for the multitudes, and again in your message they will hear him say, "Give ye them to eat." For the people to place in the hands of Jesus their loaves and fishes and thereby, with His blessing, satisfy the hunger of millions, is no more vital to others than to themselves. They thus feed themselves; for are not twelve baskets full more than five loaves?—From chapter "The West and the East."

NOTES

Changes Eight Years Have Seen

A mission was commenced among the Wakikuyu, the people of Kikuyu (much of which is over 6,000 feet above the sea-level), in 1900, when Fort Smith, close to Nairobi and 340 miles from Mombasa, was occupied by Mr. A. W. McGregor. In the neighborhood of this station, now called Kabete, there are five villages where no heathen sacrifice would now be tolerated nor beer-drinking allowed. Of one of the converts recently baptized the Rev. H. Leakey, who has been in charge of Kabete since 1902, wrote on December 20: "How well do I remember my first meeting with this man in February, 1902! I have still the photograph which I then took of him. He was in full dance dress. His head and shoulders were smothered in rancid grease mixed with bright-red clay dust. His hair was a long cigar-shaped lock in front. In his hand was a spear only two inches short of seven feet, and his face was most repugnant. I wonder what my feelings would have been if I had been told then that that man was to be one of the first of the adults to be brought into the visible Church of Christ by baptism? Yet today he is quite one of the most consistent Christians we have, and his face has become a really pleasing one to look at."—C. M. S. Gazette.

A Convert from Brahmanism

The results of the evangelistic work last year in the northern and central districts of the Tamil Coolie Mission were encouraging, as 95 adults were baptized and more than 100 candidates are under instruction.

One of the converts this year was a Brahman who had been for some time interested in the Bible and Christianity, but had not become convinced sufficiently to become a Christian. In the course of his work, however, he had occasion to go to the Morawaka Korale, and there the catechist came in contact with him. He was so struck by the reality of the lives that he gave his heart to Christ then and there. On his way to the place, the Hindus meeting him had come to do him honor and thereby gain merit, he being a Brahman; but on his return he refused them, saying, "I have become a Christian now, and am no longer a Brahman." Upon their attempting to argue with him he said he was only a young Christian and could not as yet reason with them, but that he had found the Christ and that was sufficient for him.—Sel.

What Japanese Strangers Thought of Us

The Japanese bankers and business men that made a tour of the United States a few months ago, were feted everywhere; and amid the hospitality so lavishly bestowed upon them, they made wonderfully complimentary remarks concerning everything which they saw. Now they have returned to their own land, and Oriental courtesy no longer keeps them from speaking about the things which they did not like, as well as the things they liked. The Hochi, a Japanese newspaper, furnishes a most interesting summary of the impressions of these travelers. They admired the marvelous development of industry, the immense waterworks in many cities, the well-equipped factories throughout the land, the great hotels, the quite complete public schools, and the immense charitable establishments. They liked American kindness, hospitality, quickness, facility, smartness, and activity. But they did not like (we give the complete list): "Pretension of respect paid to ladies; the fact that Americans wear their heart upon their sleeve, extreme respect for women, presumptuous attitude of women over men, mingling of boys among girls in school, too much respect for women, unreasonable egotism on the part of shop-keepers, extreme mammonism, supply of unfiltered water from the lakes for drinking purposes in Chicago and its neighborhood." The Interior rightly calls attention to the fact that American respect for women was so offensive to these Japanese that is is mentioned three times in the list of things not liked. That fact clearly reveals the barbaric ideas still prevailing in modern Japan. "Surely," says the Instructor, "a nation has not got beyond need of Christian missionary influences as long as its most influential commercial leaders are unable to see honor for manhood in honoring womanhood."—Missionary Review.

Bible Study

Conducted by S. F. Coffman.

THE DELIVERANCE

VII

Exodus

Israel in the Wilderness of Sinai.—Ex. 19. Three months from the time that the people of Israel had left the land of Egypt they reached the region of Mount Sinai, which place became to them the source of a new life. As a nation of kinsmen they had been delivered from the bondage of Egypt, but as a nation of worshipers of the true God they had their origin at Mount Sinai. The people had the knowledge of the true God while in the land of their bondage. They came forth from that land with the manifested power of their God. However, from the plains of Sinai, they went forth with such revelations of the God whom they had previously worshiped in the traditions of their fathers that their knowledge and worship of Him was completely renewed.

Each step of Israel's progress had been marked with some special manifestation of God's power in delivering them from some peculiar trouble. The Red Sea, the wilderness of Shur, the wilderness of Sin, and Rephidim, each had been the scene of some deliverance. God was revealing Himself to the people each step of the way as they journeyed to Sinai where He would meet them and make His new covenant with them.

Note the description of the place which God had chosen to meet with His people. "For they were departed from Rephidim, and were come to the **desert** of Sinai, and had pitched in the **wilderness**; and there Israel camped before the **mount.**" They were in a waste, uninhabited, mountainous region. There was nothing there to detract their hearts from the business that God had for them there. At the same time it required a constant miracle on the part of God to sustain the life of His people, and thus there was a constant reminder of the fact that God was with them. When God asks us to draw nigh unto Him, He means that we should draw away from every other affection. Life should be a desert blessed alone with the presence of the Lord.

Moses' First Approach to Sinai.—V. 3-9. The promise which the Lord had made to Moses before his going to the land of Egypt was now to be fulfilled (Ex. 3:12). At the foot of this mountain the promise was made, and at the foot of this mountain the promise must be fulfilled. It is not clear that Moses ascended into the mountain at this time. His first ascent was at the time that the Lord spake to all of the people and had called Moses to come up to meet Him at the top of the mountain (V. 20). Neither did Moses approach to meet the Lord until the Lord called to him from the mountain. God had kept in memory the promise which He had made with His servant. We need not trouble ourselves about the promises that the Lord makes. He will always remember them and fulfill them at the proper time. (Cf. II Pet. 3: 4, 9).

The appeal which the Lord made to the people was one which appealed to their reason as well as to their hearts. Upon the "Eagle's wings" of affection, security and celerity the Lord had brought them out of their bondage and brought them to this place of safety, where, like the eagle, He kept and sustained them until they were able to go to their own home. What the Lord had done for His people up to this time was only an "earnest" of that which would follow in His providences for them. He had cared for them as an eagle cares for the young. In the future, their faithfulness to Him would make of them a glorious nation of "Kings and Priests." (II Pet. 2:5; Rev. 20:6). The response of the people indicated their appreciation of the things which the Lord had told them through their leader and the elders.

The second revelation of the Lord to the people was made at about the same time, but had in it a special object—the proof to the people of the fact that Jehovah spake to them through Moses (V. 9).

The first step in this revelation is the manner of it. God declared how He would speak—from the thick cloud, in the hearing of all the people. The second step was the preparation for the revelation. Three days' time was given for the people to prepare for this audience with the Lord. This preparation was called a "sanctifying." It consisted in removing from themselves all possible defilement. There was to be no lustful approach to this sanctuary of the Holy One. Idolatry was full of passionate excesses; the worship of the Lord was to be holy. The holiness of the worshipers of the Lord was thus represented to be both external and internal: that is—the outer life must be pure as well as the heart. The third step was the attitude of the people toward the Lord. The boundaries were set in order to keep the people from too near an approach to the holy presence of the Lord. Invisible, He was, nevertheless, real, and greatly to be feared.

The Lord on Mount Sinai.—Vs. 16-25. On the third day of the sanctification of the people the trumpet sounded, the call of the Lord for the assembly of the people at the foot of the mountain had been given. The thunders and lightnings and the quaking of the mountain betokened the coming of Him who descended in fire upon the top of the mountain and whose presence there caused the mountain to constantly smoke as a great furnace. We can only imagine what it must have been to stand with that throng of people and hear the constantly increasing volume of that great trumpet of God, and know that shortly they must stand in the very presence of God and hearken to His own voice.

Moses spake and God called him up into the mountain. The first concern of the Lord was that the people should live, and hastened Moses with a message of safety for them. In this message the first mention is made of a priesthood. Nothing is stated of the character of this priesthood, or of its origin or its order of service (Vs. 22, 24). They ministered sacrifices unto the Lord, and altars were used for these sacrifices. (Cf. V. 22 and Ex. 20:24-26). One cannot but be greatly impressed with the great desire of the Lord for the life of the people and His provisions for their approach to Him. He would not have them slain by their too near approach to His glorious presence, and He would not have their means of approach, through sacrifices, removed by the death of the priests. Every provision of the Lord tends toward life, and peace, and fellowship with Him.

The First Message from Sinai.—Ex. 20. God first spake the Commandments of the law to all of the people who listened to His voice at the foot of the mountain. The two tables of stone were afterwards written and laid up in the ark of the covenant for preservation.

The first commandment reveals the identity of God. He is One and the only God. The second commandment teaches the manner and purpose of His worship. The third teaches of His greatness and His holiness. The fourth tells of the sanctity of all of His institutions. The first four, then, refer to God. The last six commandments refer to man his relation to his fellowmen, and through that series of duties call for obedience to God.

The fifth commandment follows, is closely related to and is based upon the commandments which teach reverence and obedience to God. Parental honor and obedience are closely related to divine reverence and obedience. The sixth commands the love of the neighbor's life. The seventh, regard for the neighbor's person and chastity. The eighth, regard for the neighbor's goods. The ninth, esteem for the neighbor's character; and, the tenth commands delight in the neighbor's prosperity. All of the six commandments call for that regard for the welfare and happiness of one's neighbor which would prohibit any interference with that happiness in any way. Truly, the second great commandment is summed up in this, "Thou shalt love thy neighbor as thyself."

began to entreat that the Lord should speak to them through Moses. It was of this great demonstration that Moses himself said, "I exceedingly fear and quake" (Heb. 12:18). Yet, the purpose of the Lord was accomplished. The people had the evidence that the Lord spake to them. They could not disregard the commandments which the Lord had spoken to them. While God granted their request to speak to them through Moses, He did not retract any of His commandments. (See Vs. 22, 23).

The message of the Lord to the people closed with final instruction for their worship of Him. They had withdrawn from His terrible presence, but He gave them gracious access to Himself at all times and in all places through prescribed means and service. "I will come to you" says Jesus, and, "We will come unto him and make our abode with him" is the final promise of Christ to that soul who loves and keeps the commandments of the Father (Jno. 14:23).

DEVOTIONAL STUDY

VII

Ephesians

In the fourth chapter of the Epistle, the Apostle begins his arguments for a higher spiritual life. The spiritual life itself is the result of an efficient cause. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Likewise, the higher state and experiences in the Christian life are the result of some special causes. The Divine Spirit in one's heart will prompt one to do the best that he knows. It is a new-born affection which delights to please and to serve the Lord. Left to itself it will continue to delight in the earlier services of its first love, but, if it becomes enlightened concerning the object of that affection the love will grow and the service will increase proportionately.

The first argument which the Apostle uses is himself. "Unto me, who am less than the least of all saints, is this grace given." (Ch. 3:8). "I beseech you that ye walk worthy." The influence of a worthy example is one of the greatest incentives to a godly walk. A second argument may be found in the life of the Apostle. If one who had been a persecutor of Christ and His church could walk worthy of the high calling of the Christian life, surely it would be possible for others to do so.

Paul does not lay so much stress on the argument of his own life in influencing people to serve the Lord as he does upon the grace of God. The love of God is the only power that can constrain to a whole hearted sacrifice and an unselfish service. Because of the grace of God the walk of the believer should be one which is an honor to the cause which he espouses. All that the Apostle has told of the wonders of "Grace," and of the richness and fulness of God's love toward both Jew and Gentile, and of all of the exalted purposes of God in saving men—all this is used to bring forth a fitting expression of gratitude on the part of those who are made partakers of that wondrous grace. The unresponsive heart is an unappreciative one. Why was the ministry of this grace given to the Apostle? In order that he might make the mystery of salvation, to make men know of the love of God, that, unto Him might be "Glory in the church by Christ Jesus through out all ages, world without end."

Contrary to the usual rule, the "High calling" is characterized by lowliness and meekness. The Son of God was the meekest of men. We have every reason to be proud of the cause which we espouse and of the society to which the believers belong, but, being partakers of the nature of the "Head over all things to the Church," our nature and our attitude to all men is one of humility. An age of wonders indeed will it be when a nation of kings will live together in perfect peace, forbearing one another in love, and exercising toward each other the grace of longsuffering. Yet, this is the result of that grace of God in the hearts of those who receive Him and the character which becomes those who profess to be His followers.

Love of the brethren is the first mark of our love to God. This is the teaching of the Apostle John and with that sentiment the Apostle Paul is in perfect agreement. Nothing less than this is worthy of the children of God. They comprise a body which, in its very nature is as perfectly one and in harmony with every member as the various members of one's own body. Every element and function of that body is essentially one. Every manifestation of its nature and powers shows perfect unity. The only way in which that unity can be attained to and be perpetuated is by the heart and mind of every believer being subject to those powers which give life to this Divine body and to that Word which guides every member in its special function.

It is the privilege as well as the duty of every believer to walk worthy of the grace of God. The whole spiritual body of which all are members is so fitted with means of great spiritual manifestations that none need be lacking in his ability to give some expression to the character of the life within (Vs. 7-16). The church has its own source of power, and is sufficient in itself for all of its needs. Its spiritual powers are all the gifts of God. One may possess talents by birth and may acquire others by proper methods of culture, but, the gifts of God are given by Himself, and are bestowed as a mark of the great victory of Christ over the powers of Satan. (See V. 8). The fact that the Church exists is a token of the triumph of God over sin; and, the fact that the Church has in it those who are qualified in some special manner to minister to others in building them up in the faith and promoting the spiritual welfare of the whole Christian body is a mark of the triumph of Christ over Satan and all of the powers of sin. Let every member avail himself of the means of grace which the Church affords and the result will be that he will be renewed in his gifts and powers and his life will show forth more of the graces which mark him as a follower of Christ. His life will be more worthy of his vocation.

In the midst of these great declarations, the people removed from the mountain and

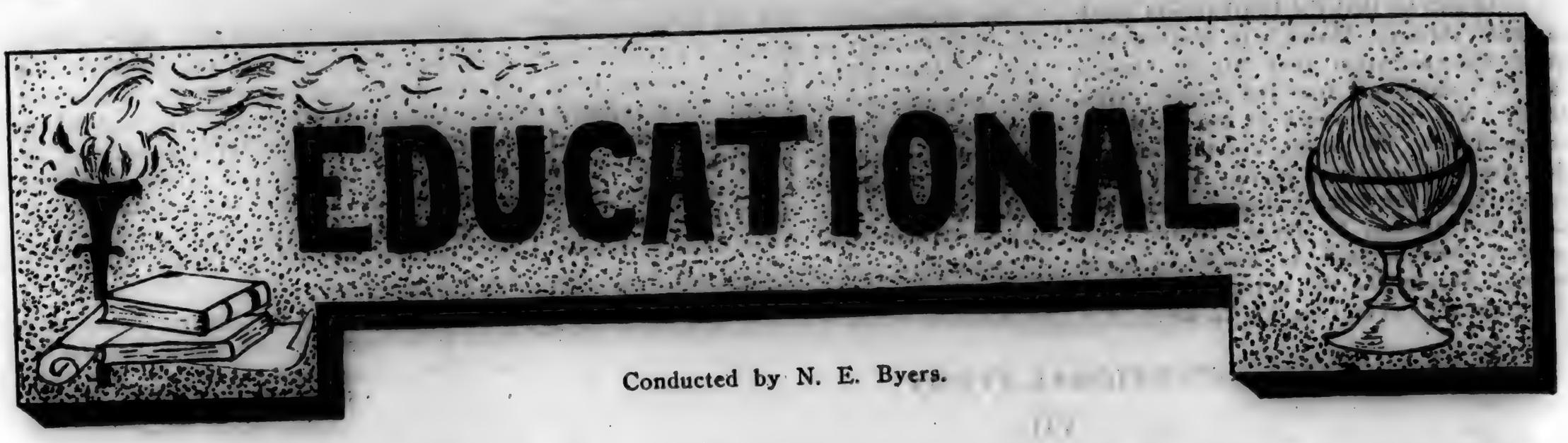
The remainder of the chapter, from verse 17 to 32, is taken up with mention of the inconsistent things and the reason that they have no place in the Church. Why do the Gentiles live as they do? They have no better knowledge. They are alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. The margin reads, "Hardness" of their hearts. (Cf. Rom. 1.) Deliberately depriving themselves of the true light, because they do not like to contain the knowledge of God in their hearts, they have "the understanding darkened" and have no other recourse but to walk in the vanity of their minds—their vain imaginations. Conscience is a good thing for a Spirit-filled life to be guided by. But, left to itself, it will surely go the way of all flesh and be given over to lasciviousness and to all uncleanness with greediness. The unconverted world today runs "greedily" after the lusts of the flesh and we wonder why it is so. The answer may well be, "They walk in the vanity of their minds."

The grace of God which bringeth salvation is intended to build up and save for eternity all of the powers of our being. Body, soul and spirit are to be preserved blameless unto the coming of the Lord. Those who are renewed in Christ have put off all that destroys or hinders the development of any of their spiritual faculties. The past life, in sin, was corrupted—made to decay, because of the effects of the sinful lusts. The new life as it has been received in Christ is a saving life because it is holy. Those who continue to cling to the lusts of the past life must necessarily suffer the consequences—the waste and decay of spiritual power. Those who would increase in their power and preserve every virtue and grace unto the perfection of the spiritual being may do so by living the new life which is in Christ and like Christ.

A long list of things which the Christian should not do is appended to the chapter. It seems inconsistent that the Apostle should be required to write in this way to those who had already accepted salvation. Their standard of righteousness was very low. Their knowledge was limited. But even in this age we need constantly to be reminded of the things which are inconsistent with the virtuous spirit of Christ. The same sins in many different forms have existed in all of the ages and are yet extant in some form. We should ever be on our guard against the wiles of the evil one.

The Christian's victory over the passions of the flesh and the ways of sin are most surely overcome by the rule of the last verse of the chapter.

Ye that are men now serve Him.



Conducted by N. E. Byers.

THE EDUCATIONAL SITUATION

II

In the last number we wrote with reference to the relation of the Church to our educational work and now we wish to note the organization that has been developed for promoting this phase of Church activity.

Provision has been made both in the basis of representation and in the charter of the Mennonite Board of Education, to keep all the educational work of the Church under the general supervision of the Board. This ought to guarantee that we will never have more school than we need and prevent competition or rivalry between them. This ought to mean much for the future unity of the Church. If our young people in the different sections and branches of the Church are trained in the same school system they ought to have no trouble in working together in later years.

All the members of the Mennonite Board of Education are elected by the General Conference, the District Conferences, the Alumni Association of the schools and the Board itself. This provides for a fair representation of all the classes of persons interested in the work, and through these persons, every member of the Church, every student, graduate and teacher of the schools, can have his say as to the general management of the work. Through this system we have the whole Church at work educating her young people. Few churches are so fortunately situated in this respect as we are.

The local management of each school is in charge of an executive committee, consisting of President and Business Manager and five others appointed by the Board. This puts the management of the details largely in the hands of those directly in charge of the work and guarantees efficiency.

We thus have provided in our organization for unity, general representation and efficiency. Whatever the Church agrees upon she can have in her school work and those who wish to have their funds put to good use in training young people find here an organization that is ready to serve them in a satisfactory manner. These are ideal conditions and we have reason to be grateful for them. If we fail it is because individuals and not the organization, is at fault.

WHAT EDUCATED MEN HAVE DONE FOR INDIA

George J. Lapp.

Among those who have given their lives for India are many who were, as described by Helen H. Holcomb in, "Men in India Missions," "Distinguished for talents of the highest order, their abilities being put to the highest use for the advancement of the cause to which their lives had been consecrated." Most of them passed through severe struggles during the preparatory period of their lives. In each case was found in early life an eager longing for mental growth and God wisely shaped circumstances by which they were brought to realize their great mission in the world as messengers of the cross of Christ.

Let us turn our attention to a few such, who, true to their calling, sacrificed their own interests and followed their Master to India where they put to the highest use that knowledge gained by years of hardship and struggle against poverty, criticisms and other discouragements.

Five characters are brought to the reader's notice. In choosing them the aim was to present those who were representative men of their time. Not all have shone as greater lights, but even those who seemed more obscure became prominent once their untiring efforts and real accomplishments came to light. God has used those of every nation in His work in India. The characters chosen are Bartholomew Ziegenbalg, William Cary, Gordon Hall, John Wilson and Isador Loenthal.

Ziegenbalg was born in a hamlet near Dresden, Germany, of humble, but godly parents. Left an orphan at an early age his sister provided for his education which was completed at Halle University. His career in life was shaped by such expressions as, "My dear children I am leaving you a great treasure, seek it in the Bible . . . . . I have watered every page with my tears," his dying mother: "Only those who know the harmonies of the spiritual life and of the harmony between God and man which have been lost by the fall and restored by Christ know what music really is," a school-mate: "Requests for teachers are sent to Halle from all parts and we can scarcely supply the demand, but to lead one soul from among the heathen to God is as much as if in Europe one brought a hundred, for here the means and opportunities abound and there they have none," Dr. Breithaupt, his teacher.

To the call of the king of Denmark he responded and landed in India, July 1706, after seven months of traveling by sea. He and his companions learned the Tamil language in a reasonably short time by sitting cross-legged in the little native schools and reading from Palmyra palm leaves upon which were written characters punctured by stylus and by mingling with the people.

During the thirteen years of labor in India he was permitted to establish schools, the necessity of which is shown in his own words. "It is a thing well known to all persons of understanding that the general good of any country depends upon the Christian and careful training of children in schools, due care and diligence in this matter, producing wise governors in the state, faithful ministers of the Gospel in the Church and good members of the Commonwealth in the families."

Evangelistic work was his delight. He made long tours amid adverse circumstances. As a result he wrote "Conversations with Hindus and Mohammedans."

What was considered at that time the greatest gift to India was the rich legacy left by him in the translation of the Scripture in the Tamil language. The awful strain caused his early death in 1818, being less than thirty-six years of age. Thus passes away the pioneer of Protestant Missions in India.

William Cary, the son of a cobbler, was born in England, in Northamptonshire. As an apprentice to a shoemaker he labored faithfully. At odd hours he busied himself with reading books, learning Greek , studying Latin and taking his first lessons in Hebrew with the parish minister. With this as a beginning he laid a foundation for the vast amount of knowledge he acquired in later years.

"Cook's Voyages Around the World," a book of travel awakened in him a realization of the great sin of the world. He received strong convictions that the Gospel ought to be taught to the heathen and at a meeting conducted by Mr. Ryland of Northampton, when the young men were invited to propose some subject for discussion, Cary suggested, "The duty of Christians to attempt the spread of the Gospel among heathen nations." Mr. Ryland arose and said, "Young man sit down. When God pleases to convert the heathen He will do it without your aid or mine."

This did not however lead him to give up his convictions, but with a resolute mind he sought opportunity to GO. On one occasion a Mr. Fuller said of India, "We saw in India a gold mine which was deep as the center of the earth. Who will venture to explore it?" Answered Cary, "I will venture to go down, but remember that you must hold the ropes." He with his wife went and landed in the fall of 1793 after five months' traveling.

During his career in India which lasted forty-one years he was instrumental in translating the Scriptures or portions of the same into a number of languages. The fruits of his efforts are manifest today in many parts of India. He finished the translation of the Bible into the Bengali language just before his death. He was recognized as authority on Sanskrit and his services were secured by the Government for translating and for teaching in the University of Calcutta. His crowning work was the establishment of the Serampore College (An account of the founding of this college. with an illustration, appeared in the October issue of CHRISTIAN MONITOR.—Ed.) which stands as a great monument of his tireless efforts. His desire was to establish a work through which the Christian young men of the land might be fitted for more efficient service in the Master's work.

The large amounts of money which he earned by hard labor were given to the work which he so dearly loved. He was able to contribute over £46,003 or about $494,000 to the work of civilizing and evangelizing India. He was also influential in stopping the horrible custom which then prevailed, known as Sutti, according to which widows threw themselves upon the funeral pyre of their dead husbands and burned alive. Cary was to Bengal what Ziegenbald was to Madras.

Turning our eyes to Western India we note with pleasure the life of the first American missionary to India, *Gordon Hall.* His being sent out was the result of the Haystack Prayermeeting held before 1806, at what is now Williamstown, Massachusetts. From this developed a missionary society which in 1812, sent Gordon Hall, Adoniram Judson, Samuel Newell, Samuel Nott and Luther Rice to India.

Hall had graduated with the highest honors from Williams College. He was a farmer's son. His father very reluctantly gave his consent to allow the boy to pursue an education. The son during his school life gave his heart to Christ and when he had not only finished College, but also a theological Seminary he was offered a pastorate in America, but his answer was, "No, I must not settle in any parish in Christendom. Others will be left whose health or engagements require them to stay at home." Others said of him that, "He is eminently fitted and evidently *ordained and* stamped a missionary by the *sovereign hand* of God." Upon arrival in India all doors to missionary enterprise seemed closed on account of the Revolutionary war. Being assured that Hall and his companions were commissioned by the Church to preach the Gospel in India, the Governor of Bombay by great effort secured permission to allow them to stay instead of being sent to England. Upon delivering to them the message the Governor said, "I heartily wish you success in your work."

During the years which followed between 1813 and 1826 Hall translated the New Testament into a book of Hymns for Divine Worship set to native tunes. He also prepared many tracts which were distributed among the people.

His interest in school work led him to take a prominent part in the establishing of schools in English and the vernaculars for poor Europeans and natives, for Jews and half-castes.

Preaching the Gospel among the people of the villages lay heavily upon his heart as a note from his diary shows, "I have spoken in six different places and to more than one hundred persons today . . . . In the course of the past week have spoken to more than eight hundred people." He was taken to his reward while touring. (A brief account of his death, with a few interesting facts about his life appeared in the May 1910 issue of the CHRISTIAN MONITOR.—Ed.). Cholera was raging and while administering aid to the afflicted he became ill with the same disease and died. He was buried by strange hands beneath the hot scorching rays of the Indian sun.

John Wilson, who loved to quote the words of Dr. Chambers, "The business of the missionary is with men," was born in Scotland and given the advantages of linguistic, philosophical, and theological training at Edinburg University. In August 1828, he with his bride, an accomplished and devoted young lady, started for India and landed the following February. His main strength seemed to lie in his power of religious discussion. Having quickly mastered the Marathi, Gujerati, Hindustani, Persian and Hebrew he was able to preach to Jews, Mohammedans, Parsees, and Hindus, and intelligently meet them on their own ground. It was said that the learned pandits with whom he discussed religious topics generally asked for quarter. He also turned his attention to translation, school-work and literature. Some of his publications are, "Exposure of Hindu Religion;" "Refutation of Mohammedanism;" "Hebrew and Marathi Grammar for Jews;" "The Parsi Religion as Contained in the Zenda-Vesta and Propounded and Defended by the Zoroastrians of India and Persia, Unfolded, Refuted and Contrasted with Christianity;" "Lands of the Bible on Egypt and the Holy Land;" and, "The History of the Suppression of Infanticide in Western India under the Government of Bombay."

A lasting monument to his memory is the school in Bombay known as Wilson College. The purpose was to give the advantages of higher education to the poorer classes of Europeans, Eurasians and others. It was established as a memorial to his departed wife. He laid down his armour December 1st, 1875, after having labored forty-five years in India.

One who represents what may be called lesser, but not less important lights is *Isador Loenthal,* born of Jewish parents, in Prussian Poland, in the year 1827. Because of his liberal views and a poem which he wrote in which were found reflections upon the Government he was compelled to flee from his native land lest he be arrested. Landing in New York almost destitute of means and ignorant of the English language he could find no work and was compelled to begin the life of a peddler. He had acquired the Ancient Classics, Hebrew, Natural Science, Metaphysics, Mathematics and several modern languages while attending school at home. Through the kindness of a Presbyterian Pastor, Mr. Gayly, who recognized in this young man extraordinary talents, Loenthal secured a position as tutor of French and German in Lafayette College. From there he entered Princeton Seminary. At the Commencement Exercises he read a masterly essay on, "India as a Field of Labor." He was later chosen as a missionary to the Afghans. While Afghanistan was and is yet closed to Mission work, yet it was thought that by living on the border, literature could be prepared and the Scriptures translated into their language and distributed among those who would come to the large cities from the interior. Peshawar was the location chosen and thither Loenthal was sent.

He wrote at one time, "The Mission has sent me to Peshawar with the view of penetrating as soon as ever I can in whatever way was possible into closed up Afghanistan. I go with great diffidence and tremblingly hope for the manifest aid of the Lord." During the cold seasons he tried to spend most of his time in the surrounding districts preaching the Word either in Persian or Pushtu. Several times he had the opportunity of penetrating the interior of Afghanistan by accompanying troops of soldiers or high officials. At these times he was not allowed to preach in public, but took advantage of the opportunities presented by those who came to his tent for conversation. Of these trips he wrote, "Limping is better than not being able to walk at all." He also succeeded in translating the New Testament into Pushtu the language of the Afghans. His busy life of preaching, translating and touring came to a sudden end one night when after an evening of hard study he went out into his front yard. He was mistaken for a thief by his own night-watchmen and shot through the forehead and fell to the ground dead. Nine short but useful years were thus spent for the Lord in India.

The reader in reviewing these short life sketches will note that they are representatives of Germany, England, America, Scotland, and Poland. Their fields of labor lay in different parts of India. They interested themselves in translation, educational and evangelistic work. They recognized the necessity of bringing into use every industrial, educational and literary enterprise available to strengthen their hands for evangelizing the people. As students they presented to the cultivated people of India approved works which closely linked scholarship and missionary enterprise. To the poor and downtrodden they became messengers of joy and freedom. They became guides to all classes for saving them not only for the world to come, but to this world for usefulness and blessing to their fellow-men. They were instrumental in successfully working out plans for the temporal welfare of man, alleviating the distressed, exalting woman, purifying society and leading souls to Christ.

Neither time nor space permit the mention of the hundreds of contemporaries or successors of the above mentioned men of God. There are even now among us those upon whom the silvery locks of a useful and devoted

life have set. We thank God that they remain among us that we can look to them for help and wise counsel.

It is too true that there are college men who have made miserable failures in Mission work. There are non-college men who are a grand success. We could not lay down the rule that only college men should be sent to the foreign field, but we are safe in saying that any young person to whom the call comes is justified in feeling that he cannot become properly qualified for the grave responsibilities of carrying the Gospel to the benighted, without having attained that degree of scholarship which characterized those who have left such deep footprints on the missionary field. "Our Lord is praising, not ignorance, but teachableness and humility,"—Lang "What God wants is men great enough to be small enough to be used."—H. W. Webb-Peploe. "I find now (after years of study and labor) that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller but of stooping lower and that we always have to go down, to get the best gifts."—F. B. Meyer.

Dhamtari, C. P., India.

ENGLAND, THE LAKE DISTRICT, AND WORDSWORTH

II

S. F. GINGERICH.

But as one star differs from another star in glory, so also one landscape differs from another landscape in beauty. And the part of the landscape which has special distinction in beauty is the Lake District in the north western part of England. Here nature has been prodigal in the gifts she has lavished on the country, and the hand of man has been cunning in humanizing the landscape.

The Lake District is not very large. It extends about 30 miles from north to south and 25 miles from east to west. Toward the west it faces the Irish sea; it stretches northward toward Scotland and southward toward Wales and the city of Liverpool.

The scenery of the Lake District is not on as large and grand a scale as the scenery of the Rocky mountains in our own country. It is on a much smaller scale. It may be said to be scenery in miniature. Its chief distinction is that it shows the greatest variety of scenes in the smallest compass imaginable. Here are hills and cliffs, gorges and crags, mountain ridges and mountain peaks, forces and ghylls, many waterfalls and cascades, mountain tarns and lakes, valleys and plains. Here are lovely roads, with a lake on one side and crags on the other; and many footpaths winding about the lakes and losing themselves in the mountains. The views are constantly changing, and there is no repetition.

The Lake District is a rather secluded region. There are no important commercial interests in it. The country dwellers are engaged in raising sheep and the towns people in entertaining travelers who come here by the thousands every season. There are no railroads in the Lake District. Early in the forties when railroads were being projected over the country, Wordsworth wrote a sonnet, protesting against railroad building in the Lake District. This protest, together with others, prevented the railroads from entering; so that a visitor travels on a stage coach, or on an automobile, or, what is best, on foot. Alone and a stranger, I walked through the heart of the Lake District. There is much satisfaction and no danger whatever in traveling in this way. There are guide posts at every puzzling corner, and mile posts on the main roads. One is able to find one's way without asking questions of strangers.

In order to obtain a bird's eye view of the Lake District, I climbed one of the central and highest peaks—Mt. Helvellyn. Late in the evening I arrived at the foot of the peak on the west side. Here is a small inn, called Nag's Head Inn. The keeper of this inn is an elderly man. He said that his ancestors kept the inn before him and that they well remember the time when three young men frequently met at the inn as a trysting place. The three men were William Wordsworth, Samuel Coleridge, and Robert Southey. Across the road from the inn is an exceedingly small church building—the smallest in England. On the walls of the church are inscriptions in the hands of the above named poets. Early in the morning I started up the mountain, and reached its summit before noon.

From the top of Helvellyn you can see on a clear day, far to the west and southwest, the Irish sea and Marcombe Bay. Halfway between the sea and the mountain, deep sunken in a lowly vale lies Lake Coniston, one of the most beautiful lakes of the district. Eight miles to the northwest you can see Derwent Water, a small lake, which is an expansion of the Derwent river. Beyond Derwent Water lies the ancient town of Keswick, which was the home of the poet Southey. Some six miles down the stream of Derwent lies the town of Cockermouth, the birth-place of Wordsworth. Six miles to the northeast you can see the lake of Ullswater. Steep, woody crags are on the east side of the lake, while a low plain, full of rich vegetation, lies on its western side. This region is forever associated with Wordsworth's familiar little poem "The Daffodils." Ten miles or more to the southeast lies Windermere, the largest lake in the District. Windermere is about fifteen miles in length and from one half to one mile in width. It goes, almost like a stream, winding about the hills and cliffs. Ten miles straight southward, halfway between Lake Coniston and Windermere, you can see the little town of Hawkshead on the banks of Esthwaite Lake. Here is where Wordsworth spent his school boy days, when nature to him was "all in all." Besides the many lakes, all of which lie deep in the vales, one can see many mountain ridges and peaks from the top of Helvellyn,—Old Skiddaw, for example, who, fifteen miles to the north, lifts his lordly head, and who seems to be so close that you feel you could almost step over to him in a morning's stroll, and Silver How, and Helm Crag, and Doli-wagen Pike, and many others. The vales at the foot of these mountains are unusally rich in trees, shrubs, and grass, while the tops of the mountains are craggy, bleak, and bare. The foliage ascends perhaps halfway up the sides of the mountains. I descended Helvellyn to the southward, which descent is a very gradual slope. At the foot of the mountain is the vale of Grasmere, which contains the town of Grasmere, and the little lakes Rydal and Grasmere, in the neighborhood of which, in various dwellings, Wordsworth lived the last fifty years of his life.

With Grasmere Vale as a center I made excursions to various parts of the Lake District immortalized by Wordsworth's poetry. His poetry itself is the best guide to the visitor of this region. It reflects the natural beauty of individual objects—stream and flower and rock—and it also gives expression to the spirit of the region. Wordsworth, the greatest nature poet of the English language, and perhaps of any language, was familiar with every foot of ground of the whole of the Lake

Striding Edge, Shows Mountain Tarn at the Top of Mt. Helvellyn

District. From childhood to the age of eighty he was in the habit of making excursions on foot throughout the region. De Quincey calculates that Wordsworth walked 175,000 miles in his life time. He spent the most of his waking hours out of doors, and wrote most of his poetry out of doors. In his poetry he described the objects of nature that he saw; he wrote, "with his eye on the object," as he says.

Skiddow and Derwent Waters, Ne ar the Birthplace of Wordsworth

So that hundreds of natural objects in the Lake District are reflected in his poetry. I can here point out only a few of the most important ones.

My first excursion was to Hawkshead on Esthwaite Lake where Wordsworth spent his school boy days. I visited the old school house in which the poet was educated. I saw an ancient school-boy desk which contained on its face the letters—W. W.,—which the young poet had duly and respectfully carved with his jack-knife—a reminder that the dignified poet, too, once was a real boy. On the walls of the school room are four mottoes, put up in recent years, and taken from Wordsworth's poems. They are as follows:

"Small service is true service while it lasts."

"The child is father of the man,
And I could wish my days to be
Bound each to each by natural piety."

"Books, we know,
Are a substantial world, both pure and good,
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."

"We live by admiration, love and hope."

I visited Esthwaite Lake, on the banks of which is the stone of which Wordsworth writes:

Then ask not wherefore, here, alone,
Conversing as I may,
I sit upon this old grey stone,
And dream my time away."

In this neighborhood I visited the raven's crag with which there is connected an experience of Wordsworth's boyhood, described as follows by him:

"Oh! when I have hung
Upon the raven's nest, by knots of grass
And half-inch fissures in the slippery rock
But ill sustained, and almost (so it seemed)
Shouldering the naked crag, oh, at that time
Suspended by the blast that blew amain,
While on the perilous ridge I hung alone,
With what strange utterance did the loud dry wind
Blow through my ear! the sky seemed not a sky
Of earth—and with what motion moved the clouds!"

This is a fine expression of the wild delights and joys a boy feels when in a dangerous position taken by his own daring. It is this Hawkshead Vale and its surrounding crags that made a profound impression on his child's mind and sank deep into his child's heart:

"I cannot point
What then I was. The sounding cataract
Haunted me like a passion; the tall rock,
The mountain, and the deep and gloomy wood,
Their colors and their forms, were then to me
An appetite; a feeling and a love,
That had no need of a remoter charm,
By thought supplied, nor any interest
Unborrowed from the eye."

"Wisdom and Spirit of the universe
Thou Soul who art the eternity of thought
That givest to forms and images a breath
And everlasting motion."

I next made an excursion to Lake Windermere, the calm waters of which Wordsworth describes in lines of unsurpassing beauty:

"O, then, the calm
And dead still water lay upon my mind
Even with a weight of pleasure, and the sky
Never before so beautiful, sank down
Into my heart, and held me like a dream."

And of the purling little stream that flows into the lake he has said:

"No check, no stay, this streamlet fears;
How merrily it goes!
'Twill murmur on a thousand years,
And flow as now it flows."

But the greatest number of descriptions of reflections on natural objects in Wordsworth's poetry are associated with Grasmere Vale. After a heavy rain storm in the summer in this vale the waters tumbling down the mountain sides make a great roaring noise. This is described in the first two stanzas of a poem, as follows:

"Loud is the Vale! the Voice is up
With which she speaks when storms are gone,
A mighty unison of streams!
Of all her Voices, One!

"Loud is the Vale—this inland Depth
In peace is roaring like the Sea;
Yon star upon the mountain-top
Is listening quietly."

This is powerful poetry and at the same time it accurately describes an actual phenomenon of nature. The vale itself in calmer weather is described as follows:

"I would call thee beautiful; for mild

Kirkstone Pass, Shows Brother Waters at the Foot

It was here where he first

"Held unconscious intercourse with beauty
Old as creation,"

and where he saw

"Gleams like the flashing of a shield, the earth
And common face of Nature spake to him
Rememberable things,"

and where he first became conscious of a Higher being;

And soft, and gay, and beautiful thou art,
Dear valley, having in thy face a smile,
Though peaceful, full of gladness. Thou are pleased,
Pleased with thy crags, and wooly steeps, thy lakes,
Its one green island, and its winding shores,
The multitude of little rocky hills,
Thy church, and cottage of mountain stone,
Clustered like stars some few, but single most
And lurking dimly in their shy retreats,
On glancing at each other cheerful looks,
Like separated stars with clouds between."

It may be noted in passing that Wordsworth's description of the cottages, "lurking dimly in their shy retreats" is very accurate, not only for the cottages in the Lake District, but for cottages in nearly all parts of England. Everywhere one is most agreeably surprised to find, sheltered behind shrubs and bushes and surrounded with trellis growth, delightful little stone cottages to which one feels one might wish to retire to spend a quiet and happy life.

Griesdale Tarn, Connected with the Parting of Wordsworth and His Brother, the Latter Losing His Life in a Shipwreck Soon After

I might give scores of further illustrations to show how the loveliness of the vales, the strength that is in the rough crags, "the silence that is in the starry sky," "the sleep that is in the lovely hills," the power of the "misty mountain winds that blow against you,"—the beauty of the "star-shaped shadow" of the mountain daisy, the lonely cheer of a silent mountain-tarn, the music of the "streams to their own far off murmurs listening,"—how all these—the whole face of nature and the spirit of the natural scenery—are marvelously transfigured in the poetry of Wordsworth. But time forbids. I shall conclude with but one further consideration.

The chief value of Wordsworth's poetry does not lie in the fact that it describes local natural scenery accurately and wonderfully. Its chief value is not local, but universal. Its value lies in the fact that it expresses human, moral, and religious truth. Take, for instance, the following passage which the poet associates with a first mild day in March:

"Love, now a universal birth,
From heart to heart is stealing,
From earth to man, from man to earth:
—It is the hour of feeling.

One moment now may give us more
Than years of toiling reason:
Our minds shall drink at every pore
The spirit of the season.

Some silent laws our hearts will wake,
Which they shall long obey:
We for the year to come may take
Our temper from today.

And from the blessed power that rolls
About, below, above,
We'll frame the measure of our soul,:
They shall be turned to love."

Wherever there is a mild spring day, and a sky overhead, and an earth underneath, and where there is a heart to love and a will to resolve, this poetry will make its appeal and find a response—simple, because of its genuine human truth. Take again the following lines suggested by the sound of an Echo:

"Yes, it was the mountain Echo,
Solitary, clear profound,
Answering to the shouting cuckoo,
Giving to her sound for sound!

"Have not we too?—yes, we have
Answers, and we know not whence;
Echoes from beyond the grave,
Recognized intelligence!

"Such rebounds our inward ear
Catches sometimes from afar—
Listen, ponder, hold them dear;
For of God—of God they are."

Thus from the casual echo of a cuckoo's voice Wordsworth elicits profound and pregnant thoughts of immortality and of God. As one greater than he taught religious truth by considering the lily, so the humble poet teaches religious truth by observing the voice of a bird. I can close this discussion no more fittingly than to quote the closing lines of one of Wordsworth's greatest poems. You will note that the poet means that the clouds take their sober coloring from the eye of God and that this fact suggests that there is a higher life than this, a heavenly race which has won other palms than ours, immortal and eternal spirits that dwell with God:

"I love the brooks that down their channels fret,
Even more than when I tripped lightly as they;
The innocent brightness of a new-born day is lovely yet;
The clouds that gather round the setting sun
Do take a sober coloring from an eye
That hath kept watch over man's mortality;
Another race hath been, and other palms are won.
Thanks to the human heart by which we live,
Thanks to its tenderness, its joys, and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Ann Arbor, Mich.

A REVIEW OF LETTERS TO THOUGHTFUL MOTHERS

IV

LYDIA BELLE STUTZMAN

A play room with suitable playthings is the delight of every child. But perhaps the child in the city needs such a room most, since his places of play are usually more unsatisfactory than are those of the well-favored country child.

If possible this room should have plenty of sunshine. A narrow strip of board set at the bottom of each window gives the amount of ventilation necessary. The means of warming may be different, but when stoves or steam pipes are used they should be provided with guards which may be fashioned from a sheet of tin. A play room needs only a moderate degree of heat, just enough to take off the chill, for the children are seldom quiet in it and are supplying their own warmth. When these safe guards are provided, the mother need not be uneasy when absent.

It is best that the room be large when several children are to play in it and the barer the better. A rug or carpet that will deaden sound a little and provide warmth; a hammock or an old couch with washable covers; a few shelves with curtains, or boxes with fastened lids, or better still rough cupboards made by the father, would furnish a place for each child's possessions.

A low blackboard along one side of the room, with a shelf for chalk or brushes will be a great resource to be used in common by the children. They say a blackboard can be made by a preparation of silicate directly upon the wall.

When choosing playthings the most expensive toys are not usually the most enjoyable, as an old German toy maker, when asked where he got his ideas for his playthings, once answered with a half smile, "Not from the children anyway. Children seldom get the toys they want, but those that their parents want them to want." Ready made toys are almost excluded from the kindergarten and Miss Smith thinks they should be nearly so from the home.

Psychologists are telling us now that the largest motor activities, those of the legs and the arms and forearm are developed before the smaller ones of the hand and fingers. With this fact in view many of the kindergartens have dropped out the paper weaving and the other fine hand work. Perhaps this is why children enjoy playing with waste baskets,

chairs and various other domestic articles apparently quite unsuited to their size and requirements. "With a little guidance children soon learn to handle simple tools as hammers, saws, files and augers without any more chance of injury than comes with the use of any interesting plaything; and a restless child of four years will long be amused and happy if allowed to drive plain or brass-headed tacks into a board according to a simple pattern. The playroom may well be provided, as the children grow older, with a small carpenter's bench, a set of tools, nails of various sizes, a bundle of laths and some soft pine; and girls as well as boys will use them all, and invite their companions to share their joy."

The child can find much amusement with paper. From tearing which the baby enjoys, to making paper chains, pin wheels, boxes, stars, cocked hats, etc. The heavy brown wrapping paper, known as "bogus paper," is good for making furniture for doll's houses. Cutting, drawing and sewing are all enjoyed by a child. A box of crayons and some plain paper should be in every child's possession. Pasting pictures according to some plan and sewing for the doll are valuable employments. Many of these things, though have been mentioned in a previous article.

A play room should give a child a feeling of responsibility and care. "It is understood that each child is to have a place for his own toys and his own collections, that he is responsible for his place. A play room at night must never be left in the mad confusion which frequently characterizes it by day; and still less should the mother set it in order herself, which indeed is one of the most pernicious of all practices."

Besides the feeling of responsibility which a play room affords, it is also valuable in being a suitable place to let off superfluous energies, and thus spares the mother much intolerable, nerve destroying noise.

However, many mothers who are not fortunate enough to have a play room for their children, have after all many other opportunities to keep them busy and happy. "Children of both sexes should early be taught to help in the housework indoor and out as far as their strength allows, for this is one of the great benefits of rural training, now almost banished from the city home, with its gas stoves, its steam heat, electric lights, its bakeries and laundries at the doors; with everything in fact so ready made and systematized that nothing is left for eager, restless little hands and feet to do, save to get into mischief. Let the children in the country homes, then, pick up chips, bring kindling, dry dishes, set tables, sprinkle clothes, fold simple articles and iron them; let them even help in cooking, if mother's time and patience will hold out."

Whoever is patient enough to lead a child to enjoy work, will be repaid by the gratitude of an industrious manhood or womanhood.

(To be continued).

EDUCATION THROUGH CORRESPONDENCE

III

RUDY SENGER.

Having given a little of its history, and some explanation of the methods employed in correspondence teaching; this paper will be devoted to what a few persons who have been teaching in residence and also by correspondence have to say about it. They have tried both methods side by side and upon the same individuals, and are therefore competent to judge in the matter.

Edwin E. Sparks (history) says: "Correspondence work represents the very essence of self-help. The earnest student in this work feels the exhilaration and inspiration which comes from the consciousness of growing, self-developed power.'

Charles A. McMurray (pedagogy): "During the past year I had the opportunity of comparing the work done by students who were taking the 'history of education' course in the class-room and by correspondence. I do not hesitate a moment in saying that those who did the work by correspondence did three times as effective work and gained three times as much satisfaction for themselves as those who took the work in the class-room. The correspondence student must carefully sift out definite material for himself and give his opinion on it. This calls for an amount of self-reliant effort that is among the best results of study."

Chas. J. Chamberlain (botany): "A major's work by correspondence demands more time, both from the student and from the instructor, than a major's work in residence; but my experience has convinced me that three or four majors by correspondence is highly desirable, especailly for those who wish to do advanced work in botany, for it develops self-reliance and independence. Twelve students who have taken resident work in the subject. Other members of the department with whom these students have done work agree that it is fully up to the highest standard of those who have taken all their work in residence."

Frank J. Miller (Latin): "Of the scores of students who have taken correspondence courses of me, the only failure to do creditable work have been on the part of those whose unfitness to undertake the course could not be predetermined adequately, but was at once evident when the course was well under way. On the other hand, and, as a rule, work of the most careful and painstaking kind and of the highest and most satisfactory character has been done not by few, but by many of my students in Latin. There has been a gratifying change in the type of my nonresident student. A better class is being attracted to this work. Undoubtedly, the loss of the personal teacher is a great lack; but this finds at least a partial compensation in the much larger amount of individaul work that the student is called upon to perform."

Edith F. Flint (English Composition): "Even the arguments made for the system by the prejudiced students and teachers working under it are nearly all based on the idea of expediency. Yet it is unquestionable that strong claims may be made for it on the basis of pedagogy. And English Composition, besides profiting by the convenience of the method, is fitted by nature to make the most of its pedagogic defects. One who has taught long by the correspondence method finds that the system works out very definite results—that students outgrow their faults with unusual rapidity and completeness, because all the machinery of the course, all the attention of the instructor, can be concentrated on their individual needs. What they have is practically private tutoring minus the disintegrating sense of private property in another's mind which the tutoring too often gives the student. One finds the work of the students to be of unusual excellence. This is doubtless due to several facts; the maturity of the students, their earnestness, their having had to think much out for themselves, and their freedom from self-consciousness. The opportunity which correspondence work offers for the growth of self-reliance is one of its most valuable features."

Frances Knox (history): "The method of well-selected questions and carefully criticised written answers is the best possible way of guaging the student's progress and correcting faulty habits of work. It stands to reason, therefore, that a method which permits every lesson to be treated in this manner must be well adapted to the teaching of history. It is hardly possible for the teacher of large history classes to test each student's reading habits often enough to be sure that he is pursuing the best method; but in correspondence teaching, if the questions are properly framed, every lesson is a satisfactory test, for hurry and carelessness and bad judgment are sure to leave their marks. Hence the correspondence student, who usually takes time to read thoroughly, if for no other reason than because he knows that every page will at once be tested by an examination, is more likely to form careful and thoughtful reading habits than the student in the college class; and the habit of reading carefully is undeniably the first essential of a good history student.

"Experience proves that correspondence courses in history furnish excellent opportunity for the correction of bad English. They present a series of daily or weekly themes for which the student never has to rack his brains to find material, and in which all his weaknesses of spelling or composition are sure, sooner or later, to make themselves known. It is true that the correction of bad English often doubles the history teacher's work, but he has his reward in the rapid improvement that nearly always follows, and that makes each succeeding paper easier to read.

"The correspondence method of study is still in its infancy, and even those who have known it longest and most favorably still run the risk of being considered foolish enthusiasts when they venture to tell what they know to be the simple truth concerning its success; but what-

(Continued on page 639)

Young People's Bible Meeting

Conducted by J. R. Shank.

LIFE LESSONS FOR ME FROM PSA. 46

Topic for August 7

MOTTO

"If God be for us, who can be against us."

STUDY OF THE TEXT—PSA. 46

I. Outline of Chapter—

1. God our helper (general theme).—V. 1.
2. Alarming conditions in nature, in which we will not fear.—V. 2, 3.
3. God's presence our River of satisfaction and the foundation of our security.—V. 4, 5.
4. Life illustrations of his power.—V. 6-9.
   a. Raging men quieted like a melted earth made pliable by heat.
   b. Wars cease at His power and their weapons are destroyed.
5. Effect of His work upon men.—V. 10.
   a. Necessity of being still.
   b. Knowledge of His presence and power.
6. Cause for real rejoicing in Him.—V. 7, 10.

II. Words and Expressions.—

"Refuge."—A safe place.
"Strength."—Power to do.
"Present Help."—Not help that must be delayed because of distance or inability, but help ready at hand for service in time of need.
"Fear."—A feeling begotten of mistrust of safety.
"There is a river, the streams whereof shall make glad the city of God."—A figurative expression showing the relation of God to His people.
"The earth melted."—The people "melted" or became subject to His orders.

PERSONAL THOUGHT

My greatest need and deepest longing is supplied in fullest measure and without unnecessary delay, when I have my refuge in the Lord of hosts. Help me to abide in Thy presence and realize Thy unfailing power.

SUGGESTIVE ASSIGNMENTS

I For Children.—

1. Commit to memory Vs. 1-3.
2. How Can God Help the Children?

II. For Young People.—

1. The Need of a Place of Safety.
2. The Need of Positive Strength.
3. How God Meets the Emergencies of Our Life.
4. Is There Anything too Hard?
5. How do We Hinder the Peace of God in Our Souls?

III. For Older People.—

1. Experienced Blessings of Past Life.
2. Fear, When Should it Begin? What Should Be Its Cause? How Remedy It?

GOD OUR REFUGE AND STRENGTH

CLARA M. BRUBAKER.

Well might David say, "God is our refuge and strength, a very present help in trouble." In God was his refuge when hiding from King Saul. In God was his strength when he slew the giant Goliath. In the many troubles which came upon him because of his enemies he found in this same God a very present help. When his own sin was pointed out to him by the faithful Nathan he still runs into this same fortress and there finds refuge and strength.

God's children today have the same privilege. If trials and persecutions beset us God is a refuge where we may hide from the fiery darts of the enemy. When temptations assail, God will be our strength. When troubles arise, He will be a very present help if we but let Him.

Look at the young man or woman who stands firm in the Lord's service when father, mother, brothers or sisters are against him. Perhaps all readers know of such examples. They no doubt can say as fervently as the Psalmist, God is our refuge and strength." Do temptations surround you? Have you allowed your feet to slip? If so, turn again to God and find in Him refuge and strength. His help never fails if we keep our eyes upon Him. Though we have strayed He never refuses to take us back under His protecting care. Blessed fortress! Who can feel happy or safe elsewhere.

Birch Tree, Mo.

SEED THOUGHTS

Rest in the Lord. Let your intellect, your judgment, your reason, rest in God; in God personal, and possessed of every perfection —almighty and all-knowing, kind, righteous, and holy; that is, on a God truly Divine. Rest in the Lord as He reveals Himself in the Gospel, merciful and gracious. Faith in God is good, but faith in Him as our own God is better.—James Hamilton.

You are made to find your rest in God. As the eye craves light, and the ear sound, your higher nature sighs for God. Your desires, vainly seeking rest apart from Him, are trailing flowers climbing up reeds and stalks only to bend them down to the earth, instead of grasping a high and strong support that would lift them up and hang their bells in the sun. God alone can satisfy the soul. It needs His infinite love and unclouded light to meet its longing—J. C. Geikie.

SPIRITUAL FOOD.—I PET. 2:2

Topic for August 14.

MOTTO

Increasing with the increase of God (Col. 2:19).

OUTLINE OF SUBJECT

I. Food Defined.—
A necessary article for the support and growth of life.

II. Kinds of Life Calling for Support.—

1. Vegetable.—Gen. 1:11-13.
2. Animal.—Gen. 1:20-25.
3. Spiritual.—Gen. 1:26; 2:7.
   a. Godly.—Rom. 8:14.
   b. Ungodly.—Eph. 2:1-3.

III. Kinds of Food.—

1. Supplying Godly spiritual life.—
   a. Faith in the atonement of Christ.—Jno. 6:56.
   b. Meditating on and receiving the Word of God.—Jer. 15:16.
   c. Doing the will of God.—Jno. 4:32.
   d. Fellowship with the saints.—I Cor. 10:17.
   e. Worship, praise and prayer.—Eph. 5:18-20.
2. Supplying the craving of ungodly spiritual existence.—
   a. Doing the deeds of the Devil.—Jno. 8:44-47.
   b. Eat violence.—Prov. 13:2; 4:17.
   c. Indulgence in lusts.—II Pet. 2:10-1
   d. Embracing lies.—II Thes. 2:9-1 Isa. 28:15.
   e. Fellowship with evil.—Eph. 5:11; Cor. 10:20.

STUDIES IN THE TEXT.—I PET.

"As new born babes."—There must be a l before it can be nourished. The inf contains all the qualification necess for growth though it be small and he less.
"Desire."—A longing for something, in case of newborn babes it is a genu hunger for milk to nourish the bo Spiritually, we who are alive have hun for the Word of God.
"Sincere."—A word in the original mean pure. "Every word of God is pure."
"Milk of the Word."—Not a certain p but the whole Word is milk, as contra

with malice, guile, hypocricies, envies, and evil speakings which are poison to spiritual life.

"That we may grow thereby unto salvation" (R. V.)—A child properly nourished will develop into the true purpose of its birth. The child born into the kingdom is intended for the salvation of eternal glory and if properly nourished will grow into it.

PERSONAL THOUGHT

It is possible to mingle the food we eat with poisonous things that destroy the health, prevent our appetites and unfit us for life's duties. Am I continually coming to the pure Word for strength or have I been mixing my diet with poison of worldly passions? Father of mercy, preserve, heal, lead and feed me with the bread of heaven.

SUGGESTIVE ASSIGNMENTS

I For Children.—

1. Commit verses with the words, **"thy word."**
2. How to Grow up for Jesus.

II. For Young People.—

1. Pure Food—Where Obtained? How Kept.
2. Impure Food—Its Flavor and Results.
3. How to Acquire a Healthy Appetite for Spiritual Things.

III. For Older People.—

1. Spiritual Topers (Rev. 17:4).
2. God's Pure Food Law (Rev. 18:4).

SPIRITUAL FOOD

SADIE BRUBAKER.

Naturally speaking food is that which sustains and builds up the body. So spiritual food is that which sustains and strengthens the spiritual body. If we would go to the doctor and ask what we should eat, he would plainly tell us what our diet should be. So let us with confidence enquire of our great Physician what we should feed upon. A doctor said to me not long ago: "We too often let our appetites dictate for us instead of our judgment." So it is spiritually speaking.

Let us take notice some Sunday when a number are together of what our food as Christians consists. I am sure we receive no spiritual food from worldly conversation. But if we make our associations such as if Jesus were in our midst, often mingling our voices in song, this I can say from my heart, will afford food for the soul.

And what do we read? Nearly every one devotes a little time to reading. But it is sadly true that often the **little** read is from some farm paper, poultry book or household magazine. This furnishes food for the craving mind, but Peter speaks of "the sincere milk of the word." This is the source of our spiritual nourishment. How thankful we should be for it. We all enjoy the Bread of Life when handed down by God's servants, and we feel it a life giving power. But thank God we can feed on His Word alone in our closets.

And still another way to secure spiritual food, is to situate ourselves in some solitary place and let God send down the manna from Heaven.

What is it that can restore the fainting soul like the voice of God speaking from the Throne of Grace? Or a confiding trust in God's Word, which is so full of precious promises?

Larned, Kans.

SEED THOUGHTS

"If you have nothing of the Spirit of prayer, nothing of the love of the brotherhood, nothing of mortifying the spirit of the world, nothing of growth in grace, of cordial, habitual, persevering obedience to the Divine commands, how can it be that you have been brought nigh by the blood of Christ?"

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night."—Psa. 1:1, 2.

THE SPIRIT AS A COMFORTER. JNO. 16:7.

Topic for August 21.

MOTTO

"I will not leave you comfortless."

OUTLINE OF SUBJECT

I. The Spirit's Comforting Mission.—

1. Sent as the representative of Christ.—Jno. 14:26.
2. His method of comfort.—
   a. Not by flattery and falsehood.—II Tim. 4:3, 4.
   b. But by convincing the world of the truth —Jno. 16:8-11.
   c. Not by rescuing from suffering in the flesh, but by comfort in tribulation.—Jno. 16:33; 15:18-27; II Cor. 1:4.
   d. Not by carnal weapons, but by heavenly power.—II Cor. 10:3-6.
   e. Not by sensual pleasures, but by joy in the Lord.—Rom. 14:17; Gal. 5:17-23.
   f. He comforts by His witness.—Rom. 8:16; I Jno. 4:13.
   g. He comforts by His intercession.—Rom. 8:26, 27.
   h. He comforts by His testimony.—Jno. 15:26; Rom. 15:18, 19.
   i. He comforts by His revelation.—Eph. 1:17-23; I Cor. 2:9, 10.

STUDY OF THE TEXT.—JNO. 16:7

"It is expedient for you."—It is a real benefit or profit to you."

"That I go away."—Christ's personal bodily presence no longer was to remain among them.

"If I go not."—The divine things are of such a nature that certain conditions are needful for the bestowal of this blessing. An atonement must be made, the resurrection must be accomplished, the Great High Priest must enter the Heavenly place before the Comforter can be sent.

"Comforter." — Representative, advocate, Helper.

PERSONAL THOUGHT

I can contemplate the workings of the heavenly plan till my finite mind is lost in wonder and perplexity at the ways of God toward men; then I turn to the riches of blessing that flows into my soul through the plan till I am overwhelmed by the riches of His grace. "Bless the Lord, O my soul, and forget not all his benefits."

SUGGESTIVE ASSIGNMENTS

I For Children.—

1. Use the text word, "Spirit."

II. For Young People.—

1. God's Ways Are Best (Rom. 8:28).
2. Who May Have the Comforter?
3. Joy in Sorrow.
4. Strength in Weakness.

III. For Older People.—

1. Following the Spirit as a True Witness.
2. Comfort in the Truth.
3. Comfort of Entering into a Knowledge of God's Plans (Eph. 1:17-23).

"YE ARE THE TEMPLE OF THE LIVING GOD"—II COR. 5:16.

The sacredness of the Christian's calling is too faintly realized by many believers. For the same reason many still live in too intimate touch with worldly thoughts and do not enter into the sacred fellowship of the Holy Spirit. We have all been convicted and persuaded of the reality of the Christian calling. We have acknowledged allegiance to Christ and have obeyed Him in many things. We would not forsake our profession and go back into many sinful indulgences of the heart. Our faith and hope is fixed upon the atoning merits of Christ. But yet we have not all entered into that fellowship and communion with His indwelling presence that makes our life a real joy and pleasure. This is however the real purpose of our calling. "As God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people." If you have a guest in your home, do you not try to have some fellowship with him? Do you not seek to find out what is a pleasure to him and strive to be agreeable? If we have truly been consecrated, this sacred guest, the Holy Spirit, has come to dwell not only for a day, but to henceforth make His home with us. Shall we then day after day neglect to know Him and to find out His pleasure and why He would abide in us? Do we think that there are any earthly cares that need to rest upon us that He is not interested in sharing with us? Do we realize that vain and selfish thoughts are out of harmony with His nature and that He cannot go into our fellowship in the vanities of the world? Do we not know that many of our mistakes and stumblings, our bitter experiences with pride, passion, appetite, covetousness and worldly care, are due to the fact that we neglect to make an intimate acquaintance with this friend? Has not our experience with our own way taught us that our wisdom and strength is of no value and His is always just what is best? Then let us enter into union with His will by forsaking our own selfish way, and separating our services from the world and its sinful practices because we have the assuring promise, **"I will receive you and will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty."**

THE SPIRIT AS A COMFORTER

J. S. GERIG.

When Jesus was upon the earth in the form of flesh, or as man, He was a constant

companion of His disciples, and especially of the twelve chosen as His apostles. He would direct them in their work, supply their needs and comfort them in their trials. But when the time drew near when He was to be offered up as the paschal Lamb, when His work would be finished and He would ascend to the Father, He realized that His chosen ones needed some one to comfort them. Therefore He gave them the blessed promise of the Holy Spirit as an abiding Comforter, not only to them but to all those who would accept Him as their Savior and would remain true and faithful.

We can learn from the Word of God that the Word and the Holy Spirit are inseparable. If we would have the Spirit of God as a Comforter we must ever abide true to His Word. When Christ commanded His disciples to tarry until they would be endued with the Holy Spirit from on high, they were obedient to the Word. And after spending some time in that upper room in true devotion and prayer, when the proper time came, they received the Spirit, and with great power and boldness they went forth to proclaim the message of salvation to a lost and dying world.

It must have been a great comfort to them, that now there was no more fear, no need to dwell behind closed doors for fear of the Jews. But now they can openly denounce sin in all its forms, and even point out those whose hearts were full of hatred and envy which led them to have a murderer released and the Son of God to be slain instead. It must have been a great comfort to the disciples that the Spirit would guide them into all truth, and teach them what to say and do, and bring all things to their remembrance.

When Paul, in his second missionary journey, came to Troas and the Spirit forbade him to go farther through the provinces of Asia, what a comfort it was that the Spirit should direct him into a great field that was open and ready to receive the Gospel message.

The Spirit is still performing the same work today. And if all God's children would be obedient to the promptings and guidance of the same, many more souls would be saved and gathered into the fold of Christ. What a comfort it would be to all who are burdened for lost souls if they would never quench the Spirit, but would always follow His direction. What a comfort it would be to parents, who have sons and daughters who are yet out of the fold of Christ, if they would never quench the Spirit, but embrace every opportunity to speak at the proper time to their unsaved ones! What a comfort to know that this Spirit will not abide with us for a season only, but always!

Smithville, O.

SEED THOUGHTS

Consciously, distinctly, resolutely, habitually, we need to give ourselves, our business, our interests, our families, our affections, into the Spirit's hands, to lead and fashion us as He will. When we work with the current of that Divine will, all is vital, efficient, fruitful.—F. D. Huntington.

After regeneration the Spirit works upon a complying and willing mind—we work, and He assists. It is therefore an error that sanctified persons are not bound to strive in the way of duty without a sensible impulse of the Spirit.—John Flavel.

CHAPTER STUDY.—PSA. 1

Topic for August 28

MOTTO

"Depart from evil and do good, seek peace and pursue it"

OUTLINE OF CHAPTER

I. General Theme—The Two Ways.

II. The Godly Way.—V. 1-3.

1. Not in ungodly counsel.
2. Not in the way of sinners.
3. Not in the seat of the scornful.

But:—

1. Delight and meditation in God's law.
2. Growing and prospering like a tree by the river of water.

III. The Ungodly Way.—V. 4.

1. Not so.
   a. In regard to God's law.
   b. In regard to growth and prosperity.
2. Like chaff.
   a. Light and worthless.
   b. Driven away.

IV. God the Judge.—V. 5, 6.

1. Of the ungodly who will not stand justified.
2. Of sinners who can not be with the godly.
3. Of the righteous of whom God knows their way and happiness.

PERSONAL THOUGHT

In God's sight there are but two classes of people on two ways of life. I am among one of the two classes and on one of the two ways. Which? God knows. Do I?

STUDIES IN THE TEXT

"Counsel."—Advise, teaching, principle.
"Way."—Conduct or course of action, character.
"Seat."—A settled place.
"Ungodly."—Not regarding God's law.
"Sinner."—Transgressing God's law.
"Scornful."—Speaking against God's law.
"Law of the Lord."—His revealed will and way.
"Delight."—Pleasure, enjoyment.
"Meditate."—Study, thought—desiring to know, understand, obey and enjoy.

SUGGESTIVE ASSIGNMENTS

I For Children.—

1. Illustrate by the two ways of Matt. 7:13,14, and conduct an exercise for them.
2. Learn the parable of the wise and foolish builders. (Matt. 7:24-27).

II. For Young People.—

1. Downward Steps of the Ungodly.
2. Growth of the Godly.
3. Withered Leaves.—Their Signification.
4. True Prosperity.

III. For Older People.—

1. How to Study the Bible for Profit.
2. Value of a Delight in God's Law.
3. The Judgment.

General Suggestion.—1. Discuss this Psalm as an introduction to the Book of Psalms. 2. As an introduction to all our undertakings in life. 3. As suitable reading to place before young and old of every condition. 4. As the gist of the teaching of the entire Scriptures.

MAKE TIME FOR BIBLE STUDY

The Divine Teacher must have fixed and uninterrupted hours for meeting His scholars. His Word must have our freshest and brightest thoughts. We must give Him our best, and the first fruits of our days. Hence, there is no time for Bible study like the early morning. We can not give such undivided attention to the holy thoughts that glisten like diamonds on its pages after we have opened our letters, glanced through the paper and joined in the prattle of the breakfast table. The manna had to be gathered by the Israelites of old before the dew was off and the sun was up; otherwise it melted. We ought therefore aim at securing at least an half hour before breakfast for the leisurely and loving study of the Bible. To some this may seem a long time in comparison with what they now give. But it will soon seem all too short. The more you read the Bible, the more you will want to read it. It is an appetite which grows as it is fed.

And you will be well repaid. The Bible seldom speaks and certainly never its deepest, sweetest words, to those who always read it in a hurry. Nature can only tell her secrets to such as will sit still in her sacred temple till their eyes lose the glare of earthly glory, and their ears are attuned to her voice. And shall Revelation do what nature can not? Never. The man who shall win the blessedness of hearing her must watch daily at her gates and wait at the posts of her doors. There is no chance for a lad to grow, who only gets an occasional mouthful of food and always swallows that in a hurry!

Of course this season before breakfast is not possible for all. The invalid, the nurse with broken rest, the public servant, whose night is often turned into day—these stand alone, and the Lord Jesus can make it up to them, sitting with them at midday, if needs be, beside the well. In case of such as can only snatch a few words of Scripture as they hasten to their work, there will be repeated the miracle of the manna. *"He that gathered much had nothing over,"* that is, all we get in our morning reading is not too much for the needs of the day; *"and he that gathered little had no lack;"* that is, when by force of circumstances, we are unable to do more than snatch up a hasty handful of manna, it will last us all through the day; the cruse of oil shall not waste and the barrel of meal shall not fail. —From "Light on Life's Duties."

RULES ON HOW TO STUDY THE BIBLE

1. "Make time for Bible study."
2. "Look up for the teaching of the Holy Spirit."
3. "Read the Bible methodically."
4. "Read your Bible with your pen in hand."
5. "Seek eagerly your personal profit."
6. "Above all turn from the printed page to prayer."
7. "Practice what you learn."

(Continued on page 639)

OUR SUNDAY SCHOOL

ARE THE CHURCH AT LARGE AND THE INDIVIDUAL SUNDAY SCHOOL DERIVING THE BEST RESULTS FROM OUR SUNDAY SCHOOL MEETINGS AS CONDUCTED AT PRESENT? IF NOT, HOW CAN THEY BE IMPROVED?

Space did not permit the publishing of all the articles contributed for the Symposium in the Sunday School Department of the preceding issue. The following articles conclude the interesting discussion.—Ed.

The Sunday School Conference

I wish to discuss this subject under two heads, the speakers and the program. We are all more or less familiar with the work of Bible Conferences, Farmers' and Teachers' Institutes and from these we can learn some lessons on both topics named.

In these three meetings the speakers are either general leaders and experts who come to the meetings to give instruction in a series of lectures or local persons who have made a special success of certain phases of the work, and are willing to give others the benefit of their experience. I think in our Sunday School Meetings we have too often appointed speakers simply because they were popular preachers or good talkers or perhaps some less able simply because of fear that some individual or congregation would feel slighted if they were not honored by being given a place on the program. What we want is persons that by study and experience have thoroughly learned the Sunday school work and also have the ability to teach others.

The practical difficulty is that we do not have many who would measure up to these requirements. We need to have some of our ablest men devote themselves to the Sunday school work and thus become able to give real instruction. If each conference district would have at least one man to put in most of his time in developing and extending the Sunday school work we would soon have leaders in this work as we now have in other lines of Church activity and then they could give real instruction at our meetings and also aid in finding others who are making progress in special lines and have them placed on the programs.

As to the nature of the programs I would say that we need section meetings as well as the usual general meetings. Some problems concern only a part of those present and they can be discussed to best advantage in a small meeting in a more informal way. If those present would be divided into groups such as, Officers, Primary Teachers, Intermediate Teachers, Advanced Teachers, Parents, Pastors, etc., I am sure much more of practical help could be given each person. While it might be difficult to get rooms for all these at most places, in summer time the groups could meet out doors with very little inconvenience.

N. E. Byers,
Goshen, Ind.

Ideal Conditions

The Sunday school movement as well as every other department of Christian activity has room for improvement. With reference to our Sunday School Meetings and Conferences, no one who has attended them with the purpose of receiving good, has been disappointed On the other hand we are well aware of the fact that results have not been as satisfactory as might be desired. Probably the best way to remedy the present situation is by getting before us a vision of the ideal and then endeavor as near as possible to bring the real to the standard of the ideal. What then are ideal conditions pertaining to Sunday School Meetings and Conferences?

The Nature and Distribution of the Conferences.—There should be a unification and centralization of forces. First, there should be local Sunday School Unions which should be attended by every Sunday school worker as far as practicable. Secondly, there should be State conferences represented by delegates from the various local conferences. Thirdly, Interstate (if not International) conferences. While these latter conferences should be open for everybody they should be especially for delegates.

The Deliberations of the Conferences.—First, the local conferences. At these meetings local needs, problems and methods of activity should be discussed. They should be preeminently inspirational and practical. They should emphasize *doing,* not so much *how to do* as *what to do.* Secondly, the state conferences. These gatherings should not be less spiritual, but they should discuss more at length, methods of activity. They should be familiarized with the "what to do" by the local delegates and then discuss the "how to do." Open fields and distribution of workers should also be subjects for careful and prayerful consideration. Thirdly, the interstate conference. It should have a somewhat similar relation to the state conferences as does the General Church Conference to the district conferences. It should be the unifying agent of our entire Sunday school forces. It should superintend the literary and missionary needs of the Sunday school at large. It should take up general problems and methods of work and give such instruction and suggestions as could safely and intelligently be carried out wherever needed. Last but not least it should be a center of spirituality so that its power might pervade every department of our Sunday school work.

The Practical Outworking of the Deliberations of the Conferences.—It has been well said, "If people would do half as well as they know they would be twice as good as they are." The problem is how may the instruction given at the conferences be brought into practice in the individual Sunday school? In addition to the customary way of having each one carry with him all the inspiration and information received at these conferences, might it not be well to have experienced and trained workers to act as Sunday school evangelists whose duty it would be to visit if not every Sunday school at least every local Sunday School Meeting, there to emphasize successful methods, make intelligible the solution of problems and possibly conduct, where opportunity is given, Sunday School Normal work.

In conclusion a few things may be said by way of precaution.—First, care should be exercised that there be not an over-supply of machinery. The engine may be so large that there is not sufficient steam to run it; the harness may be so cumbersome that the horse has no strength to pull the load. So our Sunday school work may become so surcharged with machinery that it will take all our power to manipulate it and none be left for aggressive work. Secondly, it should not be forgotten that the entire Sunday school movement should be under the control of the Church so that the Sunday schools will not govern the Church, but the Church the Sunday school.

J. B. Smith,
West Liberty, O.

Thorough Discussions

Truly, we should never find fault with methods of work unless we have a better one to offer. Without doubt our Sunday School Meetings and Conferences have done much in the way of increasing the efficiency of the Sunday school work, but there certainly is room for much improvement. But it is difficult to determine what are really the best methods to bring lasting results because localities differ in the elements to be dealt with, consequently wisdom would suggest that methods must vary, however, only such methods be employed as will bear the test of truth.

It seems to me that one way to make our Sunday School Meetings more helpful to the Sunday school work is to let the Superintendents and teachers present the hard or difficult problems to be discussed *thoroughly* by those who have a wide experience in the work and who are known to have met with success in dealing with just such problems. It might seem strange to us who are accustomed to lengthy programs with from five to thirty minute talks to present a program of only one or two topics to be discussed *thoroughly* in the light of Scripture, but better have *one* subject well discussed than to have ten of fifteen topics merely touched upon, as our custom is, and have the moderator call you down with "Time's up."

At the first conference we have record of in the Christian dispensation there was only one subject discussed, in which were brought into play God-honored methods, backed by truth and the "I think so's" were missing. The effect of that conference was great because the decision was made practical by *obeying and acting accordingly.*

There is danger of too much hurry, flurry, nervousness and entertainment in a work of such vital importance. Too much levity is also often manifest in such meetings. Brethren and co-workers, when we come together on such occasions let us come "filled with the Spirit" and our "loins girt about with truth," devoutly endeavoring to serve the best interests of the Church, remembering that what we say and do will vibrate in all eternity.

David Garber.
La Junta, Colo.

Creates Activity

If the best results are not derived from our Sunday School Meetings as conducted at present, most assuredly the entire fault does not lie with, or on the side of the Sunday School Meeting. We have fresh in our memory an article which we read in a late issue of the CHRISTIAN MONITOR on "The Way We Look." The writer goes on to say that our life is molded by the way we look at things. Surely the Sunday School Meetings have inspired many a one to go back to his or her school and do more earnest, faithful and effectual work.

These meetings have been the means of bringing in touch one with another warm hearts in the Sunday school work, and the influence of these meetings has spread far and wide, so much so that we cannot measure or estimate the amount of good accomplished by them. Just as the wavelets radiate from a given center when you cast a pebble into a body of water, so we have felt, have been the results and influences for good going out from these Sunday School Meetings.

Communities where the privilege of holding these meetings is granted, receive the best and most dirct results, while in districts where they are not permitted and only now and then an earnest worker attends these meetings, they get but a mere taste of the spiritual feast.

We do not claim that the point of perfection has been reached in the way of conducting these meetings. In some instances the subjects assigned on the programs do not bear upon the Sunday school work as much as they should. And talks and addresses may be too lengthy and the programs over-crowded so as not allow sufficient time for the asking and answering of practical questions which confront every sincere, earnest worker. But in a short article like this we feel it our duty rather to dwell upon the need of these meetings and the advantages derived therefrom, rather than to criticise the methods of conducting them.

We know in many communities where no Sunday school meetings have been held there is a lack of interest, and many of those who have never attended these meetings would be greatly benefited, and we believe could not help but wake up to a sense of their duty after listening to the exercises of a well conducted meeting.

Many of our young people will remain with us if the Church and Sunday school will find something for them to do, but if we as a Church will not supply that need they will go elsewhere, and we know, too, that Satan always finds some work for idle hands to do.

These meetings properly conducted are one way of supplying spiritual food for our precious youths, and a medium whereby the Sunday school can be built up and the indifferent worker aroused to a sense of his duty. May the day not be far distant when the Church and the Sunday school will go hand in hand in supplying work for our young people and every community permitted to hold a Sunday School Meeting.

S. S. Kraybill,
Mt. Joy, Pa.

Definite Planning and Teaching

In answer to the question we would say, No.

In thinking of improvement three things present themselves. The arrangement of the program; the choosing of the speakers; and some part of the time set apart for a practical teacher to teach and show others how to teach and work in the Sunday school. In order to solve these problems satisfactorily it will perhaps be necessary to begin with the committee that arranges the program. They should not only be faithful and able Sunday school workers, but should have had experience in conference work, and, if possible at least some of the committee in arranging programs and seeing them carried out. In our annual or regular conferences we could have a standing committee of three whose terms would expire in one, two and three years respectively, at first a new one being elected in the place of one dropping out. In this way we would always have experienced committee men. They would be in a better position to estimate the time required for the proper discussion of a subject; the need of discussing certain subjects; the suitability of the speakers to whom they entrust the important work of "opening" the subjects intended for general discussion, etc.

Then there is some teaching needed in this work that does not require discussion. Principles of working and teaching. Theory and practice. It seems to us that could very profitably take the place of some of our topical discussions. Give an able, practical teacher thirty or forty-five minutes of each session, or as much as the circumstances warrant, to teach by precept and example how to teach. Let him use the time to rivet the truths and principles on the worker's mind as he sees fit.

Amos Gingerich,
Versailles, Mo.

Properly Prepared Programs

The Sunday school has been very successful in helping the young people to develop a strong religious life, but if it wants to do its very best there must be still better trained teachers and more carefully graded lessons. This will have to be accomplished largely through the Sunday School Meetings and Conferenecs. Some methods must be devised and thoroughly discussed which will enable the teachers in each community to get together and prepare themselves for the great work that is given them to do. Not only the study of the lesson, but its presentation to the class must be carefully considered, and the more the teachers have studied the nature of the child and the boy and girl, the easier will their work become and the more successful will they be in realizing the highest aims and purposes of the Sunday school.

The most important thing in the Sunday school is consecrated teachers carefully trained. But the work can be made ever so much more effective if the lessons are carefully graded. The lessons ought to be suited to the classes. Otherwise it is very difficult to teach and as a rule poor results follow. With graded lessons and trained teachers the work will be greatly improved and in order to bring this about the Sunday School Meetings and Conferences must help to mold a favorable sentiment.

To speak more generally, the Sunday School Meetings and Conferences can and will make a greater contribution to the great cause of the Sunday school if the program committees are held more directly responsible for the results of the meetings. As a rule the speakers placed on the programs are supposed to interpret the subjects given them, about as they please and talk along any line they may wish to take up. This cannot bring the best results. The program committees ought to be thoroughly familiar with the needs of the Sunday school and when they arrange the programs they ought to inform the speakers just what they had in mind when they assigned this particular subject to him and what the line of thought is that he ought to present. They ought even to feel a certain responsibility to help the speakers in their preparation. The speakers are as a rule very glad for helpful suggestions.

It is also very important that the moderator be thoroughly familiar with the program before the meetings begin. He ought really to be a member of the program committee. If there is any one who ought to see the end from the opening of the first session it is the moderator. In some of the very best meetings held throughout the country the presiding officer knows just about what each man on the program intends to say. That puts him in a position

(Continued on page 639)

Current Events

Early in the morning of July 4, Chief Justice Melville Weston Fuller departed this life. For many years he was a prominent figure in judicial circles. He was born in Augusta, Me., Feb. 11, 1833. He came of distinguished ancestry, his father, grandfather and great-grandfather having been prominent in the history of Maine. That he inherited a tendency to the law and aptitude for it seems clear, for his father and both his grandfathers were engaged in the legal profession. He graduated from Bowdoin College and took a course of lectures at the Harvard Law School. In 1856 he removed to Chicago. In 1862 he became a member of the convention to revise the state constitution of Illinois. In politics he was a Democrat, but retired from taking active part in politics in 1880 to devote all his time to his profession. In 1888 he was appointed chief justice of the Supreme Court by President Cleveland. Mr. Fuller's conduct in his high office won universal respect from the public and personally he was probably the most popular man that ever held the office. In religion he was an Episcopalian of the old school.

Not only animals but plants may suffer and die of fevers, says a certain scientist. When a human being has fever he loses flesh on account of the increased combustion, the quantity of carbonic acid respired from the lungs being increased from 70 to 100 per cent. A plant attacked by fever, which may be caused by wound, rapidly consumes its reserves of organic matter and becomes enfeebled, sometimes sufficietnly to cause death. Experiments with potatoes, rendered feverish by cutting them, soon caused the temperature to rise about one degree, and the quantity of carbonic acid given off increased several hundred per cent. If the potato survived, its "respiration" after a few days became normal, but it fell into an enfeebled state, resembling that of a person convalescent from a long fever.

Only one-half of 1 per cent of the immigrants brought to Canada from Europe by Gen. Booth's Salvation Army have proved to be failures. Sixty thousand were brought over last year. They were carefully selected, being tested physically and mentally and their morals looked into. The man who paid his bills in the old country and gave evidences of thrift was invariably selected.

It is reported that an important body of iron ore has been found in Natal, Africa, within thirty miles of the railway and within seventy-five miles of the coast. Limestone has been discovered nearby, also coking coal has been found in Natal. In view of the fact that the Tegela river, which can be developed to furnish power, runs through the iron ore property, it is likely that the new find will be turned into immediate commercial account.

An abstract of the report of the Interstate Commerce Commission refutes absolutely the assertion of the railroads that their expenses have increased and that increased freight rates are needed to meet the additional burden. According to the reports of the railroads themselves the operating expenses for 1909 had been reduced $70,000,000, while their income during the same period increased more than $14,000,000, making a total of $84,000,000 additional money in excess of operating expenses compared with the preceding year. This saving of operating expenses was not effected by reducing the number of employes. The fact is the number of employes was increased by 66,548. Nor was there a reduction in wages, but a gradual increase. The saving was accomplished by economies entirely under the control of the railroads, resulting from efficient equipment, better management and a general reduction in the cost to the railroads of handling traffic. Indications are that this year they will have more traffic than last, and with the increased rates their profits will be enormous.

One of the sciences that has made and is making rapid progress is that of meteorology, the science of the atmosphere and its various phenomena. It is through this science that our weather forecasts are made possible. At the present time the forecasters only have a map of a single country which does not enable them to forecast as accurately as they might if they had a weather map of the whole world. An international commission was recently organized for the purpose of maintaining a world-wide telegraphic interchange of meteorological observations so that in the future, if the plans of the commission can be realized, the forecaster will have at his disposal a daily weather map of the whole world.

Sections of the country which receive their intoxicating stimulants in the guise of perfumes, essences, medicines or drugs were delivered a body blow by Commissioner Cabell, of the internal revenue bureau. He gave out a list of more than 200 preparations which hereafter may be handled by drug stores only after the government liquor license is paid. These preparations were held to be insufficiently medicated to take them out of the class of alcoholic beverages. Many of the beverages are concocted for sale in "dry" territory.

Drought in the northwest is threatening cattlemen with great losses and possible financial ruin. Lack of rain and a scourge of grasshoppers have goaded a number of sheep growers of Montana to make an urgent telegraphic appeal to the forest service that some of the national forest reserves be thrown open to the flocks. The Government gave instructions to the district forester in Montana to offer all the relief possible.

New Orleans is putting forth strenuous efforts to secure the required funds demanded by Congress for the proposed Panama exposition in 1915 when it estimated that the Panama canal will be completed.

New York City is building a new municipal building, which is to be one of the largest structures of its kind in the world. It will have a frontage of 381 feet and a depth of 173 feet. The plan is practically U shaped. The main structure, having twenty-five floors, rises 337 feet above the curb. And from the center of the court on the eastern side an exceedingly handsome tower is carried up fifteen stories higher to a point 560 feet above the street level. Each floor will contain approximately one acre of space. The foundations have been sunk to a depth of 144 feet below street level. The cost of the building will be about $10,000,000. It is estimated that it will house some 8000 people. It will be large enough to accommodate all the city departments and with some adjustments, will be capable of taking care of all increases of the force for many years to come.

Policical conditions in Nicaragua are still in a chaotic state. There is a constant state of war between the government and the insurgents. The Madriz faction which is in control is accused of inciting an anti-American sentiment among the people. The feeling against the Americans is becoming more bitter. Americans residing in the districts are complaining that their life and property are in jeopardy. An American engineer who was captured was confined in a small, filthy cell, without sufficient food. Only after insistent demands by our consul was he given better accommodation. The relations between Nicaragua and the United States are strained and may result in an intervention by our country.

It is reported that the British expedition sent out under the auspices of the British Ornithologist's Union, has discovered a new pigmy race in New Guinea. It is stated that the average height of the pigmies is four feet, three inches. They are very dark, with broad noses, frizzy hair and long arms. They are of the Negrito race, which was only previously known to exist in the northern districts of the Malay states and in parts of the Philippines. They are nomadic hunters and experts in the use of poisoned arrows and in the construction of a kind of spring gun for the capture of game. They are very hospitable and not cannibal.

The Pennsylvania Railroad is putting into service all steel passenger cars as rapidly as they can be built. The company has now in service or on order nearly 2000 of these cars. Steel sleeping and parlor cars are put into service at the rate of 50 to 60 per month. These cars are non-collapsible, the brunt of a collision being borne by a massive steel box girder, 24 inches wide by 19 inches deep, which extends throughout the entire length of the car. These cars also eliminate the danger of fire when a wreck occurs, as there is very little wood used in their construction.

In view of the agitation against prize-fighting that has resulted from the recent fistic encounter in Nevada, it is worthy of note that prize-fighting is a penitentiary offense in the Canal Zone and that even to put on a pair of boxing gloves is a felony.

Recognizing the rapidly growing belief that many diseases can be cured without the aid of drugs, Temple University has completed arrangements for the establishment of a department for teaching methods of healing without the employment of drugs. This is the first department of its kind to be established in a medical school. This department is expected to become one of the most valuable in the entire medical course in the university.

The government cement mill at Roosevelt, Arizona, is being dismantled. It was built because of the high cost of transporting cement to the site of the Roosevelt dam. During its five years of operation, the mill has turned out 330,000 barrels of cement, the bulk of which was used in the construction of the dam, and the remainder went into the flumes, canal and power house. It is estimated that the mill has affected a saving of $650,000.

Contrary to a widespread belief that hard woods give more heat in burning than soft varieties, the scientists at Washington are contending that the greatest heating power is possessed by the wood of the linden tree, which is very soft. Fir stands next to linden and almost equal to it. Then comes pine, hardly inferior to fir and linden, while hard oak possesses 8 per cent less heating power than linden, and red beech 10 per cent less.

Russia, France and England have reached an agreement for mutual defense against Germany's menacing activities, pledging themselves to a tremendous increase of their respective naval armaments. It is believed among foreign diplomats that the Russo-French-British entente reveals a momentous situation and shows how much, or rather how little, those great powers place faith in the world's peace talk.

A novel application of wireless telegraphy in the field of engineering is the installation which the Pennsylvania Railway has made for testing the usefulness of air messages for railroad operation. The station at which the tests are made is located on the mountains near Altoona, Pa., at an elevation of 1,655 feet above sea level. Communication has already been opened with the stations on the Atlantic coast, and also with ships at sea.

At the annual meeting of the National Educational Association, held in Boston recently, Mrs. Ella Flagg Young, superintendent of the schools of Chicago, was elected president of the association. This is the first time in the history of the organization that a woman was elected to the presidency.

By the will of the late O. S. A. Sprague of Chicago his estate, amounting to several million dollars, will be used to establish the Sprague Memorial Institute for the purpose of finding out the causes of disease.

President Diaz was reelected last month in spite of his announcement a year or two ago that he would retire. It is probable that he will remain at the head of the Mexican government as long as he lives.

The situation of the Jews at Kiev, Russia, who have been ordered to leave the city and surrounding districts, is becoming worse. According to dispatches to the Jewish Aid Society the hostile mob is becoming dangerous in Slobodskoi. Organized bands frequently attack the Hebrews. Six have been severely injured, and a large number slightly injured, but no deaths are reported. The Jewish population is terrorized in all quarters by threats and abuse.

It is estimated that during the last fiscal year, ending June 30, 1,035,545 immigrants were admitted at all ports of the United States. This is an increase of 283,759 over the number of aliens admitted last year. Some immigration authorities declare that the class of aliens arriving is deteriorating, pointing to the fact that there is a remarkable increase in the number of those debarred. The total number debarred was 24,200 as against 11,000 last year.

The system of transmitting train orders in this country by the telephone is making rapid strides. Statistics filed by the Interstate Commerce Commission show that the telephone is being used for this purpose on 295 roads in the United States, on which 26,344 miles of road are operated by this method. On ten of the roads telephone dispatching covers 500 miles or more, and on five roads the distance covered exceeds 1,000 miles.

The superintendents of the Anti-Saloon League in the states of Washington and Idaho, declare that both commonwealths will be "dry" before the close of 1911. It is also predicted that the province of British Columbia will be saloonless within a few years. There are only about 100 saloons left in Idaho, where 16 of the 23 conuties are dry.

For the purpose of making a telephone booth really sound proof, a German inventor lines it with tin. It seems that the lining is in every way most efficient. The result is that a German publication now advises all architects to either use tin or aluminum in the walls of houses generally to deaden sound.

To accelerate the work on the great Gatun dam on the Panama canal, this portion of the canal has been illuminated so that the work can be carried on night and day. The illumination is so efficient that the workmen prefer the night shift to the day shift under the tropical sun.

Japan has issued notices to European countries, including Great Britain, that all commercial treaties with these countries will terminate one year hence.

King George of England has been allowed $3,170,000 a year for the maintenance of the royal family. This is $65,000 more than the allowance made to the late King Endward.

Congress at the session that closed last June again passed the billion dollar mark in appropriations. The total appropriations being $1,027,133,446.

A treaty has been signed by the United States and Great Britain which will serve to regulate the use of water for commercial purposes at Niagara Falls. According to the provisions the New York side will be permitted to take 20,000 cubic feet from the river above the falls, and the Canadian side may divert 36,000 feet. The Canadian companies may transmit and sell on the United States side at least fifty per cent of the power generated in Canada.

The attention of American physicians is being directed to a new process of color photography, called the autochrome plate. These plates have chemical preparation which causes them to develop in three colors. The value of the color plates to the medical profession is that they will enable the physician to illustrate the exact color of the tissues under study.

Representatives of the American Bible Society sailed for Alaska to begin the work of distributing 25,000 Bibles to the inhabitants of the northern territory. The books are printed in eighteen different languages, so that every man regardless of nationality will be able to read the Bible.

King George, of England, added seven peers to the House of Lords in honor of his recent birthday. They are nearly all great business men with long experience as members of the House of Commons, and are of the class from which the Upper House has been most frequently recruited in recent years.

Measuring Distance at Sea

J. S. Hartzler.

There is a common expression, "There are tricks in all trades but ours." and another one akin to it, "No business has advanced as fast as ours." It only requires close observation to see that improvements have kept pace in the various occupations. It is a question whether greater improvements have been made in any thing than in measuring distance at sea. Dr. Lemley describes the method thus: "The captain sits in his cabin with a chart of the whole voyage . . . . . spread before him. The compass tells him unerringly the exact course of the vessel. The log is cast out at frequent intervals, by which he can estimate, with marvelous approach to accuracy, the speed of the steamer. Now. with these two data, the speed and the direction in his mind, he can mark upon his chart from day to day the present whereabouts of the vessel." That was in 1890. Today there is an instrument made like the propeller of a ship and fastened to a rope over five hundred feet long and cast out at the stern of the ship. The other end of the rope is fastened to a kind of a cyclometer on the railing of the ship. Drawing this propeller-formed instrument through the water causes it to revolve. This puts twist into the rope which causes the hands on the cyclometer to go round showing the distance in miles as the clock shows the time of day.

Miscellaneous

NATURE AS AN INVENTOR

Civilized man justly prides himself upon his numerous inventions and mechanical devices, but it is possible that inventors in general would boast less of their achievements did they realize that the patents in which they have established their rights are really nothing more than modern reproductions of devices which have been employed by Nature from the beginning of time. It is a fact that there is scarcely an invention of man that has not its prototype in Nature. Sometimes these prototypes are of a rough-and-ready character. More often, however, they have been brought to the highest pitch of perfection. It is little short of amazing that primitive man should have remained blind, through so many centuries, to the significance and value of these inventions of Nature. It has been said that almost all of man's achievements as an inventor have their prototypes either in the animal or vegetable kingdom. Obviously, therefore, it would be impossible to attempt—in the limits of a short article—anything approaching a complete catalogue of these coincidences. Yet a few of them may be selected, almost at random; and they will serve to show how, after much labor and thought, man has perfected devices which at the time appeared to him to be original, although in reality they were nothing more than reproductions.

As a first instance we may take grasping tools—a whole tribe of implements ranging from surgical forceps and sugar tongs to gas-fitters' pliers and the vast pincers by means of which great masses of white-hot metal are manipulated upon the giant anvils of our workshops. It is scarcely too much to affirm that, without such tools as these, art, science and manufacture would long ago have ceased to advance. The reader needs only to pause for a moment to realize how important a part is played by these familiar implements in the activities of human life; and when mankind first discovered how to make and use such things he must have benefitted instantly. Yet all these tools have their parallels in Nature, and one is fain to imagine that some of these prototypes might still supply useful hints to modern toolmakers. Perhaps the most perfect example of the powerful pincer in Nature is the claw of a crab or a lobster. The power of the crab's claw is so great that a bite from a large crab will inflict a severe injury. Among other pincer-carrying animals are scorpions; while the insects known as earwigs carry a dainty pair of forceps at the end of the body, and employ the tools for folding their ample and delicate wings. The opposable thumb and forefinger constitute, in effect, a most useful pair of pliers adaptable to many uses; and it is strange that man should so long have overlooked the lesson in mechanics which they teach. Shears and scissors are, of course, closely allied in principle to grasping tools, yet they have come to us only with the advance of civilization—no savage tribes having the least idea of them or their use. Those admirable workers in skin, the Kaffirs and Eskimos, employ only knives. The idea of the knife edge in combination with the leverage afforded by tools of the grasping type had never occurred to them. Yet shears are exemplified by the jaws of many insects, as well as by those of tortoises and turtles.

Only of comparatively recent years has man made boxes in which to store money, trinkets, or other valuables. Yet Nature has had her boxes from time immemorial. Some of the most interesting of these take the form of seed-pods, as, for example the stout casket in which Brazil nuts are packed. In this instance, too, the primitive idea of the puzzle—later elaborated by the Chinese, as well as by other races of mankind—seems to lie dormant; for here we have a vast number of nuts, so cleverly packed into their pod or casket, that if once they are taken out it is almost impossible for human hands to restore them to their place.

The hinge, as attached to a lid or door, has been known to man only for centuries, yet Nature has made use of it literally for thousands of years. In proof of this statement, it is only necessary to indicate a bivalve shell, such as an oyster or a clam. We know from geologists that such shells are among the earliest indications of life upon this earth with which they are acquainted. The eggs of many insects, too, open with a very perfect little hinge; while the little lid which covers the cunningly contrived nest of the trap-door spider, is also hinged in a most ingenious manner by means of silken bands.

Savage man had no means of preserving light for himself after the setting of the sun, and it was only with the slow progress of civilization that he became inspired with the idea of artificial illumination. Yet this was not for want of examples by Nature; for many animals carry about with them bright lights during the hours of darkness. Marine organisms, in particular, emit phosphorescent radiance, while many kinds of insects, to which such names as glow-worms, fireflies or lantern-flies have been applied, are highly illuminous. In many instances the precise manner in which the light of these creatures is produced has baffled scientific inquiry. Still, the fact remains that Nature had her living glow-lamps ages before man emulated her example.

That well-known device, the ball-and-socket joint, without which many of our instruments and tools would be clumsy and impracticable, has many prototypes in Nature. Perhaps the most familiar of these is seen in the articulation of the human shoulder bones—or indeed, in the bones of many animals, for the marvelous flexibility of the snake is rendered possible only because the vertebrae of this reptile constitute a long chain of balls and sockets beautifully adjusted one to the other. Another very perfect example of ball-and-socket movement is found in the case of the sea-urchin. Each of the spines with which the shell of this creature is covered is swollen at the base into a cup-like form, and this cup fits accurately upon a little rounded prominence of the shell, which exactly fits into the cup, just as the ball of the human thigh-bone fits into the acetabulum. The leg of insects, in their articulation to the body supply examples of the ball-and-socket principle too numerous to mention.

The idea of the flask or bottle is eminently natural—i. e., it has played a part in the ceremony of Nature from time immemorial. Perhaps the most remarkable examples are to be found in the vegetable kingdom among the plants known as gourds, the seed-vessels of which assume forms calculated to remind the least imaginative individual of antique pottery.

We had already seen that the theory of the common pump might have formulated itself in the mind of man after he had studied the habits and structure of the octopus. There is, moreover a prototype in Nature for that far more complicated device known as the force-pump. This prototype is the human heart. Anatomists agree that it is constructed on principles which are marvelously up-to-date. In an incredibly short period, the whole of the blood in the human body passes to the heart and is driven from it again with a force which carries the stream to the tips of the fingers and toes; while as everyone knows, the action of the heart persists, night and day, throughout the whole life of a man. If we regard the heart as the prototype of a force-pump wrought in metal by the hands of mankind, we must still be impressed by its immeasurable superiority. Its renovation and repairs are affected while the mechanism is in rapid motion.

The simplest form of sewing is that which is in vogue among such primitive races as the Eskimos and Kaffirs. It consists in boring holes through the material which is to be joined together, and pushing the thread through them. The reader will observe that the operation is of so rough-and-ready a character that no needle is required; and one is almost tempted to imagine that mankind might actually have copied this method of sewing from having observed the manner in which the tailor bird constructs its nest. Be this as it may, the fact remains that this bird actually sews leaves together by their edges, and makes its nest within the pocket-like receptacle thus formed. Its method of working resembles exactly that which has been detailed above. First the sharp-pointed beak is used to form a slit or hole in the leaf, and through this a piece of tough grass, or other vegetable fiber, is passed. A second hole is made and the natural "thread" is drawn through it; and so on until the work is completed by a tucking in and adjustment of unruly ends. Should the reader care to visit a museum, and make a mental comparison of stitches made by savage tribes and those formed by the tailor bird, he will frequently discover that the latter are far less clumsy than the former. In a word, it may be asserted without fear of contradiction that mankind was not first in the field where the art of needlework is concerned. The sewn seam is another of Nature's own contrivances. —From Scientific American.

(To be continued).

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THE ART OF SAVING

There is no doubt that some persons are born with a passion for accumulation, but to the average individual in a time of prosperity spending comes more natural than saving. This is certainly the case in America, to a notable degree. Foreigners just come to our shores save money on very small wages, while the native American can hardly make both ends meet. We do not inherit, as they do, the tendency to save from our forbears, and easier conditions of life have not forced the lessons of economy upon us. If we wish to save we must **learn how.**

And how is the art of saving to be acquired? It must be taught in the home, and by the example of both parents. Few things are more difficult than for the father and mother to teach self-denial to the children they are prone to indulge. It is hard for them to realize that it is much better for the little ones to form disciplined characters than to possess the luxuries of life.

Children can not be taught to save if they have no money at their own command. It is, therefore, best to give each child an allowance, graded according to age and ability, and then show the child how to meet certain definite needs out of the sum, spend for its pleasure and still save at least a trifle. It might be required of the boy or girl to purchase school supplies, collars, neckties and gloves out of the allowance, and in this case careful buying can be explained. Then the allowance should increase in accordance with the needs and ability in finance of the young folks.

If at the week's end the father and mother gather the little ones around them and the accounts are gone over together with suggestions, praise or blame as necessary, the children will learn that managing even a tiny income is a good game; that there is sport in doing well. They will discover that big and desirable things—the fine fishing-rod, the camera or bicycle coveted—can be acquired by saving small sums. Many grown persons have never learned the power of small regular savings. It should be learned in childhood.

What the parents would teach the children they must first practice themselves. The home atmosphere must not be one of self-indulgence. The parents should uphold economy as desirable, and self-denial as honorable. That a man's life consisteth not in the abundance of the things he possesseth should be impressed on the mind of the child. To **be** rather than to **have** should be the aim. There are many wise sayings which should be household words from infancy.

"To have money is riches; to be able to do without, is power." Wordsworth's noble sonnet ought to be a part of the mental furnishing of every thoughtful youth—the one beginning:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours."

In this age when success in life is narrowed down to making a fortune, there is need that a nobler ideal should be presented in the average home. Foolish extravagances and the fever for constant spending would abate in a clearer atmosphere. One grows ashamed to put so much emphasis on the lower aspects of life.

Most persons who have not learned to save in childhood are taught by necessity the importance in later life. How are they to train themselves? Very likely they may be able to increase their income. Especially on the farm there are many ways in which improved methods may be relied to add to the receipts, but it is quite possible to add to an income and be no richer at the year's end. All wastes and needless expenditures must be watched for if there is to be any saving.

Only general suggestions can be made: First, the account-book must be studied. Very likely none has been kept, but unless there is a record of expenditures there is very little hope of learning the art of saving. Items must be put down, and the weekly or monthly amount spent must be classified. One must know what proportion of the income has been spent for fuel, for food, etc. With expenditures footed under proper heads, one may see where the economy must be exercised.

Each purchase should be interrogated sternly. The self-indulgent ask only: "Do I wish this?" The prudent ask: "Can I afford it?" The one who would save must ask: "Can I do without it?" In the putting of that question before buying, lies the secret of many a bank account.

First of all, the expenses to be cut off are the wrong or foolish ones—liquor, tobacco, questionable amusements. Then must follow many harmless indulgences,—bits of finery, trolley rides when walking would be cheaper besides being more healthful, excessive candy, soda and ice cream, and other trifles which are little in themselves, but add to the expense account in a year quite perceptibly.—Farm Journal.

HOW TO ACT IN CASE OF FIRE

Perhaps no single ejaculation is capable of producing so instantaneous and so widespread an alarm as the cry of "Fire!" Nor is this surprising when we remember that the fire fiend is each year responsible for an almost incalculable loss, both of life and of property.

Yet of all emergencies, none more than an outbreak of fire imperatively demands a preservation of one's power to act with coolness and decision. Often, by prompt and well-directed action, the threatened catastrophe may be averted; the loss of property, and what is still more important, the loss of human life, may be avoided.

Fire drill nowadays has its place in the routine of every well-conducted scholastic establishment; nor can it be doubted that the capacity for prompt and intelligent action thus inculcated in the minds of young people of both sexes has, in emergency, proved the means of preventing appalling disaster. But while this capacity for combined action is very desirable, there seems to be a danger of fostering it at the expense of what one may term "fire education." Every child should be taught, by means of precept and experiment, what to do when a fire breaks out in his own house. He should be instructed how to go to work coolly and methodically, either to extinguish the flames, or—if necessary—to escape from the building. Lessons of this kind, imparted by practical methods, would become a source of strength in after life, and would go far to check the recurrence of fire outbreaks, with their entailed loss of life and capital.

Take, for example, the case of an overturned oil-lamp. There is a sudden and alarming blaze; but if action is taken at once, the damage may be confined to the carpet, cloth, or what-not upon which the lamp actually lies. To throw water on the conflagration is useless. The burning oil will only be forced over a larger area. The aim should be to absorb the oil and smother the flame as much as possible, and this may best be done by means of some non-flammable powder—such as flour, sand, earth from the garden, or anything of the kind.

How to act for one's safety, or to assist another, in the case of burning clothing cannot be better told than in the words of Prof. John Marshall. He says: "If the dress of a woman catches fire, she should at once lie down on the floor, and should crawl in this position either to a bell-pull or a door, and call for assistance; or she should roll herself in a rug or blanket. In the event of a man rendering help, he should as once lay the patient down, take off his coat and roll her in it, unless he can obtain a blanket or rug, or roll her on the carpet. If a woman renders assistance, she must be careful not to allow her own clothing to touch the victim, but to hold a rug or blanket in front of herself while approaching the flames."

Prompt action without rashness or self-balking hurry, is the keynote of success in fighting the fire fiend. This applies especially to those who wake from sleep to find the house on fire. Not a moment should be lost, but there should be no wild rushing from a window to a door and back again. First an attempt should be made to get down the stairs. To escape through passages filled with suffocating smoke, tie a wet handkerchief over the mouth and nose, then crawl on the hands and knees, for the smoke tends to rise with the hot air, and will be less dense close to the floor.

But if the whole of the lower part of the house is burning, and escape by means of the stairs is impossible, preparations must be made for leaving through the window. Tie all the sheets and blankets together by means of "reef-knots," which will not slip, no matter how much strain is put upon them. Then drop the bedding or mattress from the window, in order that there may be some kind of break in the event of a possible fall. Finally, make one end of your improvised fire-escape fast to the bedpost, drop the other end from the window, and after making sure that it reaches to, or almost to, the ground, go down it boldly hand over hand. It should be added that in the case of inexperienced persons,

there is always considerable risk of a dangerous fall resulting from this means of exit; therefore it should be undertaken only when all other means of escape have failed.

In conclusion, a few words may be added respecting the treatment of burns and scalds prior to the arrival of a doctor. The main point to bear in mind is that the air is to be excluded from the affected part as quickly as possible. This may be done by dredging the part thickly with flour—if the skin is not broken—and not disturbing it for some time.

Any vegetable oil—such as salad, sweet, or linseed—may be used with advantage, a rag being soaked with it and used to cover the wound. A very good application is made by mixing equal parts of linseed oil and lime water, forming "carron oil."

Finally, it cannot be too strongly impressed that all clothing covering a burn must be removed with the utmost care. Never try to withdraw the injured limb, but cut the clothing away—in small pieces, if necessary—so that the injured surface may not be more damaged. Never hold a burn in front of the fire, according to the popular practice; this only increases the injury. Have your oil or other application ready for immediate use as soon as the clothing has been removed.—Scientific American.

NEEDLESS HARNESS

Horses are placing mankind daily under everlasting obligations to them, says Secretary Pershing of the South Bend, Indiana, Humane Society, but how cruelly and thoughtlessly are they repaid by those who are most indebted to them. A horse is a noble animal; patient, kind-hearted, self-sacrificing, willing to work till he dies in his tracks, uncomplaining; a lover of kind treatment and who is willing to work a whole lifetime with no other compensation than his bed and board.

Of the many things which make the daily life of a horse miserable, two are blinders and the tight checkrein, the worst parts of a horse's harness. Very many people believe that they are part and parcel of a horse and that he would not be a horse without them.

The majority of horses could readily dispense with blinders, and all could if they had never been invented. Blinders were first used by a nobleman in England to hide a defect on his horse's head and later they were found excellent locations for the displaying of his coat-of-arms.

A horse's head was never intended for blinders, for his eyes are so set in his head that he can see behind him without turning his head, and, of course, the blinders deprive him of seeing the very things he should see, for his own safety as well as his driver's. A horse's eye is a beautiful object and it is a shame to cover it.

Whenever I see a man driving a horse without blinders I always feel like stopping him and shaking hands with him. A horse's head is the best part of him and should have on it as little as possible.

Another instrument of torture to a horse is the tight checkrein. It is responsible for poll-evil, abscesses, sprung knees, paralysis and disorders of the brain and muscles. It spoils his appearance and detracts from his free and graceful movements.—Sel.

EDUCATIONAL

(Continued from page 629)

ever uncertainty may yet remain in regard to other studies, experience proves beyond a shadow of a doubt that the correspondence method has been applied with excellent results to the teaching of undergraduate courses in history; and when it is remembered that these results have been accomplished by instructors who have beer able to give to their correspondence teaching only the scraps and remnants of time that could be spared from other duties, what may we not reasonably look for when teachers, fitted by inclination and experience for this special work, can give to it the time and attention that its importance demands?"

In teaching "Bible Lessons by Mail" for a number of years, I have frequently observed students becoming enthusiastic over their work, the majority of them giving hearty testimonies of having been greatly helped. One of their claims is that by this method of study they know when they have mastered their lesson, which means that the subject has really become their own. This kind of work develops originality, which is of untold value to any one who would be of the greatest usefulness. Another gratifying feature is the rapid progress made by so many of the students. It is no uncommon thing to see changes to the extent that if the first and last papers were laid together they would not appear as belonging to the same person.

Much has been said concerning systematic Bible study, but the great difficulty has always been that the great majority of the masses have had no system by which to study. Much is offered in our Bible Schools, but which is out of reach for many who desire such work. Not only have individuals used this method; but numerous classes have been formed in churches and communities, in this way combining many of the advantages of the classroom and correspondence methods.

OUR SUNDAY SCHOOL

(Continued from page 634)

to make every address count for the very most and results are sure to follow. We can improve along these lines in our Sunday School Meetings and Conferences.

If we keep the aim of the Sunday school constantly in mind at these meetings and do our very best to improve the work, we can rest assured of still better results in the future.

J. M. Kurtz,
Goshen, Ind.

Neglect not the small things in your Sunday school work. God has a peculiar way of using the seemingly insignificant things of His children to accomplish mighty works in His kingdom.

Y. P. B. MEETING

(Continued from page 632)

"HOW ACCOMPLISH THE TRUE PURPOSE OF OUR Y. P. B. M"

SADIE BRUBAKER.

First, what is the true purpose of our Young People's Bible Meetings? It, to my mind, should be a work that would bind every believer closer to God, and drive the sinner farther away from sin—a purpose that will count in eternity.

A service that affords enough pleasure to keep our young folks so interested in it that they have no desire for the destructive pleasures of the world.

Now we know of some things that are killing the work of this class, and we will name a few:—Lack of whole hearted service. Sometimes enough interest in the performance of duty, but no spiritual desire at heart. Too much form and little spirituality. To our shame we must say, many only spend five or ten minutes (that after arriving at the church) to the cause. Where is our zeal for the Master's service? Can we expect to accomplish anything on that scale?

It is just as possible for one to successfully run an automobile without practice, as to do the Lord's service without meditation. Many can deliver an elegant speech without effort, but who knows the success? We can not believe that God can bless our Sunday services if we devote no time to Him during the six days previous. God has not designed that we give all our labor to the world, but "Seek ye first the kingdom of God."

We feel sure that one great need is to impress the fact that our Young People's Bible Meeting holds a place in the Master's service just as sacred as the proclaiming of the Gospel to a dying world. Then how can so many like organizations be carried on as a social affair, or an organization to keep in pace with the world?

We have often thought of how uplifting our meetings would be, if each member was a spirit-filled person. Seeking only to glorify God in every word and deed, then we would hear no one say, "The meeting is so dry and old." No! every sentence spoken would be new, fresh from the throne. Every song would be sung with the spirit and understanding, not merely for the music.

A meeting may be carried on in a very successful way seemingly, but it invariably cannot do the work that God desires, unless His hand is in it.

When yet a rebel sinner I was worked into a Young People's League. The meeting looked very prosperous to me, every one was ready for duty, etc. However prosperous it was in its appearnace, it lacked one element. It was so cold and formal that I was not once constrained by its influence to consider my Christless condition. Dear fellow laborers, let us beware of the formal plan, and work with the "sword of the Spirit.'

Larned, Kans.

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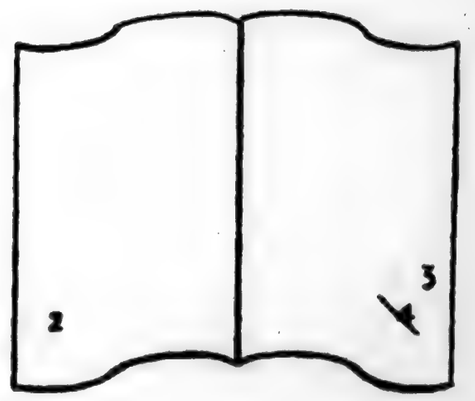

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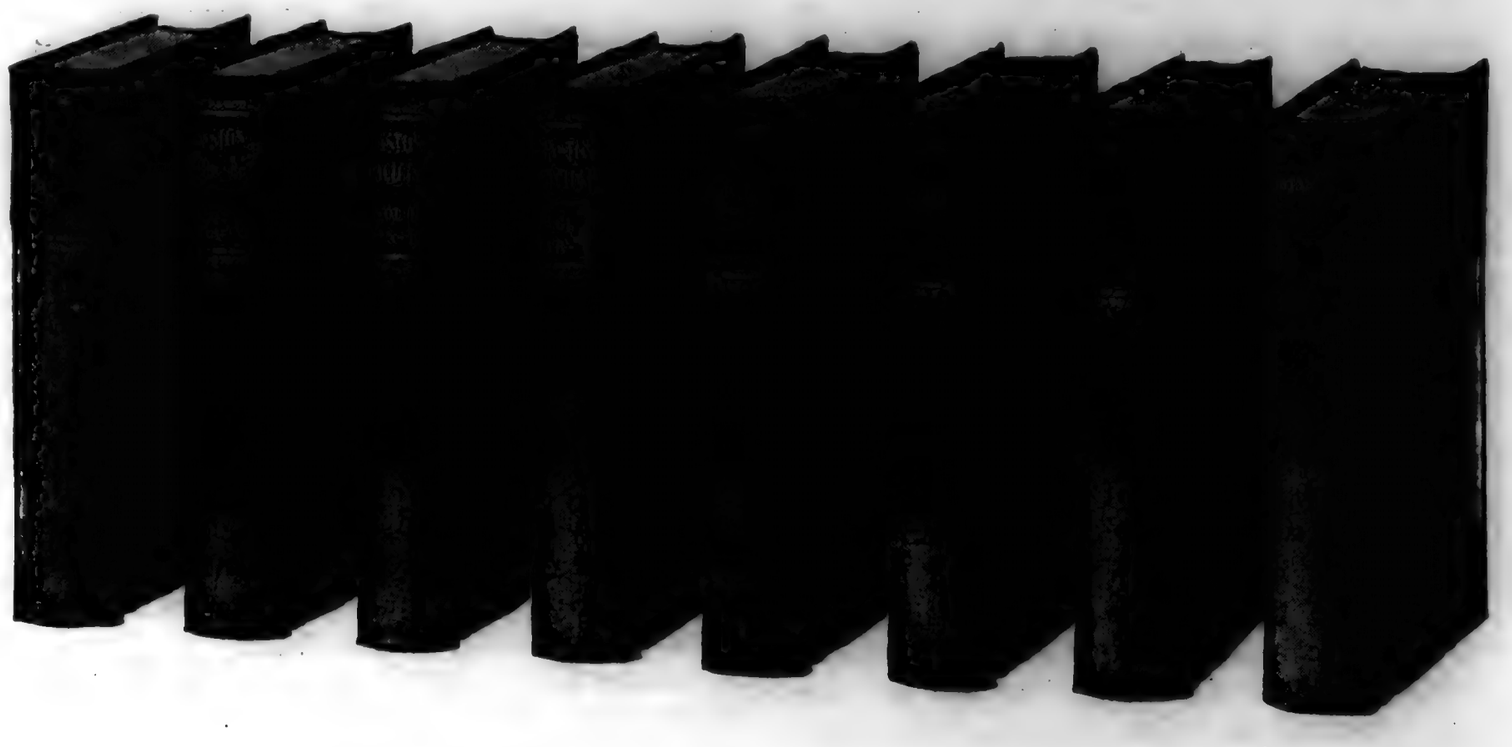

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CHRISTIAN MONITOR

SEPTEMBER, 1910

SMILE

He who smiles
And laughs away,
The little trials
Of life today.

Will live to smile
And laugh away,
A greater trial
Another day.

—*Selected.*

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SELECT READING

SYMPATHY AT HOME

A plaint in a letter received not long ago suggested a grievance about which women say little, but which they nevertheless conceal beneath a mantle of pride and suffer from in silence. Not all women, of course. Fortunately, there are thousands who have no occasion to complain either of lack of sympathy or of tenderness in the routine of the day, who are helped and not hindered by the considerate thoughtfulness of husbands and children. Others there are who have drudged along the dusty thoroughfare, month after month and year after year, with seldom a caressing word and rarely an expression of appreciation. These tired souls would be surprised if, after leaving the body and escaping from the earthly drudgery, they could hear the praises lavished upon them by their survivors. Many a woman would far rather have flowers in her lifetime than flowers on her coffin.

"I work day in and day out," said the writer of the letter. "I have a family of little children, who demand my constant care from morning until night; three of them so young that they are babies together; yet my husband takes for granted that I never want a change, a drive to the next village or an outing of any description. I have not had a wholly new dress in the last four years. If I mention this, John tells me that money is needed for things of more importance. Money is never counted if new tools are needed on the farm or there is a chance to buy another acre of land. As for sympathy, when I am worn out and sick, I never receive it. 'What in the world makes you so cross?' is usually what I hear. If it were not for the children, I should be glad to lay my head on the pillow some night and never waken again."

A letter like this is the outcome of a mood of melancholy. The woman who unveils such a state of mind, and exposes the skeleton in her closet that menaces her happiness, is suffering from exhausted vitality. Physically she is below par. Spiritually she needs reinforcement. If her husband has grown callous and insensitive, if he is no longer the lover and forgets that she was once his sweetheart, he is incurring serious responsibility. There are women today under treatment in sanitariums because they have lost mental poise and are on the brink of mental derangement, who might have been spared their suffering and have maintained their health and good cheer if they had received fair treatment at home. Sympathy in the household is a good investment. Nobody sinks beneath drudgery if it is shared and halved, as it should be, by the comrade who is walking abreast on the journey. Not the lack of a new gown, nor the shabbiness of an old hat, is so really a disturber of a wife's peace as the fact that her husband takes her constant service for granted and fails to notice that she is tired beyond the limit of her endurance.

What is imperatively needed in happy home life are, first of all, justice, equal right, and common privileges; and, next, sympathy, politeness and mutual consideration. It is a pity that so many of us recklessly spill upon the ground the sweet draught of happiness, that we might drain day by day from the cup of life.

Treat your wife as you did your sweetheart, treat your husband as you did your lover, might be enjoined upon both wives and husbands. Friction, irritation and disaster would be averted by this simple course of action.—The Christian Herald.

KINDNESS TO THE OLD FOLKS

Though we may be successful we cannot know true happiness, it seems to me, unless we know we are beloved, unless we know there is some one who is glad we are alive. When our loved ones vanish the world becomes a graveyard, for it no longer holds the few who wanted us and whom we wanted.

"Who wanted us?" This is the deepest of all human longings—just to be wanted. This is why the world so often seems a lonely and unattractive place to old people, and why they so often pray to leave it. One by one their friends depart, and although they may be very lovable, because of lack of opportunity old people do not make many new friends. One cannot know unless he has lived with one of them how much they appreciate being told that they are loved, and how necessary it is to repeat the little kindness that it is in one's power to confer on them.

The constant repetition of little attentions counts more to most old people than an isolated attention or gift that would to a younger person bulk very large. And this because the very aged person forgets from day to day, and even from hour to hour, what has been said to and done for them. I know one old man who has four sons. One of these sons is a man whose hair is almost as white as his father's, but for twenty years he has never missed a week in which he did not send his father a letter. The father, I believe, while he retains a strong affection for all his sons, is particularly tender towards the one who remembers him in this simple fashion. Often the letter is not perhaps particularly interesting; often, indeed, it has to be hurriedly written, but no matter what comes or goes the letter is always in the post-office on its accustomed day and always serves as a reminder that the old father has been in his son's thoughts that week. The other sons visit the father more frequently, coming long distance to do so, but through their visits are enjoyed and appreciated, they are sooner or later forgotten, while the weekly letter is an oft-recurring source of satisfaction and pleasure.—B. B. H. in Christian Guardian.

THE MOTHER'S PART

The mother should keep freshly in mind her own experiences as a child when her own mother at times lifted her out of the shadows and pain of spirit when in disobedience or thoughtlessness she had broken the home laws, mourned over the fact and its discovery, and was taken up in tender arms and forgiven and tears kissed away. There was a great joy in that which made the world seem right once more, and brought light again. Grown people are apt to forget their own early experiences, but such things should be pondered and realized anew, that we may deal wisely with the little ones. The grief of the child over its disobedience is often so keen that older people, who see that after all the offense was proportionately small, do not appreciate the child's sorrow and repentance, and either add to it by overstern reproofs, or thrust it away at the moment when it yearns for words and manner that restore it to favor. When penitent and having been shown the wrong clearly, then there should be a tender restoration and a scene of loving forgiveness that will heal its wounds.

Besides bringing smiles in place of tears, the mother's act and words in forgiveness may come in such a way as to reveal to the opening mind of the child somethiing of the divine forgiveness, suggest it, and so make a life-long impression that brings a soul nearer to God. As the scripture represents the divine pity as illustrated by that of the parent, so the impressionable spirit of the child is capable of carrying the one in memory as an illustration of the other. The child whose offenses never meet more than a just rebuke and unpitying punishment and cold reminders of its errors, will have no earthly image by which to bring home that of the divine pardon. Let the mother bear in mind this relation, and let the opportunities for forgiveness be made memorable and of such spirit as to heal the heart and suggest the divine.—Mother's Magazine.

MASTERY OVER SELF

Watch a child at play; he does over and over again the same thing. Most child students regard this as a sign of the child's love of seeing himself do something and doing it perfectly. It isn't so childlike an idea as it might be either. "Just to see if I can" is worth some effort and time. When a college professor used to urge his pupils to practice every day some definite self-denial, just for the sake of seeing will conquer self, there were those who thought the suggestion extreme, rather silly, in fact. Those who acted on the suggestion, however, found that they had learned valuable lessons, and formed at least one habit worth having. One may go further than compelling himself to go without; he may try to increase his power by making himself do what he is not inclined to do. To carry that principle of discipline into all the doing would make life too strenuous and far from attractive, but to apply it enough to make sure of mastery over self, is to find oneself going on and on to many little victories.—Wellspring.

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A Monthly Magazine for the Home

VOL. II SCOTTDALE, PA., SEPTEMBER, 1910 No.9

LUCERNE AND ITS ENVIRONS

J. S. SHOEMAKER.

While enroute to Italy we were permitted to spend one night and a part of two days at the quaint, Swiss city of Lucerne, beautifully situated at the outlet of a cluster of small lakes.

This city has a fascination about it peculiar to itself. There is a singular combination of the ancient and modern. On the hill above the city proper are the towers and walls which give evidence of ancient defense, while along the shores of the beautiful lake are fine modern hotels, extended promenades, beautiful gardens, and numerous small boats, line the shore of the lake, all giving evidence of modern taste.

It is the most central of any city in Switzerland for visiting the Alps; it is in fact the gateway to these grand mountains. On its left Mt. Rigi rears its lofty peak toward the sky and on its right Mt. Pilatus pierces the clouds with its high dome. Beyond these giant peaks loom up the higher Alps with their snow covered crests, and huge glaciers glistening in the sunlight presenting to the vision of the spectator a picture infinitely more beautiful than any artist has ever painted.

Many are the visitors who spend at least a part of the summer months at the delightful city of Lucerne.

It seems to be the ambition of the majority of those who visit Switzerland to scale the heights of some lofty peak and get a view of the snow covered Alps, the deep chasms, the fertile valleys, and the beautiful crystal lakes, all of which present to one's vision a magnificent scene.

At the various stations along the line may be seen groups of men and women who with mountain climbers in hand, have either returned from a trip up the mountain side, or are about to follow the well beaten path leading up to some lofty peak. Though the task of scaling these steep and rugged heights is quite wearisome, there is something about the experience which is very fascinating, and doubly rewards the efforts put forth.

Being prompted by curiosity and a love for the grand and beautiful in nature, we arranged to visit the crest of some lofty mountain ere leaving the vicinity of Lucerne. Early Monday morning, July 11, we left Lucerne for Alpnachstadt situated at the base of Mt. Pilatus where we took passage over the incline railway leading to near the summit of this noted mountain. The distance of three miles was made in an hour or a little more.

The road bed of this cog railway is a marvel of construction built of solid masonry, winding its way around great rocks, along the edge of deep caverns and precipices, through seven short tunnels and up steep inclines at an angle of 48 degrees in some places.

As we ascended the mountain side we were filled with wonder and amazement. At every turn in our upward course our eyes beheld something grand and inspiring in these wonderful works of creation. The beautiful lake thousands of feet below us at the base of Pilatus, the valleys clothed with verdure and dotted with villages, the deep ravines and gulleys along the way, the huge boulders standing as sentinels on the rugged edges of the mountain, the beautiful streams of sparkling water gushing from the rocks and as miniature cascades falling from great heights, the bright clouds of mist like small airships floating over the valley and beneath the mountain peaks, and the snow capped Alps reflecting the beautiful sunshine all gave evidence of the wonderful creative power of God.

As we neared the summit we were enveloped in a cloud of dense mist, hence were much disappointed in not being permitted to behold a perfect panorama of the surrounding mountain peaks, while standing on the dome of Mt. Pilatus over 7000 feet above sea level. After waiting a short time for the mists to roll away, we began our descent and soon emerged from the mist into the bright sunshine, affording us a beautiful panoramic view of the mountains lying to the north of Lake Lucerne, a scene the grandeur of which we cannot describe.

After returning to Lucerne we boarded a vessel headed for Fluellen, a landing place at the southern extremity of Lake Lucerne. Our boat stopped at six or more places along the way to let off and take on passengers. It took three hours to make the trip, and it was the most delightful of any we have taken since leaving America. The lake itself is very irregular in shape, not much over a mile wide at any place, its waters are of a beautiful blue tinge and on this particular day very placid. The lake is hemmed in on every side by high mountains, with beautiful formations of rocks and high cliffs, many of which form the foundation of fine summer residences, and an occasional Sanitarium. A number of small inviting villages dot the shores of the lake with the majestic mountains forming the background, back of which are seen the snow capped peaks towering into the heavens, and apparently looking down upon the beautiful scene below with the smiles of heaven.

Our vocabulary is entirely too limited to describe this delightful trip, and the beauty of the scenery along the way. Suffice it to say, in conclusion, that no one who visits Switzerland can afford to pass Lucerne and its environs by.

KEEPING SWEET

It is not a matter of temperament nearly as much as some people imagine. To have a cheery and sunny and carefree habit of thought and life is something probably to be sought after and cultivated more than it is; but there is a greater achievement than this, and a much more Christian and fundamental one.

It is not a matter of circumstances or surroundings or chance happenings in life. Some of the sweetest souls—those who keep most resolutely the bitterness of envy and mistrust and narrowness and pessimism out of their scheme of life—have had to drink most deeply of the cup of sorrow and trouble and affliction. Keeping sweet is a habit of the soul; it is not learned lightly by very many of us; but it may be, it ought to be, maintained and persisted in even when life is doing its worst for us.

Just to take men and things at their best (perverse men and perverse things, it may be), to resolutely shut your soul, to withering doubt and pessimism and fear, to be brave and hopeful and expectant of the best, to let kindness and patience have their perfect work both in your thought and in your deep—all these are implied just in keeping sweet. Yes, surely it is a great achievement, the crown and glory of Christian attainment.

We discount our religion most seriously and fatally when we do not allow it to train and discipline us in this fine art of Christian expression. We get the notion sometimes that harshness means strength, and we try to justify bitterness and unkindness in the name of our zeal for righteousness and truth. But we seldom succeed in satisfying our own conscience by the subterfuge, and we do always succeed in taking something from the winsomeness and charm and real power of the religion that we profess. It is a question if the lack of kindliness, of forbearance, of sweet reasonableness that manifests itself in our lives so often and so constantly does not do more to dishonor the name of the Son of Man and to discredit the causes of His kingdom than all the other failures and short-comings that our lives do show. Just to keep sweet in our own soul life and in all our relations with the world about us to give to our profession of religion a winsomeness and vitality that will make it a power for the bringing in of the kingdom.—The Christian Guardian.

Do the truth you know, and you shall learn the truth you need to know.—George Macdonald.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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SPECIALIZATION:—This is an age of specialization. An age in which the man who would succeed must know one thing and know it well. With rare exceptions, the man who knows a little of many things and not much of any one particular thing, the "jack-of-all-trades," has no promising prospects of attaining prominence in any line of work. To succeed, concentration upon a specialized work is almost absolutely essential. After the individual has once determined for what line of work he is adapted and has decided to pursue it, he cannot afford to halt between two opinions or turn a listening ear to other attractive fields of labor. He must determine as did the Apostle Paul, "This one thing I do." He must master one thing, know all sides of the subject, be able to do the thing alone unaided, know the ground and show that he knows it. These are the kind of men who "do" things.

"If I could I would impress upon the mind of every growing youth, with such force that it would be impossible to forget or overlook it, the necessity of doing some one thing well. By this I mean not passably, not fairly well, but as well at it is possible for it to be done. Few men have the versatiiity to do several things well, and when they have we call them geniuses. Some one has well defined genius as the capacity for taking infinite pains, and whether this be a correct definition or not it is certain that no ordinary man can rise above mediocrity unless he is willing to work hard, take infinite pains and confine himself to one thing which he proposes to do better than any other man."

Specialization is not characteristic of secular pursuits alone, but is becoming more evident in Christian activity. There is a constantly increasing demand for specialists in Church work. This demand is more insistent in some churches than others, but it is becoming quite general. We as a Church are awakening to this need. In our recent Symposium on one phase of our Sunday school work, there was a call for specialists in our Sunday school work. The sentiment seems to be quite general that we have reached that stage of progress where we are in need of men to lead us who have made a thorough study of their line of work. We need more specialists in our mission work, in the evangelistic work, in our philanthropic work, in our publishing work, etc. We need men and women who are able to do "this one thing" well. Specialized effort, vitalized by the Spirit of God, cannot help but give a mighty impetus to our Church work as a whole.

There are grand openings in our Church for men and women who have trained for some special line of Church work. There are many fields practically untouched awaiting the touch of the skilled hand to make them mighty agents for the spread of the kingdom of Christ. Who will make the preparation to enter these fields? Will you?

LURKING DANGERS:—A man's temperament, training and environment largely determine his mode of thinking. Consequently he is apt to come to a conclusion regarding a matter touching a certain principle that is inconsistent with some of his former conclusions concerning certain other matters related to the same principle. To illustrate—All men and women who are interested in the moral and spiritual welfare of themselves and their children, will in strong terms denounce the liquor traffic, and yet some of these same people will use in the home preparations and concoctions, advertised to cure bodily ailments, which contain some of the most insidious, habit-forming drugs known at the present, thus endangering the user of becoming a victim of a curse whose grip is as relentless, if not more so, than that of the liquor habit. Here the principle is identically the same, but their attitude toward two matters related to it are different. In this they are inconsistent. This is but one illustration of a number that might be cited in which man is inconsistent in his actions and attitudes.

Recent investigations, governmental and private, have emphasized the alarming fact, previously known to many, that the market is flooded with almost innumerable concoctions and preparations heralded to be "sure" cures for every ill to which the body is subject, when the fact of the matter is that they contain drugs that are poisonous to the body and endanger the one using them of becoming the victim of some habit-forming drug whose grip and effect upon the body are more terrible and destructive in many instances than that caused by the liquor habit. It is hardly conceivable that some men are so heartless as to wilfully make and sell preparations that they know will not cure the specific ill it is advertised to cure, but instead will aggravate the trouble and bring the patient into a worse condition than before. However, facts being incontrovertible we are forced to this conclusion.

Dr. Kebler, of the Bureau of Chemistry of Washington, in a recent report entitled "Habit-forming Agents," says regarding the alarming increase in the use of these drugs: "Notwithstanding the fact that legislation, federal, state and territorial, adverse to the indiscriminate sale and use of opium has been enacted during the past decade, and most physicians are using greater circumspection than formerly when prescribing opium, its preparations and derivatives, the amount of opium (exclusive of smoking opium, which is now denied entry into this country), consumed in the United States per capita, has been doubled within the past forty years. No only has there been this increased consumption of opium, its preparations and derivatives, but large quantities of other habit-forming agents, introduced chiefly for medicinal purposes, have been used.

"There are at present at least 100 sanitoriums advertising

treatment for drug addiction, and it is well known that many thousands of cases are treated annually by physicians in private practice and general hospitals. The number of drug addicts in the United States is variously estimated by those conversant with the situation at from 1,000,000 to 4,000,000; the latter number is probably excessive."

There are many so called remedies for well known ailments which are quite generally used that have as their active agents some habit-forming drug. Soothing syrups naturally occupy the first place in the order of their use from infancy to old age. Under this title come baby syrups, soothing syrups, "colic cures," teething concoctions, etc., etc. For many years the medical profession has been aware of the fact that these preparations as a rule contain habit-forming drugs, but the majority of mothers have been and still are ignorant of this fact, although some degree of publicity has been given the matter in recent years. "These remedies are given with a certain feeling of security, with the result that in some instances the baby is put to sleep never to awake again. In some instances in which the remedy is freely used and the child does not succumb, there is developed a case of infant drug addiction. As soon as the effects of one dose passes away, the child becomes irritable and fretful, with the result that another dose is administered, the craving is met, the child is quieted, a condition which is analagous in every respect to drug addiction among adults. The chief active agents of soothing syrups are well known to be opium, morphine, heroin, codein, chloroform, and chloral hydrate in some combination."

Another place where we are confronted with this danger is at the soda fountain where various soft drinks are dispensed. "Over seventy-five attractively named 'soft' drinks, which are sold to children as well as adults, are on the market. One-fourth of them contain the extract of coca leaf, the active principle of which is cocaine. The daily use of these drinks often leads to the cocaine habit or some other form of drug addiction."—Dr. McCarthy. Some of these drinks contain caffein and kola nut products, which on account of insufficient information, were formerly looked upon as harmless, but are now known to be impending evils. Some may argue that the amount in each drink is very small and incapable of doing much harm, but should such insidious, habit-forming drugs have any place in such products?

Colds and coughs are among the most common ailments of man, and many special mixtures are on the market for treating them. These mixtures usually contain one or more habit-forming drugs. The same kind of drugs are offered to the public in the form of lozenges and pastilles.

Remedies for asthma, catarrh, consumption, headache, epilepsy, etc., etc., as a rule contain habit-forming agents which do not remove the cause of the trouble but simply stupefy the senses, leaving the patient in a worse condition than if he had not taken the drug. A large number of the patent medicines crowding the shelves of the modern drug store come under this class. A recent analysis by government experts of more than 200 preparations showed that they were not sufficiently medicated to be sold as medicine and were placed on the list as alcoholic beverages, and are not allowed to be sold without a government license.

It is indeed sad to see one who through his own ignorance and folly has become a victim of a habit-forming drug while seeking a remedy for a bodily ailment. Pitiable as the plight of such a man is, there are nevertheless soul-less men who will for the sake of filthy lucre seek to still further enslave such an one. After having their victim where he, like a drowning man, will clutch at a straw, they still further delude the already deluded man by offering him a "sure" cure for the drug habit, promising that it will enable him to escape from his inferno. The poor victim being desperate takes the "cure" only to find that he is becoming more and more enslaved and finally enters a premature grave a physical, mental and moral wreck. Their work is complete. The fact that such conditions are tolerated and allowed to thrive should cause us to rise in righteous indignation and compel the abolition of so nefarious and soul-destroying a traffic. The fact that this evil is so treacherous, appearing in the guise of a benefactor of mankind, makes it the more dangerous and consequently should put us on guard against it.

To curb this evil we need a propaganda of education to enlighten the masses. A propaganda in which the school, pulpit, and press must fearlessly and persistently take part. A public sentiment must be created against it if we wish to successfully cope with the situation. Our attitude against this evil should be as clearly defined as it is against the liquor traffic or any other moral evil.

In this age of adulterations and deceptions it is not safe to use any medicine unless prescribed by some reliable physician. We say reliable because there are some unscrupulous physicians who for the love of money further the interests of this evil. Lend your influence against this growing evil by refusing to use any of these doped medicines yourself and persuading others to do likewise. Agitate it through the mediums of speech and pen until it is driven from our land and we can feel secure.

IMPUTING MOTIVES:—We consciously or unconsciously reveal the measure of our own self by the kind of motive we ascribe to the actions of others. We either do not know or forget the truth, that the motives we impute to others are almost always those which would have actuated ourselves in the same circumstances.

Have you ever accused another of doing certain acts because of a selfish motive, for doing a deed of charity for the name of it or for the sake of a particular reward, or of doing a thing for revenge? If you have, you have given an index of the motives that would have prompted you in doing the deeds, you have exposed to view your own meanness and leanness of soul.

It is hard for us, unless filled with the spirit of Christ to believe in springs of action, higher, purer, more unselfish than our own. Consequently the standard by which we measure the deeds of others is likely to be that of self. Are you selfish, you will ascribe similar motives to others. Are you unselfish, the motives imputed to others will be of like nature.

How careful we should be in ascribing motives to the acts of others! Examine the motives you would ascribe and you will find in them the measure of your own soul. After all, it is largely ourselves that we see in others. "Nobility has a clear vision for nobility, meanness is swift to discern meanness." Expect to find good in others and you will not be disappointed. Expect to find selfishness and you will find it. If your life would be happy train your eye to behold the good in others at all times.

CHRISTIAN LIFE

PEN PICTURES FROM THE GOSPEL STORY

IV

J. W. SHANK.

The Mountain of Vision

(Matt. 17:1-13; Mark 9:2-13).

Dear reader, have you ever felt an approaching climax to a series of activities and experiences? Have you ever felt that keen pleasure which comes when you have reached a cherished ideal, and have you then realized that a greater responsibility is thrust upon you? If you have experienced such a feeling, you are prepared to appreciate the picture I wish to present.

Again we must allow our imagination to carry us over into Palestine. In a lonely region, some twenty miles north east of the Sea of Galilee, is a mountainous district where a traveler can see from afar the great snowy Hermon. It is a summer evening; the Sabbath sun has already set and a delicious cool hangs in the air as Jesus and three disciples begin to ascend the long slopes of the mountain. In the distance they can see Galilee lit up with a greenish-yellow hue lying between the dim outlines of hills.

In order that we may appreciate the situation let us review the experience of these men just previous to this evening. Jesus had been followed by vast multitudes of people, many of whom were anxious that He should become their King; He had experienced the great opposition of the Scribes and Pharisees; He had traveled through Galilee, in the region of Tyre and Sidon, and through Decapolis, healing and teaching the people; He had heard the first confession from His disciples regarding their belief in His Messiahship; and now, at the close of this period of great popularity, He retires with His disciples to this lonely region and is now on the way to the mountain top for a night of prayer. It is fitting that only a few persons should be present on the occasion which is about to take place. The great doings of God can be appreciated only by a chosen few.

When they have gained the summit of the mountain, the Master prays. Can we imagine the sentiment of that prayer? It must be a prayer for the disciples, that their courage and faith may continue to grow; and for the multitudes that they may grasp the deepest truths of the Gospel; and for Himself that He may have power to live through popularity and suffering and thus accomplish His work. As the Master thus prays for His own and as the disciples droop with heavy sleep, a great wonder takes place. A glow of light spreads around illumining the face and form of Jesus; two other Spirit forms are seen conversing with Him; a bright cloud hangs over them and a voice speaks: "This is my beloved Son, hear ye him." At first the disciples are overpowered with ecstasy, and Peter as spokesman expresses a wish to remain here indefinitely, but when the voice of Jehovah is heard they are seized with a strange terror. While their heads are bowed with fear a gentle touch rouses them. It is the hand of Jesus reassuring them with words of comfort: "Arise be not afraid." Looking about, they see only Jesus. The Heavenly Visitors, the glowing cloud and the voice of Heaven are seen and heard no more. With this scene the highest point in the lives of Jesus and His disciples is reached and they go down from the mountain into a new series of experiences, into the valley of suffering and humiliation.

In our imagination we see them as they descend. There is Peter still rejoicing in his privilege to be present on such an occasion; there are John and James thoughtfully pondering the purpose and meaning of this experience; there is Jesus whose thoughts are upon His future work because He knows how much must yet be accomplished at Jerusalem. The night of glory is past, and, as the day breaks through the mist over the Jordan valley, these four men pass on to enter the valley of greater responsibility.

Reader, it is a beautiful and glorious experience to climb the mountains of life and to find at their summits the realization of our first ideals, but is it not a far more blessed privilege to see in the dim distance other mountain heights which, though they rise out of the valley of humiliation, are yet crowned with a strange and fascinating glory? Such a vision was before Jesus long ago as He came from the Mount of Transfiguration. It was the power of that vision which enabled Him to pass through the valley and reach the mountain beyond. If we are true to our best selves, such visions may be seen by you and me and will guide us into the Hills of God.

COMMONPLACE LIVES

Commonplace lives like ours are the lives which are of value to the world. But this is not all. The character which is demanded of us in our commonplace conditions is the same as that which sets on high lives the most conspicuous, the most influential, and the most honored. All heroism is of a piece. There are not two kinds of goodness; goodness for great men and goodness for commonplace people. Virtue, devotion, loyalty, obedience, sacrifice—are they not the same in us as in men and women, the greatest the world has known? Has not Christ taught us that he who receives a prophet in the name of a prophet shall receive a prophet's reward? The reason we know. It is just. For that man must share the prophet's nature who knows a prophet when he sees him and does him honor. And this is why our Lord is confident that he who is faithful in little will be faithful in much. The much, no more than the little demands those commonplace virtues of endurance and loyalty and unselfishness which the worlds and the ages have agreed to call heroic.

I will go one step further. Having committed myself to this glorification of the commonplace, I will give hostages to fortune and declare that these commonplace lives call for a capacity sometimes and a courage often greater than those demanded in greater circumstances. For, if conspicuous position and a famous name bring great responsibility, they bring also powerful stimulus. They bring an appeal, a moral obligation, an encouragement to noble living. If the eyes of the world are upon a man he braces up, takes his courage in both hands, lives finely, or prepares to die picturesquely. We shall never know how much of the supreme courage of men, whose daring has become the imperishable memory of their kind, was innate and intrinsic, and how much of it was born of some heroic hour when they felt the glorious propulsion of the expectation or faith of a million souls. We shall never know how brave they might or might not have been amid the humdrum commonplaceness to which you and I are made subject. In the prophet's view it is easier to fly than to run; easier to run than to walk! The anti-climax is the real ascent. The fall into commonplace is the crown of achievement. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles—that is splendid! They shall run and not be weary—running does not sound as wonderful as mounting with wings, but it is more splendid! They shall walk and not faint—and walking seems nothing contrasted with the running and the flying, yet it is most splendid of all! Anybody can fly—now and then, when youth aspires, dreams., disdains the limitations of time and sense! Almost anybody can run on occasion, for a little time, when the great effort is needed, and the great moment calls for a great effort. But to walk and not faint; to trudge on, mile by mile, a narrow path, circumscribed, dreary, without view of smiling landscape or awe-inspiring hills—to keep on steadily, quietly, persistently, always with a smile, always with the love-light in the eyes, and always confident that there's always something, somewhere sings—this is heroism indeed, the heroism of the commonplace, and of such is the kingdom of heaven!
—Charles F. Aked, D. D.

It's a great thing, O my brethren, for a fellow just to lay
His hand upon your shoulder in a friendly sort of way.
—James Whitcomb Riley.

WHAT'S THE TROUBLE

In all denominations there is among the clergy and leaders a spirit of unrest and a feeling that there is something missing. This is noted in the recent books and magazine articles written by their prominent ministers and lay workers. The masses are not responding to the call, and millions seem to be getting farther away from the churches each day. Especially is this true of the city population, not quite so much so of the people in the country districts. Both Catholic and Protestant fail to hear the cry. This in the face of the fact that there are today more earnest workers in the church than ever before. In no period of the world's history has the church been so aggressive, and at no previous time have there been so many consecrated workers, both men and women, nor so much money to carry on the work. But it's not always men and money that make things go. Why then this condition? What is lacking? For one thing, life, real spiritual life, among the membership is needed. The members lack life, energy, vitality, and above all, the real true love for Christ and the spread of Christianity which would impel and compel each one to work. Too many are content to be simply members and hearers, not doers and workers. They have an idea that the pracher ought to do most of the work, when they themselves ought to be the hustlers. The pastor should be the leader; he should be as the general or captain of an army, or like the queen bee in the hive. She keeps the whole swarm alive, and the church members should each be busy like the worker bees that bring in the honey drop by drop, and as do they, little by little, step by step, build up great results.

Then there is the lack of love for our fellow-man in the hearts of the members of our congregations. Fellow-man means the poor as well as the rich, the Jew as well as the Gentile; the black and yellow and brown as well as the white. It means self-sacrifice, human touch, brotherhood, the hearing the cry of the down-trodden, and oppressed. It means spending some of our money for others and not all for ourselves. It means helping hungry, striving, crying, ragged men, women and children. It means feeding the weak and underfed, caring for the sick and distressed, lifting up the fallen brother and the sinning sister. It's often hard to do, but it is Christ's way; it is the only way. It is what will take the "trouble" from the churches. We lack force and spiritual enthusiasm to bring on the reign of brotherly kindness. What are we doing with the gifts and talents with which God has intrusted us. Are we giving His work our time and strength. Christ calls us, the members of His Church on earth, to be lights, shining lights for Him here in this world. Oh, may we be given new faith and stricter obedience, more sympathy and usefulness, new activity, new life, new love for the souls of men! Too many of us do not heed the call, and herein lies another of the church's "troubles," and a big one.

Right here is a good place to quote in the words of the Twentieth Century New Testament what the Bible says of love of God and love of man:

"Dear friends, let us love one another, because love comes from God; and all who love have derived their life from God and are learning to know him. Those who do not love have not learned to know God; for God is love. God's love was revealed among us by his sending his only Son into the world, that we might find life through him. The love is seen in this—not in our having loved God, but in his loving us and sending his Son to be an atoning sacrifice for our sins.

"Dear friends, since God loved us like this, we surely ought to love one another. No human eyes have ever seen God; yet if we love one another, God is living in union with us, and his love attains its perfection in us. We may know that we are living in union with him and he with us by this, by his having given us some measure of his Spirit. Further, our eyes have seen—we are testifying to the fact—that the Father has sent the Son to be the Savior of the world. Whosoever acknowledges Jesus Christ as the Son of God, God is living in union with that man, and he with God. Further still, we have learned to know, and have accepted as a fact, the love with which God regards us.

"God is love, and all who are living in a spirit of love are living in union with God and God with them. It is in this that the perfection which love has attained with us is seen, so that we may have confidence on the day of judgment in our being, even in this world, what Christ himself is. There is no fear in love. On the contrary, love, when perfect, drives out fear, for fear implies punishment, and those who feel fear have not attained to perfect love. We love because God first loved us. If a man says that he loves God, and yet hates his brother, he is a liar; for if a man does not love his brother whom he has seen, he cannot possibly love God whom he has not seen. Indeed, we have this command from God, 'Those who love God must also love their brothers.'"

Lastly, the lack of worship at home is the fountain-head and the beginning of most of the church's trouble. No time to read the Bible; too tired to pray! Too busy in these days of rush and hurry and push! Somewhere I read that John Wesley and his followers, because of their devotion to the study of the divine Word, were called Bible moths. I wonder how many Bible moths there are in most congregations now. Doctor Vollmer, in a recent talk on the Bible, said: "The Bible is the greatest of all books, for out of it God speaks. It is a letter direct from God addressed to you and to me. Now if we receive a letter we do not lay it aside, but we open it and read it, and so it should be with the Bible, the personal letter from God to us." If we did this daily and prayerfully, and then lived up to that which this great letter advises and commands us to do, all of us would gladly, willingly do our duty, and not try to have some one else "be good" for us. Then the cry and question, "What's the matter with the churches?" would never more be heard.—John G. Quinius.

Some souls there are who, when they smite it, bring
Forth from the hardest rock its hidden spring.
—Bulwer Lytton.

TRUE PRAISE

Praise is the conferring of honor or gratitude upon some person or thing. We can divide praise into two elements; first, the object praised; second, the manner of expressing the praise.

Above all things we should praise God. We should praise Him because He gave His only begotten Son as the Savior of the world, for kind parents and friends, for the beauties of Nature and the many blessings we daily receive. Some of the ways of expressing that praise are; by singing, praying, meditating and living a true Christian life that is acceptable in His sight. When God created man He desired that he should in no wise be anything but happy, and He made him a fit instrument to proclaim His praise. Through sin man could no longer praise God, but today we can rejoice that through the blood of Jesus Christ this privilege has again been restored to mankind.

Some people praise God only when everything goes smoothly, and when they have no trials. But just as there is no rain without clouds, so we cannot expect to receive the blessings of God without having trials and difficulties. So we should praise God in adversity as well as prosperity. In Psalms 47:7 we read that we are to sing with understanding. We should not sing simply because others sing or just for the sake of singing, but we should think of what we are singing and realize that if we do not sing with the understanding we are not praising God.

We do not praise God by singing foolish songs or songs that have no real meaning, or do not in any way benefit us. In Psalms 7:17, David says, "I will praise the Lord according to his righteousness and will sing praise to the Lord most high." We know that God is righteous and if we would praise Him accordingly, our praise must be complete. Sometimes when someone does some good work or something great, people at once praise them. This should not be so. We should remember that it is through the power and grace of God that they are permitted to do these things, and that God deserves the praise instead of man. It is well, and we are commanded in God's Word to encourage one another, but we should never praise one another. True praise consists in praising God. Therefore, whatsoever things are true, honest, just, pure, lovely or of good report, if there be any virtue, and if we can in any way praise God with these things, let us think on them, and after having thought on them and considered, then let us apply them to our lives and praise God in all things and at all times.

O, it is far easier to study and press a thousand truths upon others, than to feel the power of one truth upon our hearts; to teach others duties to be done, than duties by doing them. —John Flavel.

The Savior, who overrules all our affairs, can maks us feel truly at home, wherever His wisdom places us for the time, were it even in the midst of a wilderness.—Count Zinzendorf.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

XVI

J. A. Ressler.

Our story must go back a little to the time we were living at Raipur. It will be remembered that Dr. Page came back from the jungle trip to Jagdalpur very sick with fever and dysentery. We thought he was all right again. But we had not set up housekeeping long in Raipur until it developed that he was very far from well. A glance at my diary of those days shows sentences like this pretty often:—"Bro. Page had fever again. Tem. 103." Once the entry was, "Called in Dr. Poynder, the Civil Surgeon." Then, on the 20th of September, "It was decided to let Pages go to Ghoom as soon as he can be moved." On the 22nd, "Pages started for Ghoom."

I am sure those last two entries will startle the present missionaries, for Ghoom is not a large city with plenty of ever-ready hotels to accommodate the weary. When our missionaries want to go to even the large hill stations they write and engage accommodations even months ahead. But we were very young in India those days and had a good deal of our experience to gain. Ghoom is the highest point on the Darjeeling Himalayan Railway, just where it dips again to reach Darjeeling.

A week later we were struck dumb with the news that a terrible earthquake disaster had occurred at Darjeeling, involving the hill railway and that three hundred had perished. No news from Pages had arrived. Next day the number reported as killed was four hundred and still no news from Pages. They had not thought of us getting access to daily papers and did not think to worry us. I sent a telegram of inquiry to a friend in Calcutta but got nothing definite. We knew that Pages would, according to their plans, be on the train going up the hill on the night the landslide occurred.

At last we got the news that the train was detained by breaks in the line several times and that the passengers were transshipped around the breaks until Kurseong was reached and there the train had to stop.

Brother and Sister Page and Willie went to a hotel for the night. Next day a missionary lady found them. She wanted to go off for a rest to some other station and was very glad to get the Pages to stay in her bungalow to take care of it. It was wonderful how God led. No amount of planning could have made an arrangement half so satisfactory all around, and certainly no rest party for the hills has gotten accommodation so cheaply since. The thousand dollars we had brought with us in March was dwindling and interest at home had not yet awakened so as to produce a single dollar of remittance. We had to get along cheaply. And the Father knew.

That Darjeeling earthquake was far reaching in its results. "Four hundred killed," said the dispatches. That was a mere number. Later, when we found out that our friends, the Lees of Calcutta, had six children who went down to unknown graves in the awful landslide it became more real to us. You can read the whole story in the book Mrs. Lee wrote after it was over, but while her heart was still bleeding from the wound.

The Pages remained at Kurseong about a month and the hill air did a noble thing for Dr. Page. It relieved him of the fever and he came down apparently well and strong. The Godshalls came along back and that accounts for Brother Godshall's presence when the arrangements for land were made in Dhamtari.

Another line of events that claimed attention was the coming in of famine sufferers to us while we were still in Raipur. Before we had removed to Dhamtari sixteen boys had come to remain with us and we had them housed and boarded in the German Evangelical Orphanage for us until we had arrangements to take them to Dhamtari.

The story of famine relief is a long one. It must wait until later.

Smithville, Ohio.

ISABELLA THOBURN

Lydia Lefever

For centuries the lives of great men and women have been handed down to us through the pages of history. Some have become famous through literature, others through the services which they rendered to their country, and still others through their missionary efforts. Truly, "The lives of many live after them" when we see the impression which they have made upon their generation, existing even to the present. There are many more biographies of men than of women, showing that men have done more in the public world than women. Yet when a woman of beauty, great wealth and high social position, devotes her life to the uplift of the lowly and of humanity in general, it is not strange that the world admires her and that books are written in praise of her. She need not attain great heights physically, financially and socially before being capable of accomplishing a telling work. Unselfishness makes a rare and radiant life and this was the crowning beauty in the life of Isabella Thoburn.

She was born in a purely Scotch-Irish family in the State of Ohio, March 9, 1840. She was the ninth child in a family of ten children, a number of whom have distinguished themselves by their wide, public services in the various missionary activities of the Methodist Church. The parents of these children were people of sterling worth and deep religious fervor, so characteristic of the Scotch-Irish. The father conducted a Bible class in the Methodist Church and the mother, who was a woman of extraordinary force of character, greatly influenced her children's early religious life. When one inquires into some noble character we must take note of the mother, who more than any other, shapes infancy and youth into worthy manhood and womanhood.

Isabella received an education which was considered quite liberal at that time. In her childhood and early girlhood she attended country school where she proved herself a faithful student, not brilliant but purposeful and thorough. She was a little slow in reaching a position, but when she once attained it, she knew the ground she had been over thoroughly, and was well qualified to guide the one who should venture next.

At that time it was an unusual thing for girls to attend Academy or College, but Isabella and her mother agreed that thorough preparation for life is the best investment of time and money that can be made in youth. So after she had completed her public school course she attended the Wheeling Female Seminary and after that she spent a year in a Cincinnati Art School. It was certainly well for her to lay such sound educational foundations in her girlhood, for afterward she was to open the pathway to higher learning for leaders in a far-away heathen land. If she had not seized these advantages as they were given her, she might never have gained such a wide field of usefulness as she did in later years.

At the early age of eighteen, Miss Thoburn took up the work of teaching school in a little country school-house in Ohio. Here she gained such experience as was valuable to her as a foreign missionary. She was quite mature in judgment at this age and possessed a frank and cheerful nature which opened for her many avenues for helpfulness and won for her many friends. From the country school she was advanced to higher grades of teaching, serving for one year in the Young Ladies' Seminary in Newcastle, Pa., and later in a school for young women in West Farmington, Ohio. During this time her religious life was never on the decline. She

proved herself the same earnest Christian worker, and by her deeds of helpfulness and love her life came to be a richer, fuller development year by year. During the Civil War great demands were made upon the women of the time as well as the men. Here Miss Thoburn did a grand and noble work among the sick and dying, to whom she showed the same energetic and tender spirit which won the hearts of all to whom she rendered her services.

Thus she pursued her useful career in this country until a call came to her to give her life for oppressed womanhood in India. The call was clear and the need so pressing, that she dared not resist.

It was while she was going on in her even course of life that she received an impressive letter from her brother, James, who was laboring as a missionary in North India. He was left a young widower some time before and was constantly meeting with difficult problems on account of the peculiar place which was assigned to woman in Hindu society. His work as a missionary was hindered by being unable to work with the women, so he wrote his sister to take steps to join him as a missionary in North India.

The experience of James Thoburn was the experience common to all missionaries in India, where humaneness towards animals exists on an equal with the harshest treatment of woman. The sufferings of the Hindu woman have been greater than those of her sisters in any other country. She is the slave of her husband and he demands of her whatever he chooses. The sad history of Indian womanhood has been summed up in these words, "Unwelcomed at birth, unhonored in life, unwept in death." A certain writer makes the statement that "no blacker cloud darkens any national sky than the cloud of unhonored womanhood which overhangs India." The woman in India in her ignorance does not desire a change of condition but earnestly resists, yet when she learns how other women live, and are honored and trusted, her womanly heart yearns for that which she recognizes as her natural right. The following is the touching prayer of one who received some light on the matter: "O Lord hear my prayer. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round; and we are like prisoners in an old and moldering house, choked and buried in the dust of custom; and we have no strength to get out. Bruised and beaten, we are like the dry husks of sugar-cane when the sweet juice has been extracted. Criminals in jail are happier than we, for they know something of the world. They were not born in prison; but we have not for one day, no, not even in our dreams, seen Thy world, and what we have not seen, we cannot imagine. To us it is nothing but a name, and not having seen Thy world, we cannot know Thee, its Maker. We have been in this jail; we have died here, and are dying. O God of mercies, our prayer to Thee is this, that the curse may be removed from the women in India."

When Miss Thoburn offered herself as a candidate for foreign mission work, there was no organization of the church which would authorize her going. The General Society had not thought of sending women, their work was confined to men. The Woman's Union Missionary Society of New York was then in successful operation under whose auspices she might have been sent, but she wished rather to be sent by her own church if possible, and therefore worked toward that end, for she sincerely felt that the work in India was that which God had called her to do.

Just at this time a new organization was effected which exists under the name of "The Woman's Foreign Missionary Society." A meeting was announced for March 23, 1869. On account of the very unfavorable weather only six women attended the meeting besides the two missionary candidates. The speakers made such stirring addresses, that the six listeners were greatly moved and immediately took steps to organize the society which grew from that time on, both in number and interest. At the next public meeting they agreed to send Miss Thoburn to India, for they found her to be qualified in every way, necessary to make the work successful. Later on, a medical missionary, Miss Clara Swain, was appointed to take up work in India also. Together these two ladies sailed for India, being the first who were sent by the Methodist Church. A sight of this nature did not fail to impress the Church as a whole. Soon it was stirred to greater missionary activity and gave to different heathen countries qualified and useful men and women.

On arriving in India the two missionaries were very kindly received. By the intelligent planning of the women themselves, they found their places in the great field and worked for the uplift of Indian womanhood.

Miss Thoburn soon learned that there was a great need of trained leaders, so she determined to open a school for girls which should develop into a High School. She was successful in this undertaking and later on she considered the problem of higher education for women. She then planned to have the curriculum widened and a college department was added to the Girls' High School. She had some difficulty in securing funds for this work, for many donors questioned whether or not the money was rightly used if spent solely for educational purposes. Miss Thoburn was firm in her purposes and had strong convictions on the question.

She says, "The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto but to minister. The world is full of need, and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or whatever service may result. The trained, which means the educated in mind and hand, win influence and power simply because they know how. Few missionaries have found the expected in the work awaiting them on the field. We want to tell women and children of Christ, their Savior and Deliverer, and to teach them to read the story for themselves; but we have instead of willing and waiting pupils, those who are indifferent, to win whom it requires every grace and art we know. We find use for every faculty, natural and acquired that we possess and covet all that we lack. But it is not only our power over those we go to save that we must consider. When saved they must have power over the communities in which they live. We do poor if we do not inspire others to go and do likewise. Intemperance, divorce, degrading amusements, injurious, impure or false literature, are all serious hindrances in the mission field. Women must know how to meet them."

Miss Thoburn succeeded in founding the college for women. It was a boarding school which proved very valuable in dark India. Here the girls were cut off from the demoralization of heathenism and were constantly under the care of Christian teachers. It is certainly a worthy investment for our people in Christian America to make.

Thus this worthy woman proved herself very useful in her work. As is the case with all busy people, so with Miss Thoburn, duties multiplied for her, as her work grew and yet she always found time for the people who needed her. She was one to whom any of her people might come for advice. And her approval of her brother's plans was an inspiration to him to undertake larger things in his work among the Hindi people.

During her thirty-two years' service in India, she was obliged to return to America at different times. Once she was compelled to return on account of her health and at another time she came to obtain larger means for the work. She returned a third time bringing with her a converted Hindu woman, Miss Lilavati Singh, who aided her in raising funds for the Lucknow Woman's College which had been founded not many years before. The money was gladly given them.

Soon after Miss Thoburn returned to India in 1900, she succumbed to that dread disease, cholera, which is so prevalent at times in Asiatic countries. She was a most patient sufferer and never complained of pain or discomfort. The last hours of her life were full of pain, and as they increased, she asked the native Christians of her house to gather about her bedside and sing the songs which she had taught them, and which she so much loved. Her death was a quiet, peaceful one, without a struggle.

Thus this well-spent life came to a close, a life worthy of example, loving, unselfish, noble and grand. What she has done for the uplift of India's oppressed womanhood lives after her. She has been the means of shaping the characters of many into a fuller, richer life, and these go forth, following her worthy example under the banner of the great King, who looks upon their work with His approving smile. The influence of such a life shall live through the eternal years of God.

Chicago, Ill.

THE KINGDOM AND THE DOWN-TOWN CHURCH

Speaking broadly, the civilizations of the past have been rural and agricultural; those of the future are to be urban and industrial. Of course, there have been great cities in the past, and it goes without saying that as long as men are fed by the fruits of the soil, there will be agricultural interests and agricultural peoples. But it is nevertheless true that there is taking place a shifting of the balance between country and city—a change of opportunities, of power, of influence. Already the cities possess that power which belongs to predominant wealth. In 1850, 56 per cent. of the wealth of the United States was rural, 44 per cent. urban. In forty years' time, three-fourths of the wealth was urban, one-fourth was rural. While the wealth of rural districts was increasing fourfold, the wealth of the cities was increased sixteenfold. This is a commercial age. Wealth is increasing far more rapidly than popu'ation, and its power is increasing—touching every phase of life. That power belongs to the city. The power of the press is in the city. Here is the tree of the knowledge of good and evil (whose leaves are not altogether for the healing of the nations; some of them are yellow and sere)—a tree that daily sheds its leaves, which are carried as by the four winds of heaven into every hamlet. The press molds public opinion and all that that means in a democracy.

In due time the city will have all the power which numbers signify in a democracy. As we are often told, at the beginning of the nineteenth century there were only six cities in the United States of 8,000 inhabitants or more; at the end of that century there are 517. In 1800 less than 4 per cent. of our small population lived in cities. In 1900 about 33 per cent. of our great population lived in cities. In England more than 70 per cent. are in cities. Not many years hence more than half our population will be urban.

Many have supposed that this disproportionate growth of the city in the United States is due to the peculiar conditions of a new civilization; but a glance at Europe explodes that theory. The cities have grown there as rapidly as here. For fifty years Brussels outstripped New York. While our metropolis was adding 3,000,000 to her population, London added 5,000,000 to hers. Many have supposed that this flowing tide from country to city was quite temporary and would soon ebb, but such have not studied its causes. Its principal causes are two: First, the revolution in transportation. Before the nineteenth century it was very difficult to supply food and fuel for a great population. Cities have always been about as large as they could well be. There has been many a famine in the city when grain was rotting on the ground only a few leagues away. Now we bring food from the other side of the globe. The steamships and the railway make it possible to feed any number of millions massed at one point. Because man is a gregarious animal there has always been a tendency among men to segregate, and the revolution in transportation has liberated this inherent tendency of human nature, so that today it is free to fulfil itself.

The other great cause of the disproportionate growth of the city is the revolution in industry. The application of machinery to agriculture has driven multitudes from the farm. In 1870 there was one man engaged in farming for every seventeen acres cultivated. In 1870 there was one man engaged in farming for every twenty-six acres cultivated. The improvement in machinery during these twenty years alone drove 4,430,000 men, plus their families, off from the soil.

Again, the springing up of manufactures in the city, creating a great demand for labor, has stimulated this movement. Thus the causes which have created this disproportionate growth of the cities are permanent causes. Statistics show that for sixty years a steadily decreasing percentage of our population has been engaged in agriculture, and a steadily increasing percentage has been engaged in the mechanical and fine arts. These arts are prosecuted in the city. That means the disproportionate growth of the city. And this tendency of the past sixty years is to continue. This is quite in harmony with the well-known economic law called Engel's Law. According to this law, as the income of the family increases, that proportion of its budget devoted to food steadily decreases. Observe, I do not say that the amount, but the proportion, decreases. A man with an income of $100,000 does not eat one hundred times as much as a man whose income is $1,000, nor can he spend one hundred times as much on his table; but he can spend one hundred times as much on houses and grounds, on furniture, and pictures, on art and dress, on jewels and ornaments. That is to say there is a necessary limit to the amount of food that the world can consume. There is no limit, except that of purse, to the consumption of the products of the mechanical and fine arts. Hence, as the world grows richer, a steadily decreasing proportion of the world's population will subsist by providing food; and a steadily increasing proportion will gain their livelihood by the mechanical and fine arts, which are prosecuted in the city; which means the continued disproportionate growth of the city.

Some people imagine that the many uncomfortable features of farm life drive the young men from the farm, and that if we could only make country living delightful, we might reverse this tide and cause it to flow from the city back to the country. There are thousands of people today living underground, not because they prefer the smut and the dark and the danger of the coalmine to the green earth and God's blue sky, but because there is a demand for coal; and the number who live underground in this kind of life will be determined, whether it increases or decreases, by the increase or decrease of the demand for coal. Here is another economic law. The comfort or discomfort of an occupation does not determine the number who engage in it, but the kind of people who engage in it. The disproportionate growth of the city is not a temporary phenomena; it must necessarily continue. When the world's demand for food is supplied, the farming population can increase only in proportion as the world's population increases; whereas the population sustaining itself by the mechanical and fine arts will increase as the world's population increases.

All this means that we can not evade the problems of the city. Many are trying to do it. "Back to the soil!" is a common and a fallacious cry. If we could take 100,000 men out of the slums and set them on the land and then make them successful, their success would be at the expense of 100,000 other men whom they would drive from the soil into the city. We should not thereby take one step toward the solution of the problem of the city. This problem must be faced, and the sooner we face it, the sooner we shall solve it and adjust ourselves to the new conditions of the new civilization.

We have glanced at the inevitable problem of the city. Spend a moment in considering its complexities, its magnitude, its urgency. In cities we find a heterogeneous population. In every one of our large cities there are the representatives of at least fifty different countries. In New York there are sixty-six different languages spoken. Whatever burden immigration places on our civilization is more than three times as great in the city as in the country at large. As our Irish friends might say: Many of our best Americans were not born in their native land! They are Americans by choice; most of us are Americans by accident; and many a foreigner who has become an American puts us to shame by his patriotism. Let me repeat to you a few words from a letter which I read. That letter was writtetn by a young man who came to this country young enough to get the advantages of our public schools and then took a course in Columbia University. After graduation he wrote: "I am now at the age of twenty-one a free American citizen, and I have but one great desire in life, and that is to do some thing for my fellow men, so that when I am called to leave the world I may leave it a bit the better." That young man was a Russian Jew, and that Russian was a better American, that Jew was a better Christian, than many a descendant of the Pilgrim Fathers who is living a selfish life. Here is splendid raw material, but it must be Americanized. If we do not Americanize the foreigners in our cities, they will foreignize our civilization.

In the city the problem of poverty is accentuated. As a rule, the greater the city, the more desperate is the poverty. In the city the problem of vice and crime is emphasized. For in a given city population there are more crime and vice than in the same population in the country districts. In the city the problem of popular discontent is emphasized. The Dives and Lazarus

stand face to face. There we find the ennui of surfeit and the desperation of starvation. It is in the city that we find the opportunity for destruction, for there wealth is piled story upon story. Neither sulphur, nor saltpeter, nor charcoal, taken separately, is explosive, but combined they make gunpowder. Opportuity for destruction where there is no temptation is not dangerous; poverty is not revolutionary when it is governed by conscience. Vice and crime are not revolutionary when they are quite comfortable, but wickedness and opportunity combined make social dynamite of which the magazine is the city slum, awaiting only a casual spark to burst into terrific destruction.

The Church Problem

Evidently our cities are the tainted spots in our civilization. The Church and the home are the two great conserving institutions of society. Are they growing proportionately with the city's growth. The churches are falling far behind the growth of the population of our cities. As cities grow larger the proportion of homes decreases, while the hotel and restaurant population increases. The majority of men on the farms own their homes. When you come to cities the size of Boston, only 18 per cent. own their homes. In Manhattan, only 6 per cent. own their homes.

Here is the problem of the kingdom, so far as the city is concerned. It is to save the city by bringing men into harmony with the laws of God, physical, mental, moral and social, as well as spiritual. When men everywhere are thus brought into harmony with God, the kingdom will have come. The kingdom can not come without the salvation of the city. Here, then, is a great evangelistic problem of the twentieth century; saving the city. I believe that for the solution of that problem the old method of evangelism is quite unequal. If Mr. Moody could again clothe himself with flesh and undertake our problem of city evangelization, and if he should speak to 1,000 different souls every night of the year, never taking a vacation, it would be eighty years before he could get around once, and then the city population would have increased 200 or 300 per cent. and there would be two or three times as many who had not heard his message as when he began. If we could have twenty Moody's and they spoke to 20,000 different souls every night in the year, and if the cities could and would arrest their growth, then our city population might hear the Gospel message once in four years.

In the city today, especially the downtown portions of the city, are multitudes wholly uninstructed, while other multitudes have been misinstructed. They have no knowledge of Christian truth. To what purpose does a man come and deliver his message for a week or two? The whole conception of life of these people must be transformed. That can be done only by long, persistent, daily living, contact with him. It is a far easier thing for a church to hire an evangelist for a few weeks, let him move on, and then lapse into their accustomed inactivity, than it is for a church, day after day, week after week, year after year, to live in vital touch with the multitude, giving them new conceptions of life. We need not more evangelists, but more evangelistic churches, more pastors, more laymen who are burning with evangelistic fervor; burning with the love of humanity.

I believe that an institutional, or the socialized Christian Church, is needed for the salvation of the down-town city, but it must be adequately equipped. Such churches cost much more than the old family church. Are we to provide the means?

I believe, with all my heart, that the Kingdom of God is coming in the world. I believe that we can, with God's help, solve the problem of the city if we will but open our eyes to recognize it and open our hearts and hands to meet it. I believe that we have the guarantee of God's Book that the city is to be saved. Turn to the beginning of it; there we see man in a garden. It is a vision of perfect beauty, perfect simplicity, perfect innocence, of unfallen because of untried virtue. We turn to the closing pages of this Book, and again we see a picture of man perfected. In prophetic vision we behold not the beauty of innocence, but the beauty of holiness; not the insecure peace of virtue untried, but the established peace of virtue victorious. In this first picture we see individualistic man; in this last picture we see socialized man. In the first, unfallen man sustains right relations to His Maker; in the last, redeemed man has come into right relations with God and with his fellows. The perfected crown of civilization, the full coming of the kingdom of God in the earth, is typified by a city, a holy city, into which shall enter nothing unclean or that maketh a lie. Paradise regained will be a city.—By Josiah Strong in the Home Missionary.

Going to church and hearing a good sermon does not mean anything to us until we begin to practice it in our daily life.

Praying without putting our hearts into what we say is simply uttering meaningless words, for which we will receive no answer.

Dinner time at the Boys' Orphanage. As hungry and eager for meals as are healthy children everywhere. The ground serves as a table as well as for chairs. After a hymn of praise and a returning of thanks to the Father for His gifts, they are enjoyed as thoroughly and satisfy as well as do His gifts in any other land.

—From **"Lights and Shades,"** by J. A. Ressler.

ARTICLES ON OUR MISSION AT DHAMTARI

Since one of our topics for the Young People's Bible Meetings for this month is, "Our Mission at Dhamtari" we thought it might be helpful to call attention to a number of articles on India that have appeared in the CHRISTIAN MONITOR since it has been established.

During the year 1909

In the February number is an article on the subject "A Visit to the Mennonite Mission in India," giving some general information regarding the Mission, such as home life, Leper asylum, life in the orphanages, etc.

The May number contains the first of a series of articles on "Beginnings" by Bro. J. A. Ressler which have been continued to the present time. These articles give an interesting account of the conditions that led to the founding of our work in India and the experiences of the first missionaries. This issue also contains an article entitled "Kali-Chat," the home of the goddess Kali. It gives a description of the temple, pilgrimages to the temple, the sacrifices offered in the temple, the Brahman priest, etc. "An Interesting Bit of History" gives an account of the first medical missionary, circumstances of her coming to India, her labors of thirty-nine years, and some of the results of her labors.

The June issue contains "The Lane with a Turn." This is a description of the lane, the thought of the lane changed, the end of the lane, the women, the children, the old stone temple, some day the door will be open, etc.

July brings us "Near the Everlasting Snows," describing the surroundings of Darjeeling, the purpose of going there, on Tiger hill, the people, the Thibetans, missionary work among them, the time well spent, etc. Also "Sir Andrew Fraser and Missions in India." These are the words of a government official of thirty years' experience in India. It is worth while, missionary methods, the medical work, the educational work, effect of education, a bit of experience, results of this work, the Lord Jesus with His disciples over against Bethany.

September issue contains "From My Window." A description of the immediate surroundings, Bible women, the incidents of the morning. "The American Mennonite Mission and Its Future Prospects," informs us of the extent of the work, the problems of the Indian church, the educational work, the industrial work, the farm at Balodgahon, charitable work, prospects bright.

In October we have "Serampore," telling us of William Cary, conditions before his time, the founding of the college, its location, the Christian University of India. Also "A Visit to Ramabai's Home at Mukti." This contains a general description of the Home, the widow's church, a Mukti prayer meeting.

November issue has "The Facts and Faith of Buddhism," setting forth the beliefs of the Buddhist. Also a summary on the subject "Breaking Down Caste in India."

December number has "Future Prospects of the Mennonite Mission." Contains some statistics, local conditions, the change that is coming, the opportunity, conditions that speak for a bright future. "The World Vision," statistics about India.

During the year 1910 *to date*

"Phariyarao" in the January number gives a description of a lonely hillside, a vision, the witch doctor, enquiring for the witch. "Hindus Alarmed and Astir."

In the February issue appears "A New Year Message for the Christian Monitor," telling of our home and how we became Christians.

April number contains a discussion on "The Leper Problem," giving the history, its appearance in three forms, is hereditary, the Leper Congress, the only hope.

May brings us "Experiences on Tour." This describes the first camping place, next morning, in Nawagaon, Kareli, Mongolor, Belardonaand, Korgaon. "A Missionary Pioneer." This is a short sketch of the life of Gordon Hall. "Gathering in the Outcasts."

In the June number appears "The Tajiya," giving a description of an interesting ceremony of some of the Mohammedans of India. Also "The Bride of the Sword," describing the marriage of a little girl to a Sword, and how to redeem her.

The August number contains an interesting description of "A Heathen Wedding," giving the duration of the wedding and the events of each day. Also "The Field as I Know It."

Another source of information on the work at Dhamtari is the annual reports of the Mission. (There are a few reports for last year left which may be had by addressing the office at Scottdale, Pa.)

THE BIBLE AND MISSIONS

The New Testament reveals in a unique way how essentially missionary Christianity is. As soon as redemption is accomplished, and the disciples have paused for breath, and the breath of God has come upon them, they start out in a campaign which soon expands to an endeavor to win the world. "The Book of Acts is the first volume of missionary history. The most important epistles are the letters of a foreign missionary." The larger part of the New Testament is the outcome of missionary activity. It is not simply that the New Testament commands missionary activity. That is what it is about. And that is all that it is about. Christianity and the missionary movement are not different things. They are one thing. That is the conception of the New Testament.

The Fundamental Question

When you ask a man if he believes in missions it is the same as if you asked him if he believes in Christianity. "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you," is not simply one of the commands of Christ. It is Christianity itself condensed into a sentence. Thus the Bible is a missionary message to us as soon as it is anything to us. Every human note every deeply typical human struggle spoken through its pages, marks it as a book for all human beings. The great redemption is able to be our peace, because it is able to be any man's peace, because it is able to be all men's peace. Calvary was a great missionary deed. The Christ, leaving the glories of heaven, living, dying, became the great missionary example for all the church's life.

Religion a Missionary Experience

The experience which comes to men as they accept the Christ of whom the Bible tells is a missionary experience. It wants to get out. It wants to be told. It wants to find a place in other lives. Then in more lives. Then it wants to fill the world. Christ never gives to any of us a blessing He would not like to give to every person in the whole world. Each step of growth in grace, with its unfolding of new depths to the Bible's message, is just a further showing of what Christ longs and longs to do for all men. He would have the prophets speak their flaming and heart-wrung messages in every tongue. He would have the Psalms sing their deep human song in every clime. He would have the Gospels wing the story of His life to every land. He would have Paul's interpretation of the meaning of His death prove its adequacy to men of every race. He would have the message of an unselfish, loving life, lived by His grace, preached everywhere. He would have the Revelation vision of the City of God shine its golden radiance into every life. He would have the Book, which was given for the world, become the possession of the world.—The Examiner.

NOTES

Missionary Giving

Robert J. Burdette has put the situation in a very practical common sense way.

"There is about as much reason why the pastor should urge upon the flock the great importance of cordial and generous support of missions, as there is for the mother to impress upon the father this week, and next week, and the week after that, the fact that the children need shoes. A man may have seven children to make him proud and happy and strong, and yet he is always astonished when it is announced that one of them needs another pair of shoes. It is much the same with home missions. When the pastor announces the offering for missions for the current year, astonishment answers with its staccato, 'What! Again!' Then the usual pause, as though to recover from the shock, and then the accusing question, 'What did you do with the offering I gave you last year?' Well, motherlike, I must confess; we spent it for missions.

"Now we want more shoes for our own children. We want 'more' this year than we did last, because, thank God, there are more children. 'Why can't the younger children wear the outgrown shoes of the elder ones?' Because—again I thank God—our missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely, unresurrectable grave. Missions never outgrow any of their clothes. They hustle around and wear them out."

The Dancing Girls of India

One of the most significant and dramatic acts of legislation enacted in India for many a year is that of the native state of Mysore in abolishing the dancing-girl curse from all the Hindu temples of its territory. The dancing girl is a product of the grossest and the most debasing custom of Hinduism. It may have originated, like the old Roman vestal-virgin system, from noble religious ideas, but it has become one of the most hideous blemishes upon that faith of many evils. It is a dedication by mothers of their infant daughters to "temple service." They are "married to the gods." The mother and temple authorities know that the child, thus dedicated, is forever and inevitably doomed to a life of shame. Many thousands of girls now living have thus been dedicated, in the name of that religion, to this life of infamy.

The best men of India have, during recent times, been vainly struggling against this system and trying to overthrow it. It was too deeply intrenched for their efforts to be of any practical utility. But now, with one stroke of the pen, that most progressive native state in India, Mysore, has prohibited this whole custom within its own territory. It has made illegal and criminal the whole dancing-girl system. Hereafter, within the Hindu temples of that state, no mother shall be permitted thus to dedicate her daughter; nor shall a temple recognize such an offering. Doubtless the Indian Government, which has thus far feared to interfere with this religious custom, because of its pledge to religious neutrality, will note this action of a Hindu state, take courage, and abolish this accursed evil within all its territory. It is an encouraging fact that some of the most advanced native states of India are moving on lines of progress with more fearlessness and determination than the British Government itself.—The Congregationalist.

Secret Christians in Turkey

When Islam swept Asia Minor, whole Christian neighborhoods were forced to accept the religion of Mohammed that they might escape the sword. Most of these converts accepted only the outward shell of Islam, so that there are today whole tribes outwardly Mohammedan, but in reality more Christian or heathen. A number of tribes among the Kurds, for instance, are the descendants of Armenians thus nominally converted to Islam centuries ago.

Since the new constitution of Turkey professes to grant religious liberty, many of these people are attempting to shake off the hated yoke of Islam and the Young Turk Government finds itself face to face with the question what attitude it should show toward these attempts. At present the Stavriotes, as they are called, are making great efforts to obtain their rights.

The Stavriots, who live in the neighborhood of the cloisters of Wasilu and Peristera and within the diocese of Trapezunt, Erzerum, Neocaesarea (Niksar), and Chaldia, number about 50,000. The Turkish Government considered them Mohammedan, but they adhered secretly to the ceremonies of their former religion. They elected their own Mohammedan teachers, but they had also their own priests, who performed marriages, baptisms, and other religious ceremonies in a hidden church secretly and by night. Each one of these Stavriotes had two names, a Christian and a Mohammedan. In the mosques they prayed with the Turks, but used Christian prayers.

After the revolution of last year they telegraphed the Young Turks and demanded public recognition as Christians. This recognition has not yet been granted in spite of the fact that the new Turkish Government has promised complete religious liberty.—Sel.

Uprising Against Opium-smoking

Important testimony to the progress of the anti-opium movement in China comes through a recent published report of Sir Alexander Hosie, acting commercial attache to the British Legation at Peking. The North China Herald thus comments upon what it considers the most significant part of the report: "By far the most hopeful feature is the strong emphasis that is laid on the steady growth of a new public opinion against the practise of opium-smoking. 'It is doubtful,' says the writer, 'whether any question has ever stirred the Chinese Empire so profoundly as that of opium suppression; and public opinion, backed by a young but growing patriotism, is gradually but surely branding opium- smoking as an evil that must be eradicated.' In Shanghai it is pointed out that 'young men shun the opium-houses, which have in the past been their fashionable after-dinner resort.' In Canton the efforts of the authorities are said to be strongly supported by public opinion. 'A considerable moral reaction against opium-smoking has set in, and numbers of moderate smokers are voluntarily breaking themselves of that habit."—Sel.

Two Years' Growth in One Mission

Concerning its mission in the Panjab the United Presbyterian Church reports the following progress during the last two years:

Adult baptisms in 1908	1,966
Increase by profession	2,049
Net increase in membership	3,119
In the Christian community	6,243

This was the record for 1908, and this the record for 1909:

Adult baptisms in 1909	3,677
Increase by profession	3,988
Net increase in membership	4,510
In the Christian community	9,414

And the following statement is thoroughly in order: "This record is, to say the least, unique. It is doubtful whether it has been surpassed this last year by the record of any mission in India, and likely not by that of any in the world."

Science is never godless. Scientists sometimes are. I pray you, make your distinctions. —G. Campbell Morgan.

The Laymen's Missionary Movement

The Laymen's Missionary Movement is no doubt the greatest evidence, in modern history, of the result of putting the responsibility of the work into the hands of those who are supposed to do the work. Only a few years ago it began with a small body of men. These men are identified with what we call secular affairs and know how to make money and also know when it is bringing in large returns.

This movement, in a very practical way, is breaking down the idea that missionaries or the ministers are the only persons that can raise money and see that it is applied wisely and in a Christian way. One reason why they are succeeding as they are is that they are actually doing mission work, they were financially able to visit the mission fields on there own expense and are investing their own money. Put a man to managing his own affairs and he will support it more liberally. The early Church appointed men full of the Holy Ghost and wisdom to manage the tables while the Apostles gave themselves to the ministry of the Word and the Word of God increased.—Sel.

The Number of Christians in Japan

The Bishop of South Tokyo sends home the following statistics, which tend to show the steady progress which Christianity is making in Japan, as far as figures can be of such use:

Members	1907	1909
Anglican and Protestant missions	64,621	74,560
Roman Catholic Missions	59,437	63,094
Greek Church missions	29,573	30,712
Baptisms	**1907**	**1909**
Anglicans and Protestants	7,272	8,388
Roman Catholics	2,219	5,801
Greek Church	911	868

It thus apears that the Anglican and Protestant missions are making much more rapid progress than the other missions, and that a much higher propertion of those baptized in connection with them are adults.—Sel.

An Increase of Missionary Gifts

The following figures are taken from the report of the Secretary of the Laymen's Missionary Movement in Canada:

	1907	1909
Anglican	$252,910	$328,387
Baptist	206,703	262,009
Congregationalist	10,282	15,954
Methodist	509,409	633,753
Presbyterians	472,075	665,966

The totals of these figures shows an increase of nearly one third in two years.

Signs of the Times

In the department of the Signs of the Times of the August number of *The Missionary Review of the World* are a few timely hints at some of the dangers we are encountering in the strong pressure that is being brought to bear on uniting all the Christian effort. Silence and concession are paid for by outward union. There are those who would have us believe, that the only successful union of effort in the Evangelization of the world is that every denomination must lose individuality in the great sea of liberal thought.

Bible Study

Conducted by S. F. Coffman.

THE DELIVERANCE

VIII

Exodus

The Greater Bondage and Deliverance.—Ex. 21-23. Whenever the Law is mentioned, we cannot but think of the interpretation which the Apostle Paul gives of the Law and those who lived under it. "Stand fast in th liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:1-4). Also, "For as many as are of the works of the law are under the curse: For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them" (Gal. 3:10-12).

That the law itself is not a bondage is also evident from the writings of the same apostle in his letter to the Romans. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:7-12). From these passages as well as others it is evident that the real captor is sin, and the real bondage is Death. In what sense, then, are we subject to, or in bondage under the law? Because of the appointment of God, we are *bound* to the law as a means of escape from the bondage of sin and death. In another sense, the law is a bondage because by its very nature men are held under its condemnation because it is impossible to keep all of its commandments.

On the other hand, the law is good in that it is a law of righteousness. There is no other escape from sin except by righteousness. Continuing in sin means death; to know the way of life means a chance for salvation The law is also merciful in that it became the revealer of the sins that would eventually destroy man. In the law there were also provisions of mercy by which salvation could be secured even from its transgressions. The law was "Just, and right, and good."

One of the first things that strikes our attention in this wonderful revelation of the Lord to His people is that; He gave them a code of morals which has been the standard of righteousness in every civilized nation throughout the world since those days. Where men worshipped idols there was no extensive moral law. Morality and idolatry have seldom been together Idolatry has its laws for sacrifice and worship, but has failed to curb the baser passions and correct the iniquitious ways of her devotees. Those who do not like to retain the knowledge of God in their hearts do not like to keep the ways of the Lord in keeping their lives pure and separated from sin.

In our last study we noted the two great general principles of the law; Love to God, and love to man. In the study before us in the following chapters, there is given a more detailed exposition of the latter part of the law. It is based upon the fact that others besides ourselves have rights which must be recognized and respected. "Love thy neighbor *as thyself.*"

The Rights of Servants.—Ex. 21:1-11. The humblest ranks of society are the most apt to be oppressed. Their rights are most carefully guarded by the law of the Lord, and as a class they are the first mentioned in the interpretation of the law. While a species of slavery was tolerated under the law, the rights of both male and female slaves were so protected that the suffering and cruelty of slavery as it existed among other nations was not found among the children of Israel. A peculiar instance is noticed in verse 6. The servant to whom his master had given a wife had the right to leave his master after serving him six years. But he was not allowed to take with him his wife and children, since she was the property of the master. Upon his publicly professing his love for his master, his wife and his children it became his privilege to remain a perpetual slave in the home of his master, and the mark of perpetual servitude was placed upon him. His ear was pierced. (Compare Psa. 40:6).

The female servants were not privileged to leave their master at the end of a certain period of years, as were the men servants. Their servitude was perpetual, and most frequently was a condition of betrothal, which terminated only in case she was despised or evily entreated by her master. Any injustice to the maidservant was a just cause for her claiming her liberty. The faithfulness of the Lord to His servants was not allowed to be reproached by the unfaithfulness of masters to their servants.

The Rights of Life.—Vs. 12-36. This section includes the laws which guard the safety of one's life as well as his person. God demands the greatest penalty of those who do not esteem the life of their fellowman as especially sacred in the eyes of God. Mercy is granted for death caused by accident (V. 13). The hatred and dishonor of parents is as bad as death. Man-stealing is placed on a level with murder.

The sacredness of the person is manifested in the laws that God gave to protect one from violence or injury by his fellowmen. Men have no right to injure each other by fighting (V. 18). Masters must regard the lives of their servants (V. 20). Unintentional injury to others where life is endangered, must be recompensed according to the injury that is done (Vs. 22-25). The mercy that God demanded for servants is again manifested in verses 26, 27.

Death, injury or loss through carelessness or neglect made the one who thus caused them responsible to the injured ones (Vs. 28-36). The master of an unruly ox became responsible for all the mischief done, when knowing him to be such, and allowing him to run at large. Likewise, the man who did not safeguard the public by properly protecting dangerous places.

Property Rights.—Ex. 22:1-31. The principle of securing the rights of personal property is found in the commandment "Thou shalt not steal." Since theft has nothing to do with the taking of life, it is not punished with death. In nearly every case, the punishment is a restoring of a certain fold of the thing that was stolen (V. 1).

In case the robbery is discovered and the thief is killed in the night, his death can not be avenged. If discovered in the day and is killed, the one who killed him will be guilty of his blood and will be held responsible with his life. Even the life of a thief is sacred in the eyes of the Lord, and men must not take it into their hands to punish a crime for which God has already set a penalty. Thieves must restore what they have taken; not give their lives for it (Vs. 2-4).

If a man steal indirectly from his neighbor, by destroying his crop (V. 5), or burning his field even by accident (V. 6), he will be responsible.

The accidental loss of that which is held in trust is not a crime (Vs. 7-13). The borrower is held responsible for the loss of his neighbor's property unless the neighbor is present and an eye witness of the loss. That which is hired and lost, need not be restored because the hire is the equivalent of the loss (Vs. 14, 15).

The sins of fornication and sodomy are mentioned; also, that of witchcraft (Vs. 16-20). In either case, on the part of the individual, it is taking privileges that do not belong to him. The witch robs God of the honor of revealing His truth to men.

While God gave to His people the right to

borrow and lend, to buy and sell, He did not give them the privilege to do so when the transaction would cause suffering to others. No one had the right to *get property* for himself when others were made to suffer God protected the stranger, the widows, the orphans and the poor. What little they had was precious in the eyes of God, and He protected it for them.

Rulers had a right to their positions and to their honor. (Gods, see margin.) The Lord Himself has a right to the things which belong to Him (Vs. 29-31). To neglect to bring the offerings and sacrifices which were due to Him was called "robbing God" (Mal. 3:8).

No doubt the sin of covetousness as mentioned in the tenth commandment would be at the bottom of all the greed and desire for gain that would lead one to oppress his neighbor or the poor for their property. But the getting of it wrongfully we could easily classify under the head of stealing.

Rights of Character.—Ex. 23:1-8. A Jewish proverb says, "A good name is rather to be chosen than great riches." The ninth commandment says, "Thou shalt not bear false witness against thy neighbor." While the Word of God maintains the integrity of God, He, by His law, desires to maintain the integrity of His people.

To be a false witness injures one's own character before God (V. 1). Neither popularity (V. 2), nor pity (V. 3), shall influence one to bear false witness.

One shall not act falsely even to his enemies, to do them an evil or an injustice (Vs. 4, 5).

Through false witness one shall not cause the poor, the innocent and the righteous to suffer (Vs. 6, 7).

Nothing shall be done to permit any influence to pervert the truth (V. 8).

The Rights of God.—Vs. 9-33. The center of all worship is God. The great incentive to worship is His mercy. The greatest need of the human family to perpetuate His worship is to remember Him. Of all others, God has the highest right to be remembered.

First, His mercies shall be remembered in the stranger (V. 9). Second, He shall be remembered every seventh day and on every seventh year there shall be a period of rest and refreshing to call to mind the mercy and the providence of the Lord. He alone is God (Vs. 10-13). Third, He shall be remembered three times each year in solemn feasts, the Passover, Pentecost and the feast of Tabernacles. These were to be times of special offerings especially designed for the worship of the Lord. Israel should not worship the Lord, (as the Egyptians worshiped their idols, seething a kid in its mother's milk and sprinkling the broth upon their gardens and fields to insure productiveness during the coming seasons).—J. F. & B.

Man's obligations to God are perpetuated by His continued mercies (Vs. 20-33). First, by His guiding and comforting presence; second, by His overcoming power in the affairs of their lives; third, by multiplying their blessings and their fruitfulness. These things were to Israel an especial token of the living presence of Jehovah, their God. To depart from Him and serve other gods was sure to be a snare and destruction to Israel.

Not until the law came did the people of Israel realize to what extent they were in bondage to the common sins of the world and subject to the wrath of God because of those sins. Time and time again we find the people tried and failing in their efforts to keep the righteous laws of the Lord. By the power of the Lord they were delivered from the bondage of Egypt by the hand of Moses; but they found themselves in a greater bondage and more helpless than in Egypt when they saw themselves in the mirror of the law of God. Their only deliverance was their trust in the *Angel,* whose presence would keep them, lead them and deliver them in the land to which the Lord had called them and where He would cause them to dwell in a perfect deliverance.

DEVOTIONAL STUDY

VIII

Ephesians

The Fifth Chapter of Ephesians seems to have for its theme, the grace of God in fellowship. In the last verse of chapter four, the apostle mentioned a theme which always appeals to him in a special manner—the love of God for Christ's sake. The love of God and of Christ are to him a constraining love. It is a love of the highest character, and results in the most intimate fellowship. It appeals to him first, as the fellowship of children and parents (V. 2); and then as the fellowship of husband and wife (V. 23).

It is evident that the thoughts in the first and second verses belong to the fourth chapter, in which the apostle admonishes the brethren at Ephesus to love each other and put away all malice and bitterness. The love which we have for God our Father is most clearly manifested in our love for each other (cf. I Jno. 5:1, 2).

The kind of love which is acceptable to God and is to Him a "sweet smelling savour," is the love which we have for others. The love of Christ was the sweeter to God because it was seasoned with the sacrifice of His life. That love which centers in self and draws everything to self will soon decay and perish with the flesh. It can never bless the world, neither can it continue forever, because it has not the nature of growth, broadening out and developing. The eternal love of God always goes out to others, it ever increases and continues to grow unto eternity. "Charity never faileth."

The highest type of love in the world is the "unfeigned" love of children. It is untainted with studied deceit, and uninjured by cruel betrayal and is not weakened by distrust induced by frequent disappointments. It responds to every expression of love, and is quickened into action by every demand for love. It is unrestrained and pours itself out in the fulness of the spring-time fountain from its four-fold source of the heart, soul, mind and strength. Why should we not thus follow the Lord? Our love to Him has never been betrayed and our faith has never been disappointed. His Word demands our obedience and only in obedience can our love to Him be manifested.

The children of the Lord follow Him in all things which please Him and are becoming to His honor and glory. "Followers of God" is the term which implies doing all the things which the Word of the Lord commands and all that the Spirit of the Lord would suggest. Following the Lord, also implies a continual fellowship with Him. There are things which are not becoming to those who follow the Lord—to those who are called "Saints." The mention of those things is out of all harmony with the spirit of the life which they live. They are things which please only the flesh and which are done only for the gratification of self and will not bless or benefit the lives of others. Such things belong to idolatry the very nature of which is to forsake God and make the lusts of the flesh the god and the gratification of them the worship of that god. Covetousness is idolatry; covetousness is self-worship. One may search into every nook and corner of the kingdom of God and find no place for carnal gratification there. Those who seek such things will have "no inheritance" there (Vs. 3-5).

The fact of the Christian's fellowship with the Lord is again brought into prominence by the thoughts in the sixth and seventh verses. The children of God must not be "partakers" with the children of disobedience. (Marg., "Unbelief"). The wrath of God is not visited upon His children, though He may chasten them to correct them in their ways. It is visited upon those who are unbelieving and disobedient.

One of the greatest deceptions that is practiced in these days to turn souls away from the holy paths of the Lord is this, that God is too gracious to punish one for having a little pleasure. The Apostle's argument in this epistle is based upon the "Glory of His grace," and yet we find no grace for the wilful indulgence of the fleshly lusts. On the other hand, we find that the wrath of God cometh upon the children of unbelief. It is utter folly for men to risk their salvation upon the vain words of deceivers, who say otherwise.

Another argument for the continued fellowship of God's children to continue only with the Lord is given in verse eight. The fact of conversion implies a changed life. It is a change from carnality, sin and darkness, to Spirit, righteousness and light. It results in there being a "past" life just as the New Testament makes the other "Old or the New Man, Christ, makes of the past life under the law, the "Old Man." "Ye were sometimes darkness, but now are ye light in the Lord." Nothing less than a changed manner of life will suffice to fulfill the condition of the renewed life and the fellowship which the be-

liever has with the "Father of Lights." Still another argument is found in the ninth verse, in which the life is compared with the fruit-bearing tree. The new tree can bear but one kind of fruit. It is the "Spirit" tree and its fruit is in "all goodness and righteousness and truth." The fruit is an evidence of the things that the Lord loves. Shall he have in His garden and beside His streams trees that bear the fruits of death? Shall we who live after the Spirit and in fellowship with our Heavenly Father, be satisfied with anything less than an absolute proof that our lives are a present and not a past life.

Besides being a proof of what the Lord loves (V. 10), the lives of the children of the Lord are to be a reproof to the world that does not follow after the Lord. The Church is the standard of righteousness for the world. We may sometimes question the propriety of exposing secret sins, or rebuking the secret transgressors, but while this may not be the particular business of the Church it is her duty to live so that the secret sinners are reproved—their iniquity is discovered to themselves, at least (V. 13, Marg). Much time and effort is expended by the Church in searching out the dark things that men do and exposing them to the inquisitive gaze of the public. These things may have their proper sphere of usefulness, but we should remember that the first duty of the Church is to let the light of truth shine out in a righteous life, which in itself will be a rebuke to the ungodly.

The fellowship of the children of the Lord implies, also, service with the Lord (V. 14). As the work of the believer is to preach the Gospel to every creature by the testimony of the Word, so it is also his privilege to proclaim the way of salvation by the testimony of his life. We are reflectors of the image of Christ, and transmitters of the truths of the Gospel and of the character of Christ. The one answer that the Christian can give to the world that questions his character of life is, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light."

The responsibiity of the Christian in his service for the Lord is very great. It requires first, carefulness (V. 15). There is nothing sadder in the work of the Church than to see those who began well in the Christian life make a failure of it by carelessness. Too often a little folly has cost a soul. Christianity is not a pastime but a business and requires the most careful attention. Souls are at stake and one should be on his guard at all times and on every hand in order that nothing may interfere with the power that is in his life to save the lost.

It requires, also, constancy to represent truly the nature of the divine life (V. 16). Were it not that the Savior commanded His disciples to "watch and pray," and also to "Work while it is day," we might suppose that the impetuous nature of the apostle asserted itself in the sentiment of this verse. Activity and earnestness are necessary on account of the intense opposition of the evil in the world. Every moment lost and every opportunity allowed to pass by means that much gained by the adversary. In this epistle the Apostle speaks of the present days as evil. In II Tim. 3:1, he speaks of the "perilous times" that shall come. The nature of those times of peril is also mentioned. They are times of seeming godliness, but are characterized also as times when the love of pleasure is excessive and self interests are held in highest esteem. It is a condition of decayed Christianity—a form of godliness retained while the power of it is lost. This condition may easily be brought about by a disregard of the instructions given in verses 15 and 16.

Christian fellowship also requires encouragement. The three-fold source of this encouragement is indicated in verses 17-21—the Word, the Spirit, and communion with the saints. Everything flourishes best when in its natural element or surroundings. The Christian life is as subject to proper environment as and other life. The Word and Spirit are the food and drink upon which the strength of that life depends. Christian fellowship is the great medium of securing and maintaining spiritual sustenance. (See Eph. 4.11-16).

The first need is the Word of God It is the only revelation of the will of God, and those who follow the Lord in His fellowship will esteem His Word as their highest authority and ever be interested in knowing and understanding that will. To neglect that will is to neglect knowledge and endanger ones soul. Those who give the most attention to the Word are in a position to withstand the evil and assist others to know the Lord and escape from the powers of sin.

The Spirit is needed with the Word in order to rightly interpret the truth to men. He does not speak without the authority of the Word. "He will take the things of mine and will show them unto you." Too often is there danger of taking a vague impression of the mind and attributing it to the revelation of the Spirit. A mind that is separated from the Word and susceptible to impressions of the Spirit, is as much in a position to receive impulses of evil spirits as to receive a revelation from the Holy Spirit. The Word and the Spirit are inseparable companions.

The abiding place of the Word is in the midst of the Church—in the hearts of the believers. They make of the Church a temple of the Lord. The Church is His sanctuary. There the Lord is worshiped in spirit and in truth. Through each member the Spirit speaks and the believers are edified. In the singing and praising and giving of thanks the worship of the Lord is made acceptable. Christ is the object of praise and adoration in His office of Mediator between God and man. The Word and Spirit are the means by which the Church is able to give true honor to Christ and perfect praise to God through Christ. In the fullness of the true love manifested in the Word and the Spirit and in the work and mission of Christ the believers are indeed enabled to love each other and submit themselves to one another in the fear of God, and that by no other power.

Note in this chapter the wonderful manifestation of the grace of God. It is the theme of this book and the theme of this chapter. There is grace to be the children of God; grace to escape the pollutions of sin; grace to show forth the righteousness of God; grace to win souls from death; grace to bring perfected praise unto the Lord.

BIBLE STUDY

MINA ESCH.

Is it necessary? Yes.

I believe that amost every one who has become a Christian will answer the above question in the affirmative. But, how many of us have given much thought as to why, and how many have endeavored to live it out and teach others to do so?

To me there seems no better way to uphold or prove the necessity of Bible study than by the Bible itself. What is the meaning and value of such verses as these?—

"Thy word have I hid in mine heart, that I might not sin against thee."—Psa. 119:11.

"Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119:105.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Psa. 119:9.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man (or woman) of God may be perfect throughly furnished unto every good work."—II Tim. 3:16, 17.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God."—Eph. 6:17.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4:12.

There are many more passages which we might quote, but believe if we really see the depth and meaning of these few we will be enthused to do more to press the work of Bible study.

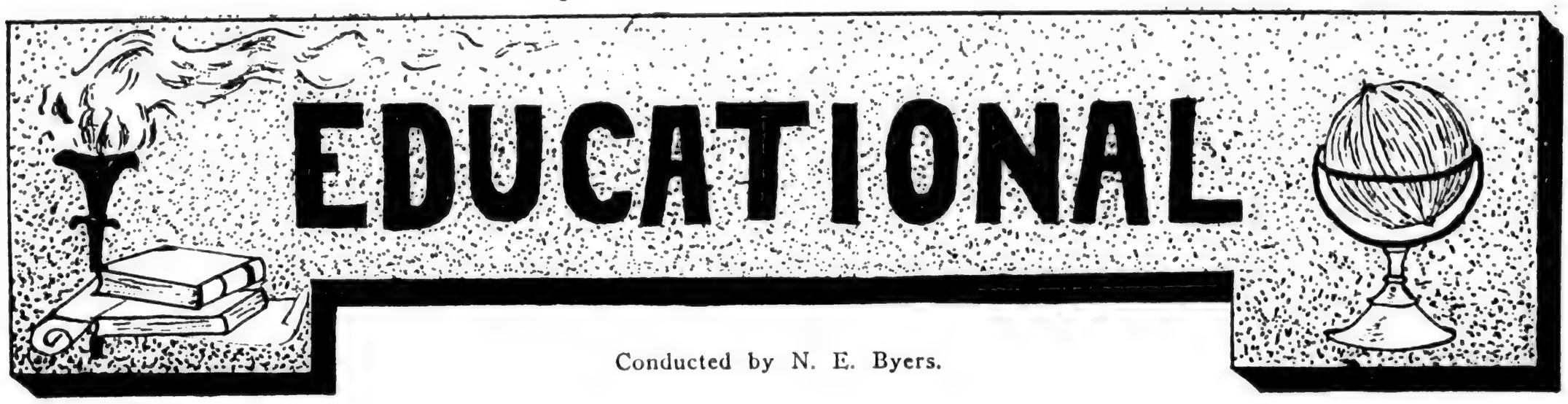
If David a man after God's own heart needed the Word to keep him from sinning, how can people who are not to be compared with David, be kept? If he needed it as a lamp and a light how much more do men and women of today. If he points to it as a power for cleansing the life of wayward young men, should we not be very zealous in getting it to them? Paul says it is the means by which every man or woman is "throughly furnished unto every good work."

Most of us who will read these lines have the privilege of knowing at least a part of the Bible from our youth, but not so with the majority of those whom we deal with in our missions. What are some of the ways by which we can give them this privilege.

The Home Department of the Sunday school and the Home Bible classes have proven to be a great means in getting the mothers and sometimes the fathers interested in the Bible. It has brought stronger conviction to many of them than the sermons and talks which they have heard.

A good way of getting the children interested is to get at least the New Testament into the hands of every Sunday school boy and girl, and encourage their use by making special notice of the number in the Sunday school every Sunday, use them in the class, assign home work, and in many other ways

(Continued on page 671.)



Conducted by N. E. Byers.

OUR EDUCATIONAL SITUATION
III

Our Teachers

When the Church began its educational work it was not possible to find enough persons in the Church educationally qualified to teach the few students that attended the Elkhart Institute. Up to that time the Church had lost practically all of her young people that obtained a higher education. Next year there will be at least seventeen regular teachers employed in our two schools who are thoroughly devoted to the work of these Church institutions.

Most of these have been thoroughly educated in the best colleges and in addition have had special training in the subjects that they teach. All of this has taken time and money and has given them a preparation that demands higher wages than our schools have been able to pay. Several had received nearly twice as much at other places and others have turned away from very attractive offers.

With this spirit of sacrifice and true devotion we need not fear for the safety of our young people who are placed in their charge. And at the same time their training and experience has been such that none of our young people need turn away to other schools to get good instruction.

In our survey of the school situation we ought to feel gratified that this phase of the problem is being so satisfactorily solved. It has often been said that the teacher makes the school, and for this reason we ought to take courage and expect even better results from our schools.

THOUGHTS FOR GIRLS

III

ANNA KAUFFMAN HESS.

Educational Aims

Girls should very early begin to formulate for themselves some educational aims; some plans which will insure for them a broader education than that offered in the public schools. If the social aims take precedence and become all-absorbent, their education is in danger of being thwarted and consequently their preparation for life less rounded. It is self-evident that in the earlier stages of the formation of educational aims the parents must necessarily be the guiding spirit, yet it is not improbable for girls to have aims of their own which are entirely healthy and normal. In either case, the question of the **girl's** education must be considered seriously and planned for wisely. Let no girl think she must quell all longings to have an education and to enjoy the same freedom that her brothers do in satisfying these longings. She has a right to finish her education and not to have the educative process ruthlessly checked before she has finished the eighth grade or High School; nay more, it is her duty to cherish and nourish all the desires she has to grow and to know. Granting that "the four K's: **Kirche, Kinder, Kuchen** and **Kleider** are her vocation," a good rounded education will be found helpful at all times and will render her far more competent for her duties as housekeeper and homemaker, and it is her duty to aim to avail herself of the best and highest educational advantages of the present.

What is the goal towards which a girl should direct her educational aspirations? There is no fixed goal, neither is there a definitely outlined course of prescribed studies. Each girl must direct her educational efforts in proportion to her needs and desires; I shall not say possibilities, lest some girls will seek to excuse themselves on the plea of lack of opportunity. Girls under seemingly impossible conditions have availed themselves of College and University training, so there are very few impossible conditions if a girl really wants to get an education. At present the conditions are such that all have access to the best educational advantages of the day, if they are willing to put forth some effort. While there are a few aims which can be realized in part or as a whole by aspiring girls, and which will serve as a working basis for girls who are desirous of real culture.

Aim to secure a **good, liberal** education. Even though girls should not aim at the highly specialized lines of study that boys require for their professional training, nevertheless they should aim to have a well rounded training and an open-minded outlook on life. A well rounded training means a symmetrical education i. e. that the mind, the body, and the soul have been equally developed and that any one of these has not been sacrificed in the development of the other. An open-minded outlook on life implies the ability to see things from a broad point of view and not from the narrow point of view of the person who never learns anything except what she sees and hears in the narrow circle of her own surroundings. Such an outlook can be obtained only by a knowledge of people and their attainments both past and present. A liberal education then presupposes; (a) a knowledge of geography and history, so that when a woman listens to a lecture, or a sermon, or a missionary talk she will be able to picture in her mind the persons and places she is hearing about. and so that she can discuss intelligently with her family questions pertaining to current history; (b) a knowledge of literature, so that during the hours when she may be free to read she will be able to enjoy and share the best thoughts of the greatest men and women that ever lived and so that her own life will have more sweetness and light as a result; the mother who has a knowledge of the field of literature will not be troubled to know how to entertain her children in the most wholesome way, she will always have an abundance of material right at hand; (c) a knowledge of the plants, trees and animals that she sees about her every day; this is especially necessary for the girls who will always live in the country; if only women could learn to enjoy the beauty right at the door of their country homes they would feel less inclined to be fault-finding and irritable; (d) some knowledge of Domestic Science; a woman ought to know something of the science of cooking, so that she will not gorge her family or ruin their stomachs by poorly prepared food or entirely improper food; she ought to know something of household economy, so that she will not be constantly incurring needless expenses; she ought to know something about building a house so as to require the least outlay of money and insure the greatest comfort and convenience; she ought to know something about harmony of color and principles of decoration,what colors and combinations of color will **not** clash or jar the nerves, and how to **keep** rooms from looking stiff and cheerless; if

a woman knows how to design and make things there are an infinite number of little touches that can be given to a house or room so as to make it a **home** as opposed to **a place to stay;** (e) a good religious training; in all our best educational institutions there is a great deal of emphasis laid on religious training; girls ought to make use of every opportunity offered; in the mission study courses offered they will learn how people live in other parts of the world; in the various devotional meetings they will receive training which will enable them to fill more ably their place in the home and Church; after all a woman is by nature religious and she should wield the dominant religious influence in the home; (f) a knowledge of her body and its functions, for after all without a good healthy body properly cared for a liberal education will have little power.

Let the ultimate aim be preparation for married life. G. Stanley Hall in writing of woman's education says: "Instead of the ideal of becoming a self-supporting spinster, she ought to be married at twenty-five or plan to be. It is a shame to any normal woman not to long to be a wife and mother, and not to glory in her femininity, ..." We are slowly beginning to feel the need of woman's training for home-making and are getting away from the notion that an education for woman must have only materialistic results and that unless there be returns measured by money values a woman does not need an education. I always feel sorry for the girl and more sorry for the husband of the girl who says, "I am going to stop going to school because I'll never use my education anyhow." Never use it! Just as if teaching or office work were the only uses to which a girl's education can be put. If any difference were to be made, a woman at the time of marriage should have a broader education than her husband because he will have more opportunity to advance than she. A woman should have a broad education so that she can follow some lines of study after marriage, thus keeping young. Then again a girl should so direct her education that it will be adapted to her husbands profession. There are some who desire to have their wives ignorant so that they can be domineering, but the best men are not found in that class. There is no doubt that very often the first estrangement between husband and wife is due to lack of sympathy for each others interests. The wife insists upon burdening her husband with her household cares, but will not for one moment listen to him when he wants to talk about his problems; soon he will not try to tell her about them and the unity between husband and wife is severed. The wife ought to know enough about her husband's profession so that she occasionally can help him or at least be a sympathetic listener. Any woman can cook a man's meals and keep an orderly house for him to live in, but it takes a wife and help-mate to enter his life and share his problems and disappointments. Dr. Van Rensselaen has written some pointed statements on this subject: "Women are prone from their physical constitution and their lives to desire what they have not, and for this reason they particularly need absorbing occupations, and are spoiled by idleness and vacuity of mind, which makes them either lazy, phlegmatic, and unambitious or else restless. Their education should not aim to cultivate the thinking powers alone or chiefly. Woman's work is all-round work, but friendship between man and woman is a great power, and intellectual oneness increases all the fruitions of married life. Men are at fault because they do not realize this possibility and are prone to be less interested in the minds than in the bodies of women. Love should be less haphazard and less purely sentimental and happy marriages should be bulwarked by mental affinity." We must not misunderstand this to mean that woman should do the same work that her husband does; all it means is that she be sympathetic and appreciative.

Every girl as she enters upon her school career needs to know that there are some phases of school life which she must shun and guard herself against and she needs to realize in the fullest, truest sense that there is danger ahead, if there were no danger and no occasion for choosing there would be no character development. The simple warning **never fatigue the body in acquiring an education** should always be kept in mind. Education is a process of training and development; it does not consist of in some way, by a laborious process of "digging" or cramming, transferring facts from the pages of books to the mind. The facts learned from books may be forgotten, but the power acquired by judicious study is never lost; it is one of life's assets and it constitutes true education. Girls, more especially, need good strong physical organisms rather than highly specialized intellectual training. A girl is more likely than a boy to injure her body and for that reason needs to be more cautious. A body once fatigued and wrecked will never again be as strong and resistent as it was before. The girl who ruins her health and unfits herself for her womanly duties can not be said to be truly educated even though she may have won the highest honors all through her school career. The only safe way is to keep strong and to avoid all danger of overworking. I shall briefly discuss a few methods of work which will aid girls in properly subordinating the tendency to over-tax the mind and body while at school.

The first resolution to adopt is to be systematic and regular in work. Do not carry more courses than you can handle successfully without infringing on your time for recreation. Have a regular time to do your studying and do not allow yourself to be side-tracked. Always leave ample time in your plan for recreation and relaxation—hours of each day when you forget all about your work. Those few hours can be spent in various ways that will be very restful. If you are going to school from home, help with the work about the home. It is not at all necessary that a girl be excused from the daily work just because she is going to school. This of course does not mean that she be kept at hard work all of the time she is out of school. A girl's training in housekeeping can be carried on at the same time with her school work, if she manages properly. If you are attending a boarding school, it is all important that you watch your hours of recreation. Learn to walk—all girls should be good walkers. Walk several miles every day. Learn to play—play is good for grown-ups as well as for children. As long as the weather permits tennis will be a most healthful method of resting and securing an abundant supply of oxygen; during the winter months basket-ball can take its place. Of course if you are suffering from some organic weakness you must not indulge in any violent exercise, but you can always rely upon walking. Form good habits of eating; you can not eat at any and all hours of the day and night and all kinds of dainties and sweet-meats and expect to do good work. A dainty luncheon occasionally with a crowd of girls will not be injurious but the frequent luncheon will be. Take plenty of time for sleeping. You may think you can lose sleep without suffering; do not allow yourself to be deluded; you must pay the price some time if you rob the body of its needed sleep. Some day you will find yourself a nervous broken down woman who is far from being as lovable as she might be. I have seen girls in High school, College and University who had rendered themselves incapable of good mental work by over study or excessive social life and who were most unlovable women and utterly unfitted to be wives and mothers. Their condition was the result of their own incautious and abusive use of their privileges and not the fault of the educational institution. Last of all take plenty of time for your school career. Ever remember that you are aiming at a good education and not at the completing of prescribed courses of study in the shortest time nor at making the highest percentages. I do not mean to underrate excellent work, but when class standing is made an end in itself the true value of an education is misjudged. When a girl is graduated from High School at sixteen and from the University at twenty she is somewhat more of an intellectual monstrosity than a cultured woman. It is by no means a disgrace to be graduated from High School at seventeen. Indeed a girl ought to give up her school work entirely or work very lightly between the ages of twelve and fourteen; at that time she can not afford to use up all her nervous energy in mental application. If she rests then she will both have a stronger body and a deeper insight into the difference between studies and will not expend energy needlessly on work which will in no way help her to be a better woman. The acquiring of an education need not and does not unfit a woman for her duties in the home; but every girl must learn to choose for herself such courses of study, such social pleasures, such companions, and such recreation as will help her to develop herself without injury.

Do I recommend a college education for girls? Yes, most emphatically yes. However for those girls who find it impossible to get away to school the various chautauqua courses offer a splendid means for

culture and training. The number of college bred young men is yearly increasing and if the young women do not keep pace the result is a foregone conclusion. The preservation of the Church rests upon the young people who are able to cope with modern problems. The burden of keeping the young people rests upon the young women for it is they who must needs be the preservers of the young men. To think that the modern craving for enlightenment can be checked by crushing it or ignoring it, is delusion; you might as well try to stay the hands of Time. We are face to face with the situation and we must meet it; to retreat, is defeat. The young women can not free themselves by thrusting the responsibility upon the young men; they must share the burden with the young men. This is a most serious question. Every young woman should consider long and deeply whether she has done all within her power towards training herself to meet the problem and, in every way. to fulfil her duty as a woman in the truest, highest, noblest effort.

Coaldale, Pa.

PERSONAL HYGIENE

III

B. FRANK THUT.

The Skin

The skin is composed of two layers, a superficial, thin layer called cuticle or epidermis, and a deep, thick layer known as the cutis vera or true skin.

The epidermis is easily separated from the cutis and is the portion of skin that is raised by an ordinary blister. This layer is composed of many layers of compact cells the deeper being rather polygonal in shape and moist. As the cells approach the surface they become flattened, dry and hard thus forming a good protection to the delicate and sensitive structures beneath. The epidermis contains neither nerves nor blood-vessels. There is a constant growth of new cells in its deeper layer taking the place of the other cells which are pushed toward the surface and finally shed by the skin. The process of shedding the superficial dry scales is constantly going on and is aided by the clothing rubbing against the skin and by the friction employed in bathing.

In the deeper portion of the epidermis is situated the pigment or coloring matter of the skin. The color of the different races of people is due to the varying amount of this pigment. It seems that the sun's rays have a direct influence upon the production of this coloring matter; hence the inhabitants of the tropics as a rule are much darker than those of cold climates. In our temperate climate we notice an increase of this pigment during the summer months in the form of tan and freckles.

More important than the epidermis is the second layer, the dermis or true skin; this layer contains many nerve-endings which give rise to sensations of touch, pain and temperature. Also this layer contains a perfect net work of tiny blood-vessels which bleed profusely when injured.

There are two kinds of glands in the skin; sweat and oil glands. The sweat or perspiratoy glands consist of little tubes ending in a coil situated in the true skin or fat beneath. So numerous are these sweat glands that, it is estimated, if the entire number were placed end to end, they would cover a distance of twenty-eight miles. Next to the kidneys these glands are the chief means of carrying off the water from the system besides excreting other waste products. Besides being an organ of excretion, the skin, by means of its sweat glands is the regulator of the body temperature; when considerable exercise is taken or the body becomes warmer than normal the sweat glands become very active and a large amount of perspiration is thrown out upon the surface of the skin; this moisture evaporates and the body becomes cooler; during rest perspiration also takes place, but we cannot see it hence it is called insensible.

The oil-glands are also very numerous; there are however none on the soles of the feet or palms of the hands, but are especially abundant on the face. These glands which appear like small sacs, secrete an oily substance which keeps the skin in a soft pliable condition and prevents injurious friction. Sometimes this oily secretion is in excess; the canal or duct of the gland becomes partly blocked forms a black point and are called flesh-worms or blackheads.

From the above it will be seen that the skin, because of its excretions and being constantly exposed to dust soon becomes covered with a layer composed of the old dry epithelial scales, oil and dirt which in turn harbors countless numbers of micro-organisms which produce decompositions, hence the peculiar odors noticed on some persons.

In order that this important organ may be kept in the best of conditions it must be kept clean. It is hardly necessary to impress upon intelligent people the importance of personal cleanliness, for with such it is a matter almost of instinct, but there is in every civilized community an all-too-large a proportion of persons who never bathe, and, indeed, regard a bath as a positive danger to health, as every physician who has had experience as a hospital interne or in practice among the ignorant poor can abundantly testify. We might truthfully say, that the degree of civilization of any community can be measured by the amount of soap it uses.

By an arbitrary division of temperatures, bathes are cold when the temperature of the water is below 65 degrees Fahrenheit; cool, between 65 degrees and 80 degrees; tepid, between 80 degrees and 90 degrees; warm, between 90 degrees and the normal temperature of the body; and hot, above this limit as high at the system can bear.

The cold bath is intended to act as a stimulant and give strength, but should never be used for cleansing purposes. The proper time to take a cold bath is immediately after rising. A simple way of taking the cold bath is with a sponge and a bowl of cold water. Many say that they cannot take the cold water bath because it gives them too great a shock, or is too weakening, but if they will become gradually accustomed to it, it soon becomes a delight to them. The wet sponge should be passed quickly over the entire body and followed with a dry coarse towel; the entire process should not take more than five minutes.

The effect of the warm bath is just the opposite of the cold bath, that is, it has a soothing or sedative action. The warm bath has an extremely soothing effect upon the nervous system, and for this reason should be taken at night before retiring. After an unusual amount of physical labor, when the muscles are sore and aching, nothing is more welcome or soothing than a warm bath. For those who suffer from difficulty in getting to sleep, a warm bath just before retiring will often invite a refreshing slumber.

Only the tepid bath should be used for cleansing purposes. This may be taken at any time during the day, but preferably in the afternoon or just before retiring. It should be remembered that the bath should be taken just before a meal or about three hours after in order that the blood be not diverted from the stomach while the process of digestion is going on.

As water alone cannot dissolve the grease upon the skin, the use of soap is essential in order to effect a thorough cleansing. Soap that is not too irritating should be used. I should advise against the use of highly scented cheap soaps yet they are better than none. Perhaps the best soap is the pure castile.

The frequency of the cleansing bath will depend largely upon the occupation of the individual and the activity of the skin; it may be necessary for some to take it daily. Perfumes should not be used to mask or cover the odors arising from an unclean body yet if the body be scrupulously clean not even the most fastidious will be offended by the faint hint of some delicate perfume.

A word regarding the care of the finger nails should be said because they are only a modified skin. How extremely common it is to see them uncared for with only an occasional paring down with no attempt to keep them clean from the enormous amount of filth that gathers under them. Not only is this true of those who labor out of doors, but women who are engaged in cooking and baking, at least an attempt at cleaning them should be made. Do not scrape them with a knife as this scratches the surfaces and the nails will be more difficult to keep clean. They may be easily cleaned by the use of a tooth pick or orange wood stick or even a

soft cloth carefully run under the free edge. The nails should not be trimmed too close nor should they be bitten off; the latter habit is due to bashfulness and shows exceedingly bad taste. Nor should the upper surfaces be scraped with a knife or file for this causes them to become very rough and lose their lustre. The skin around the nails should be frequently pushed back with the thumb nail to prevent hang nails.

Toledo, Ohio.

CANNING AND PRESERVING FRUIT

AMANDA EBERSOLE.

The danger that lies in unsanitary methods of preserving fruit is fully realized only occasionally, and that is when they result in some form of poisoning. Sometimes the evil effect may be so slight that the fruit is not even considered as the cause, but at all times the greatest possible care should be urged in the application of methods of preservation.

Dr. Conn in his book, "Bacteria, Yeasts and Molds," says, "When certain kinds of micro-organisms grow in food material they give rise to a class of decomposition products which have been known under the general name of ptomaines. These are chemical bodies of great complexity, usually the result of bacteria growing in animal products, and, while some are quite harmless, others are of an intensely poisonous nature. If such bodies develop in food they render it unwholesome or even fatally poisonous.

"Sometimes food may contain disease germs, and these may enter the body when food is swallowed, and by growing inside our bodies produce disease. But in cases of poisoning from eating food the bacteria grow simply in the food. They do not live in the body, nor do they produce any definite bacterial disease. The effects are due simply to the products of decomposition which have been developed in the foods by certain kinds of bacteria.

"Unfortunately, we know very little concerning the conditions under which such poisonous materials appear. Not all bacteria produce them and it is only rarely that food is rendered unwholesome by bacteria. We know that strictly fresh foods never contain these poisons."

We wonder how it is that these products of decomposition chance to develop. Either the bacteria are in the jar or by some careless method in the process of canning or sealing the jar they are permitted to enter and when once there and conditions happen to be favorable they will work. Perhaps if some of the precautions are stated, something that fits each case can be found.

First of all, select good fruit. Fruit for canning should be fresh, firm and not over-ripe, nor ripened in storage. The skin of over-ripe fruit is very tender and micro-organisms have little hindrance in working and multiplying. In this case some of the spores may survive boiling and fermentation will quickly follow. Unripe fruit in which sugar is undeveloped, lack in flavor.

The room in which the canning is done should be quiet for such a room is cleanest so for as bacteria and molds are concerned.

Fruit to be canned should be washed. For the woman who lives in the city this is imperative. Anyone realizing the filth and dust of the city need not be urged on this point.

All bad spots should be removed. Cans and covers should be sterilized, that is, rendered free from germ life. To do this put them in cold water and bring to a boil and boil a few minutes. If kept at boiling, temperature continued boiling is unnecessary, as this causes rapid evaporation from lime salts, and the glass will not be clear. They should be kept at boiling point for about half an hour. To prevent breaking the can set it upon a cloth or something of that sort which forms a false bottom. The rubbers can be sterilized by dipping into the boiling water. This is done while the fruit is being sterilized.

Hard fruits are cooked until tender in clear water, and then the sugar is added. This method is used for apple sauce anl apple butter or when soft fruit is to be broken up. Cooking in a syrup is employed in cooking soft fruits as this preserves the shape and gives better appearance. The rapidity of boiling has much to do with preserving the shape also.

When the fruit has been sufficiently cooked. put the rubber on the cans and then carefully and quickly fill them using sterile utensils. Close the can quickly and seal tightly as possible. After it has cooled test the tightness of the cover again.

Canning is "preserving sterilized fruit in sterilized jars." If fruit and cans are sterilized and sealed air-tight there is no chance of presence of bacteria.

Fruit should be kept in a dry, light, and cool place. These conditions check the activity of bacteria. Everyone knows that moist bread if kept in the dark is more conducive to the growth of mold than if kept under conditions of dryness and light. Fruit may be covered with paper to prevent fading.

Preserving fruit is cooking it with from three-fourths to its whole weight of sugar. This destroys much of the natural flavor of the fruit and therefore is less favored than canning.

Preservatives may be classified under the general heads of, those that act as mold germicides such as vinegar; those that exclude air, oils; those that are no food for bacteria, sugar, spices and salt; heat; drying; and low temperature.

Sterling, Ill.

THE MORAL DANGER OF WAR TO THE SCHOOL CHILD

English was the poet who wrote, but universal is the principle contained in, the couplet,

Just as the twig is bent, the tree's inclined.
'Tis education forms the common mind;

Speaking from an experience as an administrator of various educational bodies, extending over many years, recalling the sufferings of my own children as pupils in the public schools of Scotland during the period of the Boer war, and after careful and minute collection of facts and incidents thoroughly authenticated, the present speaker undertakes to make good before this important congress of educationists the proposition that the war-spirit is displayed in its most unnatural and revolting characteristics by the moral damage it inflicts upon the school child. Hideous as is the bodily slaughter of our young manhood demanded by the military Moloch upon the field of battle more abominable still is the sacrifice of the soul of childhood in the school-room. Indeed, it is the demoralization of the scholar that makes possible the destruction of the soldier and the devastation of the field. Therefore the wounds of battle can be staunched only in the school-room. Salvation must begin with the A B C. Judgment must begin at the school-house.

In his mysterious "Dream Fugue," which, like the vision of a later Ezekiel, ecstatically pictures the thunderous announcement of the victory of Waterloo, the rapt De Quincey perceives a baby in the path, threatened by the furious Jehu who shakes the earth in his zeal to break the news of battle, and the terrified seer cries aloud, "O baby! shalt thou be the ransom for Waterloo? Must we, that carry tidings of great joy to every people, be messengers of ruin to thee?"

We know that the vision was a reality. The soul of the child is the price we pay for our Waterloos.

The modern spirit is increasingly offended by a dual morality which prescribes one law for the individual and another for the community, one doctrine for the church and another for senate, one set of principles for a time of peace and quite a different set for a time of war. It is with growing discomfort that the citizen is carrying around the modern world two Sinais, two sets of commandments, or perhaps more correctly, a Sinai in one part of his mind and a Calvary in another, this inculcating hostility and that prescribing benevolence, to-day feeling that it is his duty to die for, and to-morrow that it is right to kill, his enemy. It is with growing uneasiness that he dedicates one-half of his life to Christ and the other half to Cain, printing the Golden Rule upon one lobe of his brain and the lex talionis upon the other. He is Dr. Jekyll, the pacifist, and Mr. Hyde, the militarist, involving him more and more in the pains of death and the terrors of judgment.

The demand for a harmonious and coherent ethic would become more and more important if the public mind could be brought

to realize the disastrous effect of dualism upon child nature — how it splits childhood into halves, giving one-half to the true mother, Humanity, and another half to the false mother, Militarism; how it forces the half-conscious soul of innocence into an uneasy feeling that it has to choose between "gentle Jesus" of its hymnology, and the teacher who prescribes such a battlesong as:

"We talk of night surprises,
Of sudden fierce attacks,
Of shooting Indian rebels,
Of bayoneting blacks."

Detailed proofs of the moral damage inflicted upon the school child by the war-spirit become visible the moment we turn our eyes to the sanctuary of the class-room. Take the case of two nations actually at war with one another. What is the nature of the instruction imparted respectively to the children of those nations? Almost universally, they are dosed with biased comments upon past history and excited diatribes on contemporary combats. If we could take seats in such a class-room, we should not unseldom hear a narrow provincialism propounded in the name of patriotism by instructors who were really partizans masquerading as patriots. Honorable exceptions, to be sure, there would be; but the prevailing temper would certainly be that indicated by Herbert Spencer in his "Bias of Patriotism." At such times the usual subjects are neglected for declamation on the passing incidents of the campaign; the settled findings of history are forsaken for dilations upon the distorted and ephemeral bulletins from the front; studies of historical characters are displaced by newspaper sketches of the generals in the field. Essays that were formerly prescribed upon the nobler themes of literature now turn upon respective characters of the belligerent peoples, the enemy being represented in the darkest and most slanderous colors, while the aggressive people are painted as the bravest and most virtuous imaginable. Sometimes the school song is turned into a hymn of battle; the drawing lesson is a caricature of the enemy. An inspector regales a public meeting with the pitiful spite he has taught an innocent child to set down in its essay.

Lower still is the deep in which the school child is taught that it is base to think his country to be in the wrong, treacherous to disagree with his country's quarrels, cowardly to grieve when a large number of the enemy's men are killed in defending their own. Lowest of all is the deep in which the infant non-juror, the non-conforming pupil, the child of pacifist parents, is insulted in the class, persecuted in the playground, and terrorized by the agents of a militarized government, which controls both the school and the army, and is fast learning to bless the day it was driven by zealous educationists to drill the scholar as well as the soldier.

When this stage has been reached, the children will begin to understand that they are not expected to apply to international relationships, as to periods of war, the ethical principles they have been taught in the Sunday school, the moral instruction class, the young citizen class and the home. They will know that these principles relate only to personal affairs and to times of peace. They will recognize that the arts of war—"legitimate warfare" is the phrase —include all the mean, false, cowardly and unchivalrous actions they have been taught to despise in their own behalf—such as stratagems, ambushes, spying, eaves-dropping, hitting from behind of when a fellow is down, lying, forging letters, telegrams, signals to mislead the enemy, following up a beaten enemy and hammering at him with cavalry and artillery so as to annihilate him; insisting upon the severest possible terms of surrender, or refusing all offers of surrender with the order, "Take no prisoners." They may perhaps learn the explicit declaration of a British commander-in-chief, that while "Truth always wins in the long run" and "Honesty is the best policy" did very well for their school copy-books, they are not to be acted upon in wartime; and they will rightly conclude that the same action which are counted vicious, cruel and disgusting in personal affairs, become virtuous, lawful and praiseworthy when perpetrated upon a national enemy. Who can wonder if they not unseldom conclude that all they wrote in their copy-books is open to the same repudiation; that chastity, justice, truth-speaking, magnanimity, commercial integrity, a fair day's work for a fair day's wage, are equally, under special conditions, subject to suspension or repeal? Who can blame them that, being taught that it is permissible to suspend the decalogue for their country's sake, they afterwards repeal the Ten Commandments for their own? As a matter of fact, is it not certain that projection of the fighting ethic into the domestic and industrial realm is the principal cause of poverty, injustice, disorder and the principal hindrance to the general elevation and advance of civilized affairs?

Why are we so foolish as to think we can gather grapes from thorns, or make silk purses from sows' ears If we systematically inculcate two contradictory codes of morality, how are our children to decide which code to follow, or when to follow one rather than the other? Will they not naturally do just as their fathers have done before them, choose the "line of least resistance," and follow the code which is more convenient and profitable? Will not they put expediency before principle? Will they not infer that the religious principle can be detached from whole segments of life? What can be more confounding to the moral sense of a very young child than to hear a teacher command these military operations his father has taught him to abhor, or even insult the sentiments his mother has commanded him to reverence? What can be more perplexing than this collision between home and school, parent and teacher, nay, between teacher and teacher, class and class, book and book, subject and subject? Those who have seen the pained look upon a child's face, the excitement, the resentment, the flush of injury, and noted the hardening effect upon the child mind, will understand. To tear a child limb from limb would hardly be more cruel than to ravage his tender soul with this clash of ideals, this conflict of authorities, and would certainly be less wicked. The spectacle of the war demon assiduously poisoning the well-heads of humanity, is one of the most distressing that can afflict the thoughtful mind. To instil the principles of intellectual atheism into his pupils would be considered a thing monstrous and unnatural in a pedagogue, but is it any nobler to sap a child's faith in morality, truthfulness, consistency? Are not the very bases of human nature shaken when we teach childhood that, under certain conditions, it is lawful even laudible, to kill, lie, steal, boast, slander, glory in slaughter, trample down harvests, burn up houses, make other children fatherless and the mothers of other children widows? Is not this to filter the very quintessence of immorality into the inner soul of childhood? Sang William Blake, the gentle author of the "Songs of Innonence:"

He who mocks the infant's faith
Shall be mocked in age and death;
He who shall teach the child to doubt,
The rotten grave shall ne'er get out.

Is it not possible to have Blake's seer's vision, and discern the very closest connection between our systematic demoralization of the child's mind, and the hideous, abominable and unnatural conditions which prevail between the families of the nations? For the sake of some imagined national good, we are plainly consigning the childhood of the nation to a moral hell of hopeless inconsistency; we are prolonging the noxious habit of double-mindedness into an age which at the same time in every department of its affairs cries aloud for conciliation, reconcilement, at-one-ment, and confesses that it can find happiness and universal peace only in unity of thought, of motive and of purpose.

The process of debauching the child soul in order to degrade the scholar into a conscript is well understood by the evil power that sways the militarized governments of the world, whose purposes would be ill served by the abolition of the dual code of ethics, and the reign of the one law of reason, justice and love over the political as over the personal affairs of life. The governments that own both the army and the school find free, universal, tax-supported education a new opportunity for developing their military resources. Hence the encouragement given to rifle brigades, shooting clubs, cadet corps, and military drill of various kinds. The school-room is a recruiting ground for the army. The teacher prepares the way of the recruiting agent and the drill sergeant.

The friends of democracy and popular education have good reason to bewail this unexpected result of their splendid struggle for universal, state-aided and state-directed schools; for while the pioneers aimed at making a broad road from the school to the university, the militarist is striving more and more to transform it into a highway to the army. Particularly unhappy would it

be if the wistful militarist could compass his end in the public schools of the United States. The very fact that your schools are international in the truest and largest and most liberal sense gives the American teacher an opportunity unequaled in any other country in the world. Into your seminaries are gathered the plastic minds of the youth of all nations, first of all, no doubt, that you may show them how generous and hospitable is the ideal of American citizenship, but also that you may further show how American citizenship itself leads up to a citizenship of the world yet more ample and fraternal.

The inevitable result of our dual standard is not wholly a matter of speculation, but is attested by the facts tabulated by the statistician, and which the ethicist finds explicable in no truer way than has been indicated. It is noted that every outburst of military energy is followed by an increase of crimes of violence, though the limits of the present address forbid any attempt to exhibit the connection of war-like operations with "juvenile crime" committed by "young offenders." Even in the prison cell another queer paradox must puzzle the ex-scholar, if he has really acquired powers of reflection—the paradox, namely, that a government should clap a lad into jail as a criminal for doing in his own person that which in the school-room is praised as patriotism when done in the name of his country.

The purification of public ethics, the sweetening of international ethics must proceed from the school-room. The angel of mercy must smile down upon guileless childhood from the wall of the school-house without any suggestion of brazen wars or burning Moloch behind the picture. The foul vapors from the field of carnage must be excluded from childhood's temples, that the flowers of innocence and pity may acquire a heavenlier lustre than when they drooped in the abodes of prejudice and revenge. The old-time brute must no longer be permitted to ruin the evolving angel. The future humanism must no longer be sacrificed to the "patriotism" of an hour. The voice of childhood must be universally raised only to the music of home and nature, of joy and faith, of love and peace, of innocent delights by stream and meadow, of manly enterprise and womanly grace. Schools and schoolmasters must busy themselves to substitute the principles of justice for the prejudices of patriotism; to exalt reason, moral suasion, magnanimity over aggression, intolerance and force. The history book must not regild the faded exploits of the military conqueror, but proclaim the peaceful heroism of the explorer, philanthropist, inventor, saviour and martyr. The manslayer must become the villian, not the hero, of the human tragedy. It must be made an infamous offense to teach a child to despise life when it is incarnate in a so-called "enemy." No longer must childhood be called upon to admire "hell" and "the sum of all villainies," but to put the virtuous who retain their virtue amid every inducement to vice far above him who merely displays brute courage against odds. Their attention must be diverted from the fighter who saves his life by taking the life of another, to the worker who cheerfully dies to save a mate from danger, or manfully plies his tool to minister to the well-being of society.

The teacher, particularly the woman teacher, will be the savior of the child, the apostle of the higher education. The proportion as unity of mind and motive are produced in the school-rooms of the world, the unity of peoples will organically follow. If, as has been said, the battles of England were won in the play-ground of Eton, the war against war will be won in the school-rooms of America.—By Walter Walsh.

A REVIEW OF LETTERS TO THOUGHTFUL MOTHERS

V

LYDIA BELLE STUTZMAN

Outdoor Work and Play

All the provisions which have been made for the development of the city child, after-all fall short, when compared with the material advantages, which mother earth has given. Playing in a shallow brook furnishes more pleasure than can be found in books or toys; gathering wild flowers in the woods is more satisfactory than just seeing pictures of them; and no story can give a child as definite an idea of birds, fowls, domestic animals or in fact of anything, as to be constantly associated with them. Moreover caring for pets and any living beings, fosters responsibility, industry and tenderness.

If possible, a child should not be denied a small plot of ground in the garden, which he can call his own, and plant what he chooses. Of course, suggestions from older ones are advisable, for such vegetable and flower seeds should be planted which mature quite rapidly and of sure growth. A child naturally loses interest when he sees no result from his work. Sunflower seeds have been suggested for the child's garden. Children should have their own garden tools, as soon as they can use them. Either cut down the large ones or procure smaller sizes. Cleaning the garden of weeds, removing rubbish, sprinkling with the miniature watering can, digging up the soil, all furnish employment.

"Not only in planting will the child take pleasure, but in transplanting. On some of his walks, he will delight to take a basket and bring home a fern, a wayside lily, violet stalk, a root of a golden rod or woodbine, and with advice select the proper spot for it, set it out and tend it. Such a garden, in time, becomes a delight, attended with no expense and no drawbacks. Then there is the gathering and pressing of leaves and wild flowers. Children have a passion for collecting, which is of the greatest possible service as an occupation and an equal source of annoyance to the family, unless they are provided with proper places to keep their specimens." Many other things are also collectible—nuts, acorn cups, bright colored pebbles, moss, twigs, cones, seeds of every possible size, bird's nests (old ones), pretty colored grasses and shells.

A child should have a place for these and take care of them if he insists on collecting them. Miss Smith says we should not allow a child to collect anything merely to throw it away.

Stringing clover heads, lilacs or daisies with coarse thread and needle, making dandelion curls and charms, with which they can decorate themselves, all are pleasant activities.

As has been suggested in a previous article, playing in the sand can be made possible for most children. It keeps them content for a long time and then, too, it is not attended with any danger. Playing out of doors is, of course, preferable to the sand table indoors.

Most country children have innumerable things about them to observe; and when the parent considers God's creation with interest, the child will easily be led to observe keenly and vigorously. As a result, an endless number of questions are asked; but the faithful parent will be rewarded by having the absolute confidence and respect of the little questioner.

Building playhouses is a child's universal employment. The material at hand and the child's temperament determine largely how these shall be constructed. I recall a playmate who was very skilful in building playhouses. They were well planned, both from the utility and artistic standpoint. Not long ago I was again reminded of her early efficiency, when I visited her well built home which she herself had so carefully planned for her family. A child's play may seem very insignificant, but in it we often see guide posts that point to his future ability. Suggestions and sympathy from older ones, in a child's play, I believe, tend toward increasing his future capacity for usefulness, while teasing, nagging and ridicule only hamper his creative instinct.

No mother may literally follow all the suggestions in these articles, but if they have fostered more interest in the child's life, more sympathy for his views, more love for his personality, they have not been in vain.

It is true, some mothers instinctively do the right thing for their children. If every child was ideally located, where they had free access to nature's advantages, and had an intuitive mother we could only say—let them grow. But since these circumstances are not usually found, it is but wise that the parents make extra provisions for the well being of their children. Especially does the city mother need all the help she can get from kindergartens, schools and whatever else will tend toward making her child the best he can possibly be physically, mentally and spiritually.

Urbana, Ohio.

(The end.)

Young People's Bible Meeting

Conducted by J. R. Shank.

LIFE LESSONS FOR ME FROM ISA. 6:1-10

Topic for September 4

MOTTO

"Thine iniquity is taken away, and thy sin purged."

OUTLINE OF TEXT

I. The Vision of Isaiah.—
1. Time.—V. 1.
2. The Lord's Throne.—Vs. 1-5.
   a. Its position.
   b. Its company.—V. 2.
   c. The voices of the Seraphim.—V. 3.
   d. The effect of the voices.—V. 4.
3. Isaiah's fear and self-abhorrance.—V. 5.
4. Isaiah's purification.—
   a. The Heavenly helper.—V. 6.
   b. The live coal.—V. 6.
   c. The touched mouth.—V. 7.
   d. The assuring Word.—V. 7.
5. The call for a messenger.—V. 8.
6. The offering of service by Isaiah.—V. 8.
7. The commission.—Vs. 9, 10.

Preparatory Readings to the Study of the Chapter.—II Chron. 26:1-23, Isa. 1-5. Note that the Book of Isaiah is not arranged chronologically (cf. 1:1; 6:1; 7:1). Its material is arranged in groups according to subject matter (cf. Chapters 13-24).

STUDY OF WORDS AND EXPRESSIONS

"I saw the Lord sitting upon a throne."— We are not to understand that Isaiah saw God in very essence (cf. Jno. 1:18), but the manifestation of His dominion and glory in the person of Christ (cf. Jno. 12:41).

"His train filled the temple."—The skirts of His royal robes filled the temple. A blessed type of the manifestation of the glorious kingly power of the Lord in His church.

"The Seraphim."—Meaning burners. "He ministers a flaming fire" (Psa. 104:4). They are evidently those who stand as the angels or ministers of God in glory.

"I am undone."—There is no hope. I am the same as a man doomed to die. The power and purity of God revealed Isaiah's unworthiness.

"A live coal . . . . . from off the altar."—A coal from the altar indicates a coal taken from a place of atoning sacrifice and to a man penitent like Isaiah would work a curative, cleansing power, but to one fighting against God's mercy will work destruction (Rev. 8:5; II Cor. 2:15, 16).

"Who Will?"—God is always on the lookout for men of willingness, who serve truly and lovingly without compulsion.

"Go. Tell."—A place or people to go to and a God given work to do. **Tell**, not in the **words** of the "unclean lips," but, in the **pure uncorrupted message from God.**

PERSONAL THOUGHT

Have I been enlightened by a vision of the Mighty and Holy God? Has the conviction of my undone condition taken hold of me? Have I yielded to it in humble confession and self abasement? Have the assuring words of atoning love been mine? Am I responding to the call of service?

SUGGESTIVE ASSIGNMENTS

I. For Children.—
1 Learn Scripture texts with the word "holy."

II. For Young People.—
1. The Word, God's Effective Instrument.
2. Moved Doorposts (Isa. 6:4). What Does It Mean to a People?
3. Seeing Ourselves as We Are.
4. What Has God Done for Me?
5. What Are We Willing to Do?

III. For Older People.—
1. Qualification for Service.
2. The Call.
3. The Commission.
4. How Hearts are Hardened.
5. "How Long?"

THE DIFFERENCE

I. "What Have I Done?"—Jer. 8:6.

There is in the spirit of the impenitent man or woman a feeling of self-justification; a spirit that says, "I am not so bad," "I deserve a good place and the respect of all." When brought face to face with the nature of their sin against God and as to the certain doom of the sinner there is a feeling of injured pride which in word or action says, "What have I done?"

God is a righteous and Holy God who knows our exact condition before Him. He is longing to have men know and confess their true condition before Him. Not that He delights in finding us sinners, but because repentance and confession is the only appropriate thing for a sinner and the only condition in which the Holy God can help.

II. "I Am Undone."—Isa. 6:5

The Lord respects honesty. In fact no soul can be saved until it takes an honest attitude. It matters not how wicked a soul has been, how dishonest, how disobedient; when he awakes to a realization of his condition and abomination in the sight of a Holy God; when he confesses his sin and abhors himself, God has found a soul ready for the healing. "The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise."

SEED THOUGHTS

While repentance is indispensible to eternal life, we are not to regard it in the light of a price paid for its possession. It is not an expiatory grace, or a compensation for moral indebtedness.—Larimer.

He that hath slight thoughts of sin never had great thoughts of God.—Jno. Owen.

The ready, earnest heart that asks, "May I do this for the Lord?" not "Must I do it?" has a blessed reward moment by moment —Christian at Work.

"If a man is not rising upward to be an angel, depend upon it, he is sinking downward to be a devil."

CHRISTIAN EXERCISE.—I COR. 15:58

Topic for September 11

MOTTO

"Neglect not the gift that is in thee."

OUTLINE OF SUBJECT

I. Definition.—Christian exercise is bringing into action the gifts granted to the believers in Christ.—I Pet. 4:10, 11.

II. Gifts to be Exercised.—
1. The Christian graces.—II Pet. 1:5-8.
2. Individual gifts.—Rom. 12:6-8.
   a. Prophesy.—I Cor. 14:3, 4.
   b. Ministration.—II Cor. 8:3, 4; Jas. 1:27; Heb. 13:16.
   c. Teaching.—Tit. 2:1-10; II Tim. 4:2-5.
   d. Ruling or overseeing.—I Pet. 5:2.
3. Privileges granted to all.—
   a. Prayer.—Eph. 6:18, 19.
   b. Worship.—Eph. 5:18-20.
   c. Overcoming grace.—Eph. 6:10-17.
   d. Refuge and providence.—I Pet. 5:7-10.
   e. Fellowship.—I Jno. 1:3-7; Heb. 10:25.
   f. Development.—Eph. 4:13-15.

WORD STUDIES IN THE TEXT

I Cor. 15:58

"Steadfast."—Firm, clinging to the truths of the Gospel.

"Unmoveable."—Not carried back and forth but always on the same foundation.

"Always abounding."—While we are firm in the one faith this firmness is simply a help to abounding activity and development in the work of the Lord.

"Labor."—Activity that brings pain and travail. While there is travail connected with the immovable, abounding Christian it is truly lightened by the knowledge that it is not in vain in the Lord.

PERSONAL THOUGHT

Is it possible that I may be living scantily when boundless provision is all about me to be had for the asking and receiving? What value do I place upon the Christian's heritage? Are they lavished upon me in vain? (II Cor. 6:1-13).

SUGGESTIVE ASSIGNMENTS

I. For Children.—

1. Using Our lives for Jesus.
2. Text word. **"Work."**

II. For Young People.—

1. The Value of Christian Exercise.
2. The Waste of Neglected Gifts.
3. Who May Exercise the Christian Gifts.
4. How do We Receive the Grace of God in Vain? (II Cor. 6:1).

III. For Older People.—

1. Special Gifts—Their Use and Abuse.
2. The Aim of Christian Exercise.

A LIFE ABOUNDING IN THE WORK OF THE LORD

J. B. Brunk.

That there are many who profess to be Christians and yet do not manifest an unfolding Christian character is a painful fact. A healthy Christian life is a life-long process of absorbing into ones character the many Christian virtues taught and exemplifiel by Christ. Let us now endeavor to ascertain several causes for the great lack of a growing Christian character.

A rapid survey of the history of the Christian Church will reveal the deeply rooted and erroneous idea that the Church is an institution in which weary wanderers find safe refuge rest and help. That it is a haven of rest for troubled souls is not to be denied, but it is more than that. It is a place where the weary find rest in work and Christian exercise.

The Master said to the disciples, "I have meat to eat that ye know not of." His weariness was forgotten in His faithful service to the needs of a sinful soul.

The idea that men come into the Church to receive only help originated many years ago when the clergy was considered the Church, and its chief function was to feed, help and save men. In other words, that it was the duty of the clergy to do the work of giving out to a dependent laity, who take their places in church on Sunday morning in a wholly passive and negative attitude to take in what the minister may have to give, as if folding their arms and saying, "The minister is going to make an effort to give us something for our benefit. If he succeeds he has only done his duty. If not we shall have good reason to find fault with him."

One illustration from the Catholic Church will make clear my point. On communion day the laity goes to the house of God to be fed by the priest. The communicant kneels at the altar, puts back his head, opens his mouth to receive from the priest's hand the body of the Lord. This gives an idea of the general atmosphere of the Church. This passive dependent attitude of the laity in the past centuries has caused the most baneful results. It has retarded or even completely hindered Christian growth in many cases.

Protestant churches have only partly overcome this passivity and dependence. It has become so deeply rooted into character that it is hard to overcome. We still have thousands of church members who live a passive, inactive Christian life. It is a heritage from past generations. One only needs to go back two generations when all the present agencies and departments of church work were not in existence. With only a few Sunday schools, no missions and other benevolent institutions, what did our laity do that gave them a chance for developing their God-given powers.

There were not the opportunities for Christian exercise as now. It was natural to settle into a passive, inactive attitude with regard to aggressive Christian work. But there were opportunities for active and aggressive forward movement in other spheres of life. Man cannot remain inactive at all times. He must be engaged in some work. The commercial and industrial world offered opportunities for aggressive forward movement. The entire social organism has been for centuries and is today more than ever penetrated with a strong desire for the accumulation of earthly perishable goods. The masses are stricken with the mania for money making.

However, we should not lose sight of the fact that there are many who are active in money making and business enterprises and have a definite purpose to use their money as a means for the promotion of the kingdom of God. Such prove to be good church workers because through them our missions and other Christian institutions are supported. Such make money a means. But that class which makes money the end to be obtained is usually composed of inactive church members.

The great problem before us is, How can we get that inactive class of people to become aware that the Christian ideal calls to more active service? Paul sets forth the Christian standard in I Cor. 15:58, "Wherefore, my beloved be ye steadfast, unmovable, *always* abounding in the work of the Lord."

Paul doubtless in his age saw the tendency for men to come into the church and then settle into an easy going, self satisfied state. For that reason he urges the believers so much in all his epistles to Christian exercise and work. He told Timothy to exercise himself in godliness (I Tim. 4:7). In an ideal Christian church every member is doing some definite Christian work. A Christian can not grow without exercise in Christian work. How then shall we enlist the services of every members so that each may live a life abounding in the work of the Lord?

It is the duty of every Christian and wide awake church worker to change if possible that environment which encourages passivity, to create an atmosphere of work, to set forth the ideal of a working church until every member will respond to the call for some definite work for the Lord. Oh, we as Christians need a firm conviction that we are all called to active services somewhere. That not only the minister but that we all need to give out to others.

The laws of the physical realm are primarily antithetical to the laws of the spiritual realm. The more of our earthly goods we give away the less we have left. Temporal things have a limit, but not so with the spiritual. The more a Christian gives out spiritual blessings to his fellowmen the more he has left. The channel of his spiritual life becomes larger through which more of heaven's blessings flow out to a needy world. God continually sends more blessings from His limitless storehouse of good things through the active, consecrated souls whose lives are being enlarged through exercise while those who do not do definite work become as stagnant pools that have no outlet. The time will come when the working Christian will rest from his labors, but in this life he *rests in labor*. The Master's entreaty, "Take my yoke upon you" implies work. In the same connection He says, "Ye shall find rest for your souls."

The Christian then needs a single purpose to attain to the Christian ideal. This gives him the quality of steadfastness, "Be ye steady, unmovable, always abounding in the work of the Lord." That single purpose should be to make our life count some where for the promotion of the kingdom of God. To direct all our efforts in whatever sphere of life God has placed us to the work at hand, whether secular or spiritual, with the single purpose to dethrone wrong, to lift our fellowmen, to advance righteousness and exalt Jesus Christ. He who has such a purpose is headed in the right direction.

The results of wavering between purposes is seen in the life of Robert Burns. He lived only a short life, just long enough to show to the world his rare talent and genius. It has been said of him that, "His sun shone as through a tropical tornado and the pole shadow of death eclipsed it at noon, shrouded in such baneful vapors the genius of Burns was never seen in the clear, azure splendor enlightening the world." His duty lay and he did some successful work in the field of literature which in his day was associated with poverty and reproach, but he had a meaner ambition which "shrouded" his talent in "baneful vapors" and hindered his usefulness and led him to an early grave. He sought riches and honor and ease. Had Burns had a single purpose to follow in the line of duty he doubtless would have been a great man. "To the last he wavered between two purposes. He could not gird himself up for any worthy, well calculated purpose, but swerves to and fro between passionate hope and remorseful disappointment. And to the last can not reach the only true happiness of man, that of clear, decided activity in the sphere for which by nature and circumstances he has been fitted and appointed." Thousands of men and women start in the Christian life and fail for the same reasons. They have no single purpose, they waver between the service of God and the getting of riches for self gratification; a life abounding in the work of the Lord and a life in the fleeting pleasures of the world. Ye cannot serve God and mammon (Matt. 6:24).

In conclusion, I repeat (1) The Christian needs a vivid conviction of a definite call to service according to the Christian ideal. (2)

He needs a single unwavering purpose to attain as near as possible to that ideal. (3) He needs a will power which will help him to accomplish his purpose. Many fail in the execution of a purpose. They have a clear conviction and notion of the value of Christian exercise and work for the Lord as a means for soul development. They have a single purpose to work, but because of a weak will they fail even then. The Christian needs to cultivate will power and aggressiveness to execute his single purpose.

Goshen, Ind.

SEED THOUGHTS

We serve Him most who take the most of His exhaustless love.—Alice Cary.

No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh, understand those two perverted words "failure" and "success," and measure them by the eternal, not by the earthly standards. When after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter, one came forth to be preeminently the man of sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon a shameful cross—was that a failure? Nay, my brethren, it was the death of Him who lived that we might follow His footsteps, it was the life, it was the death of the Son of God.—F. W. Farrar.

Consider an act with reference to the true ends of existence. This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—E. H. Chapin.

MAN'S COVENANT WITH GOD.—Jno. 1:12; Heb. 12:24, 25

Topic for September 18

MOTTO

"He that believeth on the Son hath everlasting life."

OUTLINE OF SUBJECT

I. **(See Topic for Feb. 20).**

II. **God's Part of the Reconciliation is Complete.—II Cor. 5:18-21.**

III. **Man's Part of the Covenant Promise is met by:—**
1. Coming in God's Way.—Jno. 14:6; Acts 4:12.
2. Receiving the Son.—Jno. 1:12.
3. Yielding to the call of conviction.—I. Thes. 1:5, 6.
4. Repentance.—Acts 3:19; 20:21.
5. Separation.—II Cor. 6:17, 18.
6. Confession of Christ.—
   a. By mouth in faith.—Rom. 10:9.
   b. By the ordinance of baptism in Jesus name.—Acts 2:38.
   c. By the communion.—Matt. 26:26-28.
7. Obedience.—Matt. 7:21; Luke 14:26, 27.
8. Faihfulness.—Col. 20:23.

STUDY OF WORDS AND PHRASES

Jno. 1:12

"Received him."—Welcomed His presence and teaching and acknowledged Him as the Messiah.

"Them that believe."—An explanation of who received Him and became sons of God.

Heb. 12:24, 25

"Mediator"—The one who stands between the covenanting parties, holding the terms of agreement and making them satisfactory.

"Blood of Sprinkling."—This is the price of our peace, which speaks to God in our behalf and satisfies. A token without which we cannot be accepted before God.

"Refuse not."—Our case before God is of such a nature that while we may choose or not choose to be at peace a refusal involves us in double guilt.

"Him that speaketh."—God in Christ (Heb. 1:1, 2).

"Spake on earth."—On Mt. Sinai—the Law.

"Speaketh from heaven."—From the Heavenly throne through the Gospel.

PERSONAL THOUGHT

How truly wonderful is the covenant of Peace, coming from Him who was guiltless and offering terms to the guilty in which He Himself pays the price. We who are sinners and without power beholding such love cannot refuse without greater condemnation. **(Jno. 3:19).**

SUGGESTIVE ASSIGNMENTS

I. **For Children.—**
1. Text word, "Peace."

II. **For Young People.—**
1. What Does It Mean to be a Christian?
2. My Part in the Covenant.
3. The Blood of the Covenant.
   a. Its Power.(Heb. 9:14).
   b. Its Sacredness. (Heb. 10:29).

III. **For Older People.—**
1. The Design of Water Baptism.
2. The Meaning of the Bread and Cup.
3. Evidences of Saving Faith.

THE DAY OF ATONEMENT

Respecting the important services of this day instructions are given in the sixteenth chapter of Leviticus, a chapter which, if we read in the light of the ninth chapter of Hebrews, will be seen to contain much sweet and blessed Gospel truth. It was always on the tenth day of the seventh month of the year. It was the greatest day of the year, and would be looked forward to with the deepest interest by all who knew anything at all about the evil of sin and the blessedness of redemption and forgiveness; for on that day all their sins were put away as far as the east is from the west (Psa. 103:12), and themselves and God were made one.

It was called the day of atonement, **at-one-ment** as our fathers used to pronounce it; because on that day the sin which had come between God and His people was put away and the two were made one. The Epistle to the Hebrews shows most blessedly that the Christian dispensation is our day of atonement or day of salvation, and that during the whole of this day our great High Priest is within the veil, and we who believe are saved here through what He is doing there. There is nothing but sin can separate us and God, and if sin be put away, the distance will at once be annihilated; the great gulf will close, and the great God and our souls be brought together and made one.

During this day the glorious Gospel of the blessed God is preached to a guilty world. Men are told that Jesus, who once appeared on earth to put away sin by the sacrifice of Himself, now appears for us before God in heaven itself, and that by His precious blood He saves all believers. How long this day will continue we know not. We now live in the evening of the day. The night cometh; the night of judgment will soon set in, and oh, what a night that will be to the wicked! But let the tried saint remember that what will be a dark night to the world will be a bright morning to the Church. To the world we say the night cometh; but to the saints we say the morning cometh for "to them that look for Him shall He appear the second time, without sin, unto salvation." It is indeed a solemn thought that Jesus, who is now our High Priest, will soon come out of His place, and take His throne and His crown. Then He will settle with the world for its rebellion and wickedness. He will judge the nations, punish His enemies, and reward His servants and friends. **Now** is the day of salvation; **then** will be the great day of His wrath. **Now** He waits to be gracious; **then** He will come forth to punish the wicked. May the writer and reader of this paper find grace in that day. May we stand before His face with joy, feeling that in the judge we have a personal friend, a brother, a Savior.—From "The Gospel according to Moses."

SEED THOUGHTS

None can be saved by Christ but those only who work out their salvation while God is working in them by His truth and His Holy Spirit. We cannot do without God; and God will not do without us.—Matthew Henry.

Religion is the tie that connects man with his Creator, and holds him to his throne.—Daniel Webster.

OUR MISSION IN DHAMTARI.—JNO. 10:16

Topic for September 25

"Keep that which is committed to thy trust."

OUTLINE OF SUBJECT

I. **God Opens Fields.**—Acts 16:14; 11:18-20.

II. **God Directs Workers.**—Acts 16:6-10; 8:26-40; 11:12.

III. **The Workers' Cares.**—Acts 15:36; II Cor. 11:28, 29.

IV. **The Responsibilities of the Home Church.**—Acts 13:2, 3; 15:5, 6, 22, 23; Gal. 2:9; Acts 11:22,23.

V. **The Outlook of Possibilities.**—Acts 15: 14-17; I Thes. 1:7-10.

OUTLINE OF TEXT

Jno. 10:16

"Other sheep."—Jesus knew that there were many of other nations who would accept the Gospel.

"I have."—Not yet saved, but His own in possibility, because of the known effect the Gospel would have upon them.

"I must bring."—Bring through the preaching of the Gospel.

"One fold and one shepherd."—No longer Jew and Gentile, but children of God by faith in Christ Jesus.

PERSONAL THOUGHT

God knows all His plans. My finite mind may grasp a little of what He is doing. Am I pliable enough to be guided by Him into new revelation of His will and way, or am I satisfied in my ways studied out for myself? Does the India field, though new in many ways to my surroundings, impress me as God's field opened to us? Am I ready to carry out His will concerning it?

SUGGESTIVE ASSIGNMENTS

I. For Children.—

1. Text word, "seek."
2. Tell them the story of the children of Dhamtari.

II. For Young People.—

1. How Dhamtari Became Our Mission.
2. History of Workers' Trials.
3. Encouragements.
4. Present Needs.—
   a. Of the Natives.
   b. Of Our Workers.
   c. Of the Stations.
5. What End Should We Pray for in This Field?
6. Bring a Bit of Information to the Meeting that has Impressed Each of You Personally.

III. For Older People.—

1. India as Our Teacher for the Extension of Missionary Effort.
2. How We May Lighten the Burdens of the Workers in the Field.

OUR MISSION AT DHAMTARI

J A. RESSLER.

The Dhamtari mission is the result of God's providence and of His intervention, oftentimes, against the cherished plans of those who were permitted to be present in the work.

When Dr. Page had started away from the Holdeman church with another as a passenger in his buggy for Elkhart, it was no mere chance that sent the writer down the road to meet them and thus enable him to be present at the momentous meeting the next day at which the new missionaries were appointed.

It was no mere chance that led the Pentecostal Band missionaries to Igatpuri with the information that there was an unoccupied region to the south and east of their station that they would be glad to see us enter. Nor a mere chance that led us to go with some of those workers on the trip to Jagdalpur, to see the place we now call the home of the mission, and to see the great possibilities for work in that place.

It was no mere chance that led the Head Man of Dhamtari to delay negotiations until we had almost given up hope of getting land at all, so that the famine of 1900 had begun before we arrived at Dhamtari, and no chance that led him to give us land just in the nick of time to get us there for the whole of the famine work.

It was no mere chance that sent the Deputy Commissioner down there to Dhamtari after we had been there a few days and made him offer us Government money for the employment of laborers on our proposed mission buildings. No chance that the Commissioner and the Chief Commissioner came that way and confirmed the work of the Deputy Commissioner and even gave suggestions for enlarging the scope of the work of the mission.

The coming of the mission and the famine together to Dhamtari was no mere chance, and the conducting of the work in such a manner that the testimony of the Government officers was that the mission had gained as much headway in one year as in ten ordinary years, was God's work, not chance work or man's work.

God sent those six hundred famine waifs to the mission.

God sent those hundreds of lepers to the mission to care for when their own people had turned them adrift to beg or starve.

God sent those hundreds and thousands of sick people to the mission to be shown the way of soul healing as well as bodily relief.

If we had had the money at the time we thought we ought to have it we would have bought a portion of the village of Balodgahan for the second station of the mission. We didn't have it and by the time it came we had found the land at Rudri at a much better place and on much better terms. Then when God's time came we were enabled to buy the whole of the village of Balodgahan and thus have a much better field of operations than we had planned for. Was such a circumstance the work of chance?

We had asked for the mango grove back of the Sundarganj station for the extension of the work. Government delayed and delayed again. Each letter to an official went one step higher in the official ladder and came back laden with a batch of new questions. We despaired of ever getting the land and got Rudri station. Then the final answer came from the Government granting the mango grove on better terms than we had dared to hope for. Had we gotten the mango grove earlier we should not have ventured to try to get Rudri. God knew we needed both. Was it chance?

And so the story might go on. The articles in the CHRISTIAN MONITOR on "Beginnings" relate instance after instance of God's dealing with the young mission and prove His approving blessing or restraining hand. And when we were under special trial and the difficulties crowded thick and fast upon us God sent His special message to us in the words of the first two verses of the 41st Psalm and the whole of Psalm 46.

That message and our faith in that message cling to us yet. We feel and know that the work is of God and men and demons cannot overthrow it. Even if an earthquake should destroy the property and persecution should drive away all the missionaries the work would go right on for God has said that His Word should accomplish His pleasure and His Word is there with His work.

Smithville, Ohio.

OUR MISSION AT DHAMTARI

L. ELLEN SCHERTZ.

For about a decade our interests have been going toward Dhamtari. We have seen God's hand unmistakably leading on and on till finally at Dhamtari there stands a monument which the powers of darkness cannot shake.

As we consider the field about Dhamtari there seems a boundless scope. Dhamtari with its masses living without the knowledge of that which alone makes life to us worth living. When these masses gather before sacred shrines and fall down before idols, representing gods so vile and sinful that the very thought is repulsive; when we hear the wailing of those whose loved ones have gone from them and know no hope of meeting again; when we hear the story of their sorrows, their sufferings, their grievances, their hopes, and their longings, the longing within us grows stronger to help them and to lead them to Christ Jesus *our* Lord.

In order to attain these ends we must necessarily use various methods. There are those who can be reached only by helping them in their work of earning a livelihood. There are the unfortunate ones who must be clothed and fed and cared for. There are the sick and diseased who need to be treated and will then only listen to our story. There are those who do not need our help in any way and whom we can reach only through the schools. There are the women in their homes and the women in the village; the proud rich men who would never need us and to whom we must go. All these things and many more make mission work at Dhamtari the complex thing it is. There is nothing romantic about mission work, except in books, nothing visionary, yet there is always the vision of the unseen Cross.

It is the aim of the Church to bring these people to see not only their need but the way to a better life. It is the purpose of the Church that Dhamtari's people may know *our* Lord. It is the aim of the messengers there to lift up Christ, for "I, if I be lifted up will draw all men unto me." With Paul "determined to know nothing among you save Jesus Christ and him crucified." Every detail in the work is planned to that end.

Our aim can only be realized as we allow God to work through us. God's power can cleanse their sinful lives and transform their blackened character, but God always works through human instrumentality. His work was finished. Jesus paid the price, but He left the work of telling it to Dhamtari to us. If we fail what shall be our answer when we stand before Him?

We call it *our* mission. So it is. Are we doing *our* part? Let us ask ourselves, If everyone had prayed just as much for Dhamtari as I did would the work be greater there? If everyone had done just as much as I and no more, would Dhamtari have a mission? It is our mission. Supported by us. Being blessed in answer to our prayers. Are we satisfied with results? As Dhamtari becomes a place of praise and of prayer it is only in accordance as we allow God to use us in making it so.

Newton, Kans.

WHAT OTHERS SAY

Very much of the growth in numbers in the Church at Dhamtari depends upon the number of Spirit-filled men and women who can be trained and upon the time that will be devoted to prayer and the ministry of the Word. The intercessory prayers of brethren and sisters at home are also required.—The Workers in India.

(Continued on page 671.)

OUR SUNDAY SCHOOL

THE VALUE OF TEACHING OF FOREIGN MISSIONS IN THE SUNDAY SCHOOL

There are two factors that every child supplies which makes such teaching valuable. First, the child has a vivid imagination. Second, the child has a plastic mind. That which you once put into a child's mind will forever after color that child's thinking. Therefore, in the presentation of foreign missions to a class or a Sunday school it ought always to be done not in the statement of abstract truths, but in the presentation of concrete facts, either by stories with a touch of the dramatic in them, or by illustration, whether of cards or pictures or scrolls or charts or whatever it may be.

Supposing, for instance, that I stood before a country Sunday school in which there were fourteen boys and forty-two girls. Suppose I were to tell them this story—that once upon a time in the city of Bangalore, in southern India, there came a little girl of seven to the mission school. She was a little Brahmin girl of the very highest caste of India. She applied herself to her books. She ingratiated herself into the love and kindly feeling of her teacher and of her fellow students They all loved the little high-born and finely-fibered little girl. She came to nine years of age; then, just as she was making great progress in her elementary studies, and her teacher thought that there would be at the end of it a trained woman, she came to the teacher one day and said sadly, "This is my last day in school. Tomorrow I enter the zenana."

There was great regret all that day and a tearful farewell in the evening when the little one nine years of age went away. They all knew that she would have two years' further residence in her father's home, and that during these two years she must be married, and that when she came to the end of the next two years she would accompany her husband to his father's home and be from the time a stranger to her own people. And during those two years this happened: The rajar, the king of Mysore, himself a mere lad, must be married. They searched the kingdom through and through for the right girl for the rajah to marry, and the little girl of my tale was the one that was chosen. She was betrothed and married, and when she was eleven years old she became the Maharanee, or great queen of Mysore.

But that little girl had had two years of contact with the missionary, with New Testament ideals, and she went into that palace saying, "I am determined to enlarge the period of a girl's freedom," and she worked away at it; and in spite of priestly opposition and in spite of conservatism of perhaps the most conservative society on the face of the earth, that little girl has prevailed, and now in the province of Mysore every high caste girl can go to school until she is ten, and she does not need to be married until she is twelve—one year added to the girlhood of the whole kingdom. Now, let me tell that story, and immediately every little girl and every little boy gets the idea that missions are good, for they have made a little better chance—of another year—for a lot of children on the other side of the earth.

Let me tell another story like this—and these are actual occurrences: There was a little Sunday school class—I think it was in New Jersey—with seven boys in it, and a teacher saying to seven boys, "If each of you will bring a New Testament and write your name in it, I will send that New Testament to a friend of mine in India, and I will ask him to give that New Testament to some boy over there and ask that boy to promise that he will read that New Testament." Those seven books crossed the sea; they reached India, and the faithful man there, answering the invitation of his friend here, takes those seven books and goes out on the street, and finds one boy, and then another, and another, and another, until the whole of them are found. One of those books falls into the hands of a little Brahmin lad. That boy because he was affected by the thought that some strange and unknown land held a boy who thought enough of him to send him a gift, took it and promised to read it. That little fellow became so engaged with the reading that he never ceased until he found the inner heart of it, and for forty-six years that man was the forceful minister, Baba Padmanji. Tell that story no there is not a little boy with a Bible who will not want to give it away at once.

Finally, suppose this should happen, at it did happen: A little boy up in the state of Maine, seven years old, taken to church where things were not altogether comfortable seventy years ago for little boys, and the little boy did not go because he wanted to, but because he was taken. He was put down on the front seat at the evening service, and was uninterested until a stranger came into the pulpit and began to take down a number of charts; then the little boy sat up and began to look, and the man began to talk about foreign missions and there was put before the child's absorbed gaze a picture, and he saw that great circle which was dead black, and in the middle of that circle there was a small white spot, and the little boy, all eagerness, heard that man say, "Do you know what that black circle means, and do you know what that white spot means? That black circle represents the millions who are living in the night of paganism, and that little white spots is the little handful of Christians that are to be found in pagan lands." That boy got hold of it. He is seventy-six years old at this time, and he said, "I never forgot that, when I went home I knelt down and said the prayers my mother taught me, and then I added this on my own account, 'Oh, Lord, let me get to be a big man, and I will work to make that white spot a little larger, that there may be not so much black, and that there may be a little more white."

Six years ago in the city of Cleveland the church to which that man belongs held a great missionary convention when over $300,000 was pledged at a single session, and the man who had been the little boy gave one-third of that whole amount. The largeness of that man, his benefaction, his philanthropy, is found in every land under the shining sun, and it comes from the fact that a boy's imagination was captured, and that the plastic heart of the child was touched when he was seven years old, and therefore he became the greatest giver in his church at seventy-six years of age.

I have told you my story of the value of the teaching of foreign missions in the Sunday school for broadening the horizon, for enlarging the vision, for making a man that shall be tall, sun-crowned, lighting the world as far as one man can.—Bishop Oldman.

THE BOY MORE THAN THE LESSON

Boys have faults—plenty of them. They know it, and know that you know it. But the good you can do them will be in proportion to your apparent forgetfulness of their shortcomings.

Never mind if their conduct does need criticism; we grant that it does, but the boys themselves need something far different from censure: they need a friend. The relationship between a teacher and his class should be so vital that character-molding influences pass from one to the other. The teacher gets into each boy's life, as it were.

The boy is a social animal—immensely so. Be social with him. Jesus illustrated the gospel invitation by a feast. Don't let the boy feel that Christian people look upon "fun" as sinful—but help him to have the right kind of fun. A happy social life will draw to the best manhood and to the church. And a teacher who helps them to have this happy life will be their ideal, and can wield a powerful influence over them.

A teacher makes a mistake if he spends all his time trying to get the lessons and does not try to get the boy; and certain it is that he will never get the boy if he does not put forth an effort to reach him. Yes, reach him, for he is far ahead in some regards. Keep step with him and he will soon be keeping step with you. Put on his glasses, and he will soon be wearing yours. Think his thoughts, and he will soon be seeing things as you understand them. Forget his faults, and he will soon be emulating your virtues.—Ella Bartlett Simmons.

The Lord's work is carried forward through co-operation. First, there must be co-operation between God and the individual; Second, co-operation between individuals. In the Sunday school where there is perfect co-operation between God and each of the teachers and officers there will be a hearty co-operation between the officers and teachers. Where this condition exists a mighty work is done. Where it is lacking you find jealousy, envy, faultfinding and a whole catalogue of other evils and hindrances. God's work cannot prosper unless it is founded on a unity based upon righteousness.

Current Events

The eleven hundred members of the Retail Druggist's Association of Philadelphia, passed a resolution barring the indiscriminate sale over their counters of doped soothing syrups and patent medicines which contain habit-forming drugs as cocaine, alcohol and morphine. The druggists are determined to exclude the doped concoctions from the market. Hereafter they will be sold only when ordered on prescription by physicians. This will practically put a stop to their sale as no reliable physician will prescribe their use. Those druggists who shall be found guilty of selling the drugs without a physician's prescription will be expelled from membership. An active campaign under the auspices of the State Pharmaceutical Board, will be inaugurated immediately to wipe out entirely, if possible, the manufacture and sale of such pernicious drugs throughout the state. Government reports show that millions of bottles of doped syrups and concoctions for children are annually sold in this country. The following soothing syrups should not be used and should not be sold over the druggists' counters:

Mrs. Winslow's Soothing Syrup—morphine sulphate.

Children's Comfort—morphine sulphate.

Dr. Fahey's Teething Syrup—morphine and chloroform.

Dr. Fowler's Strawberry and Peppermint Mixture—morphine.

Dr. Grove's Anodyne for Infants—morphine sulphate.

Hooper's Anodyne, the Infants' Friend—morphine hydrochloride.

Jadway's Elixir for Infants—codein.

Dr. James' Soothing Syrup Cordial—heroin.

Mother's Comfort—morphine in large doses.

Kopp's Baby's Friend—morphine sulphate.

Dr. Miller's Anodyne for Babies—morphine sulphate and chloral hydrate.

Dr. Moffet's Teethina Teething Powders—powdered opium.

Victor Infant Relief—chloroform and cannabis indica.

A Texas oil concern with $12,000,000 capital, has been making an aggressive fight to get business in the east, has secured a lease on a large tract of land in New York City, proposes to erect large storage tanks upon it at once. When the work is completed the Texas company will be a more formidable rival of the Standard Oil Company than it has been in the past. The oil men predict a war that will result disastrously for some one.

For the first time in American Church history, possibly for the first time in the history of religion, the deaf and dumb are to have a church of their own in New York City in which both services and sermons will be said in the sign language. It is estimated that the church can count on an attendance of nearly 1000.

Spain is having some serious trouble with the Roman Catholic Church. Trouble has been brewing for some time and space would not permit giving all the events leading up to the present crisis. According to the agreement between Spain and the Vatican, made in 1851, the Catholic Church is to be supreme in form, and practically universal in fact. In return for this concession by Spain, the Church of Rome yielded its control of secular matters. Both the Vatican and the liberal minded Spaniards regret their concessions made at that time. The Catholic Church does not permit the erection of Protestant churches and designating them as such. As a result there are many places of worship in buildings held as private property where Protestants worship, but have no distinguishing mark upon them. The determination of Spain to give these places of worship a distinguishing mark has angered Rome. In the present turmoil the Carlists see renewed hopes of regaining control of the government and making it subject to Rome As a result the priesthood is arousing their subjects and in many places are accused of supplying arms in an effort to overthrow the present government by force. Portugal has also broken relations with Spain. Indications are that the Church of Rome is waging a losing fight. The threatened demonstration against the government in San Sebastian did not materialize on August 7. Spanish troops awed the Vatican supporters. This conflict will be watched with interest as these two countries are among the last of a number at one time subject to the Roman Catholic Church.

The United States government is watching with interest the workings of Agricultural organizations in Europe. France has a large number of agricultural syndicates, whose aim is to enable the small farmer to purchase or dispose of his supplies as advantageously as his more important competitors, and partly to encourage some social movements for the betterment of the farmers. For a small commission of 3 per cent, they will sell, purchase or exchange the products and supplies of their members. In Ireland a similar movement has been started, which is rapidly becoming an important factor in the development of the agricultural life of the country. These co-operative societies teach the possibilities of organized progress among persons independent of government assistance. They develop and cultivate a principle of self-reliance and apply the principles of community of interest to those involved in common industrial occupations.

On Tuesday, August 9th, the Moody Bible Institute began work on the erection of a new Women's Building on the corner of La Salle and Chestnut Streets. Besides the dormitories for the young women, this building will contain a chapel, reception rooms and a dining room capable of seating about 600 persons when the partitions are thrown open. It will be fireproof, seven stories high and harmonize in appearance with a similar building erected last year on Institute Place for the use of the men.

The War Department has approved the plans and specifications for the new American canal to be constructed north of the present Zoo canal to connect Lake Superior and Lake Huron. It is estimated that this project will cost the government several hundred thousand dollars. The canal will be nearly a mile long and 300 feet wide. The construction of an additional canal is made necessary by the increase in traffic on the lakes which has grown to immense proportions and which has frequently proven the present canal facilities inadequate. Delays and blockades have been frequent, big freighters have been held from 36 to 48 hours while waiting their turn to pass the locks. As many as 200 boats have been waiting passage through the locks at one time. This new canal will no doubt give a big impetus to the freight business from the head of the lakes as well as insure fast passenger boats against delay.

In a bulletin issued by the National Association for the Study and Prevention of Tuberculosis the assertion is made that there are 12,000 tuberculous prisoners in state, federal and local prisons in the United States, with less than twenty-five special institutions and hardly 800 beds for their treatment It is estimated that an average of about 15 per cent of the prison population of the country is affected with tuberculosis. "The facts that 100,000 prisoners are discharged from the jails and prisons of the country annually, and that from 10 to 15 per cent of them have tuberculosis, make the problem of providing places for their treatment while they are confined a serious one."

The southern states are beginning to attract settlers from the north. Reports received by the Land and Industrial Department of the government indicate that a record breaking migration to these states will begin about October 1. Among those migrating, it is said, will be many Americans who last year emigrated from this country to Canada and who have found conditions there unsatisfactory. One colonizing company is said to have purchased 50,000 acres of land in southern Alabama which will be settled with colonists from the north and northwest.

The alarming increase in accidents to children from wagons, automobiles and street cars in Cincinnati, has stirred up a campaign to teach children the danger of playing on the streets and the peril that lies in electric wires. To this end a booklet has been prepared for use in the public schools, which not only recounts the various types of accidents that have occurred in the past, but also cautions the children against many of the careless practices they now indulge in.

A remarkable surgical operation was recently performed in a Philadelphia hospital when a portion of the cornea from a man's eyeball was transferred to that of a woman by the trephining process. The sight of the man's eye had been destroyed by a sliver of steel. The woman had been blind from birth. The operation is said to have been a success, the woman can already recognize friends.

That conditions of life in the bituminous coal fields of Western Pennsylvania retard the assimilation of foreigners and at the same time are not conducive to a stable form of family life is the view of the Immigration Commission presented in a report as a result of an inquiry covering about 50,000 cases in that section. The commission found more than 75 per cent of the miners to be foreign born, many of them unable to write any language and almost half of them incapable of speaking English. Generally they live in houses owned by the companies and these the owners refuse to sell to their occupants, thus encouraging unsettled conditions among the workers. The average yearly earnings of heads of families was found to be only $431. This is frequently pieced out by taking in lodgers, a system which necessarily leads to much overcrowding as also to the destruction of separate family life.

It is reported from California that the wonderful oil well, the Lakeview gusher, had produced in eighty-six days of continuous flowing about 4,000,000 barrels of oil. The rush of oil is so great that it could not be restrained. The massive crib which was drawn over the well with strong cables in an effort to control the flow was torn asunder. An attempt was being made to build a wall of sand-filled bags around the well and form an artificial lake thereby checking the rush of oil. At that time the pool of oil was 75 feet across and thirty feet above the top of the well. The money value of the yield to date is over $2,500,000.

Patents have been issued to Crawford Elliot on a cotton picker or harvester which he has perfected as a result of nearly seven years' effort. The machine has been tested for two years in the cotton fields, and with it one man and a team of mules will do the work of 40 hand pickers. Only the ripe cotton is picked, and this is done without injury to the green cotton or the flowers.

Professors Randal, MacIvar and Woolley of the University of Pennsylvania recently returned from Egypt, where they had charge of the Coxe expedition. They report that they succeeded in unearthing two ancient temples in Wady Naifa on the west bank of the Nile. They belong to the eighteenth and the little known twelfth dynasty, and were found twelve feet below the sand level.

The government recently seized large quantities of ice cream cones in various parts of the country, and had them analyzed. It is said that nearly all of them contained borax, which the manufacturers say is necessary inasmuch as the cones which do not contain it do not hold their shape. It is announced that the Government will begin prosecution against the manufacturers.

The Forest Service has called upon the War Department for aid to fight the forest fires in Montana. Associate Forester Potter thinks that with the aid of the army the flames would be checked in a short time.

The New York Commissioner of Weights and Measures did some house cleaning recently when he had hundreds of measures, from the pint up to the bushel, destroyed on the pavements of New York. Hundreds of weighing machines which had defrauded customers were smashed into fragments which were dumped into the bay. The increase in the use of false weights in almost every department of trade has been discovered by detectives In not one instance were these false weights found to exceed the legal standard, but always favoring the one making the sale. Deception and fraud stalks abroad unblushingly among certain classes of people. However there are yet many who are true and honest in their dealings. May our example be a rebuke to any such who would resort to fraudulent devices for the purpose of gaining filthy lucre.

Mexico is to celebrate her centennial of her independence on September 15th and 16th by brilliant illuminations throughout the country. The great cathedral and the public buildings in the city of Mexico will be outlined with many colored lights. The celebration will be made doubly interesting by the fact that the 15th of September is the eightieth birthday of President Diaz.

Because there are not enough drunkards' wives in Kansas City, Kans., to keep going the home founded for them by Carrie Nation, it is to be returned to the giver. Mrs. Nation expects to sell it and devote the proceeds to a school for neglected children in Eureka Springs, Ark. Another argument in favor of "no license."

At a special election the citizens of Oklahoma decided to move the State capital from Guthrie to Oklahoma City. The governor and a few other state officials consequently moved their headquarters to the latter city. By recent decision of the Supreme Court of the state, Guthrie was reestablished as the capital of the state.

A new oil company has been organized by American and English capitalists. Twenty million dollars has been subscribed with which to begin operations. This company promises to be a rival of the Standard Oil Company. It is the intention to option every available oil-field in the Western States. This syndicate already controls vast tracts in California.

The recent frequency of fatal accidents to various kinds of air craft has moved the German minister of public works to call a conference of experts for the purpose of establishing some standard of preliminary inspection of all air craft before being allowed to make ascensions.

Milwaukee, Wis., will hereafter use the thumb-print system in paying off city employees. The city treasurer will give each employee a card with his thumb print on one side. The other side is to be blank until the owner of the order calls at the office for his money. Thus the city hopes to prevent forgery.

Philadelphia is soon to have free dental treatment for children of the public and parochial school. A dental clinic is to be established. Similar work is done by other cities. It has been estimated that 80 per cent of the school children are in need of dental treatment. The effect of the teeth on the general health is considered of great importance The expense of treatment is often beyond the means of the parents thus making a public institution necessary.

The town of River Bank, Calif., which is to be a division point on the Santa Fe, will be "dry" in perpetuity. The railroad owns the town site, and in selling lots places in the deeds a clause providing that liquor shall never be sold on the property. It is said that this is the first town that a railroad has laid out in which saloons have been excluded by deed for all time.

The International Cotton Mills Corporation has just been organized. It is capitalized at $20,000,000. This corporation expects to acquire the direct ownership of stock control of no less than 220 mills, both North and South, employing 10,000 or more employees and representing about 30,000 varieties of cotton fabrics. It will also own and cutivate 10,000 acres of cotton lands.

More than twelve tons of frozen egg products were recently confiscated by the Government in Brooklyn by order of the Department of Agriculture. A chemical and bacteriological examination of the eggs showed that each gram of the egg product contained 300,000,000 organisms. The desiccated eggs came from Chicago.

It is estimated that the last census will show that the population of the United States is about 90,000,000. Census officials share in this belief. About 300 of the more than 1800 census clerks are compiling population figures only. It will be about the middle of October before the official figures can be given.

The minimum daily attendance in the United States on motion picture shows is estimated at 2,225,000, the children numbering nearly 400,000. The maximum attendance at the regular theatres is said to be 750,000.

A big opium den was raided in Kansas City, Mo. Drugs to the value of $35,000 were confiscated.

Our offer to new subscribers is still open. We will send the CHRISTIAN MONITOR the rest of this year and all of next for the regular subscription price of $1.00. While they last we will send a few of the back numbers to each new subscriber. In clubs of ten or more to separate addresses 75 cents each per year. In clubs of ten or more to a single address (sent to one person for distribution), 50 cents each per year. Subscribers will render the Church a service by making these offers known to their friends and inducing them to subscribe.

Miscellaneous

NATURE AS AN INVENTOR

(Concluded.)

The arts of spinning and weaving have also their prototypes in Nature. The majority of nest-building birds exhibit a more or less strongly marked weaving instinct. This instinct is most strongly developed in the case of a genus of finch-like birds indigenous to the warmer parts of Asia and Africa. The spinning of fine threads so as to form thicker strands and the combination of these into webs, are operations characteristic of many insects and their allies. Many spiders, as everyone knows, construct silken webs which they employ as a means of capturing their prey, or of protecting their egg-clusters from injury. But it is among insects of the sub-order *Heterocera* (i. e. the moths) that the spinning of silk has been brought to the highest state of perfection. Moths, indeed, may with justice be termed the first spinners—the inventors under the guiding hand of Nature of this invaluable art. Take for example, the cocoon of the well-known cecropia moth—the so-called American silkworm. It it entirely constructed of silk, which is secreted by glands in the mouth of the grub or caterpillar. As soon as the insect has become full-fed, and is about to pupate it sets about the formation of its cocoon and labors unceasingly until it is completed.

In passing, the reader may be reminded that many kinds of caterpillars contrive a kind of trap at the mouth of their cocoons similar in principle to those made by man for the capture of crabs, lobsters, and eels. Within the neck of the Emperor Moth's cocoon, for example, there is a conical arrangement of stout, bristly appendages, which form a well-nigh impenetrable barrier against the attacks of enemies which may attempt to force an entrance from without. Yet owing to the flexibility of these appendages, the fully developed moth can push its way out of the cocoon with perfect ease. If the reader has followed this description carefully, he will perceive that the trap of a moth's cocoon is a veritable reversed counterpart of the familiar lobster-pot—a device which is employed by fishermen in many parts of the world.

The writer is not aware whether Nature's contrivance of a box that cannot roll off a shelf has ever been put to practical use by mankind. It is obvious, however, that such a device might very well form the basis of more than one valuable invention. The principle may be studied by all those who are able to visit the rocky ledges used by sea-fowl as breeding places—or, indeed, by those who care to experiment with the eggs of these birds on an ordinary shelf or table. If one sets a fowl's egg rolling on a table, the odds are in favor of its falling to the ground. Not so, however, with the eggs of ledge-frequenting sea-birds. For the forms of these eggs are designed so carefully by Nature, that it is virtually impossible to impart to them any but a circular movement. If disturbed, these eggs roll round and round until the impetus given to them is expended. It is scarcely necessary to dilate upon the importance of this device, inasmuch as such eggs, being laid on the narrow ledges of perpendicular rocks, would—but for their peculiar form—be precipitated into the sea upon the slightest movement of the parent bird. As it is, careful observers have stated that although there is a constant coming and going among the birds, and a constant rotation on the part of the eggs, not one of the latter is dislodged.

The stings and mouth parts of insects typify in many ways the devices and inventions of man. The sting of a bee or a wasp might well have been taken as a model of the modern hypodermic syringe; so, too, might the elaborate arrangement of blades and saws by means of which the female mosquito makes and enlarges her puncture. The instruments, fitted together and working in unison, form a tub through which the insect sucks the blood from her victim and incidentally inoculates him with malarial fever. The fact that the sharp blades, tools, and saws lie within a sheath when not actually in use is of especial interest, for herein we see typified the sheath or scabbard by means of which mankind protects the keenness of his edged tools and weapons. A still more perfect type of the hypodermic syringe is the fang of a poisonous snake. When the reptile makes its stroke, the base of the fang is driven against a reservoir with the result that the liquid poison is driven through the tubular fang and forced into the wound—exactly as is the case with the hypodermic syringe.

Then there are many natural devices by means of which plants and animals travel through the air, and mankind is at present engaged in a close study of these with a view to perfecting his own air-ships and flying machines. The creatures whose appearance and habits resemble balloons most closely are the so-called globe fishes of tropical seas. For the most part their bodies are covered with strong spines, or at least with hard plates; but the strangest characteristic of these ocean dwellers is their power of dilating the gullet with air, when the body swells out into a globe-like form, and the spines are erected, furnishing a formidable protection. When so inflated, globe fish are unable to swim. They drift about upon the surface with the underside turned upward, and skim over the waves, impelled by the passing breeze. It cannot be doubted that this singular habit, reminiscent of the balloon, is beneficial to these fish in that it enables them to escape the onslaught of sharks and allied carnivorous creatures of the deep.

In conclusion, we may glance for a moment at Nature's own electric batteries—two remarkable examples of the capacity of animal structure to produce electricity, to store it so to speak, and to discharge it at will. Both these creatures are fish, one belonging to the eel tribe, the other being a species of ray known as the torpedo fish. As a matter of fact, the torpedo rays belong to several species which are met with in the Atlantic, Mediterranean and Indian Oceans. The broad, smooth body has a rounded outline, and on each side of the head there is an electric organ capable of giving electric shocks. The object of this electric power on the part of the torpedo ray appears to be to enable the creature to secure its prey either by killing it, or rendering it temporarily insensible. It is said that just before the shock is delivered, the eyes are depressed in the head like those of a toad when swallowing a large insect.

The electric eel of Southern America sometimes attains a length of six feet, and its electric organs are proportionately four times as large as those of the torpedo. When about to deliver its shock it points its body in the direction of the intended victim, stiffens itself, and with a sort of shudder, the electric fluid is emitted. It is said that the fish which is the object of the discharge rarely or never escapes, but simultaneously with the shudder of the eel turns on its back and lies motionless—an easy pray to the electric monster.

It would be possible to dilate at much greater length upon the natural prototypes of human inventions. Enough has been penned, however, to show how frequently man's thoughts reflect the devices which already exist in organic nature. The moral to this should not be far to seek. If so many existing human inventions have been anticipated by Nature, we may conclude that with Nature lie the secrets of inventions yet to come; nor can it be doubted that a close study of animal and plant life will from time to time bear fruit in the form of mechanical devices which will prove of inestimable value to mankind at large, For this reason, if for no other, the inculcation of Nature study in the minds of young people is highly desirable.—Scientific American.

THE VICTORIA FALLS, AFRICA

David Livingstone, traveling down the Zambesi in 1855 was constantly told by the natives of a river which "thunderel and smoked." At last he resolved to see it, and was the first white man to view that great natural wonder which he named for the Queen whose subject he was, Victoria Falls. Since that time the number of white people who have seen the falls has, until quite recently, been exceedingly limited. The "Cape-to-Cairo" railway, so long projected, was opened as far as Buluwayo in 1897, with the hope of a prompt extension to the Zambesi. The war delayed this, however, and it was only in 1904 that the first train was sent through to the falls.

The Victoria Falls are 1,700 miles by rail from Cape Town. A neat little station has been erected there in the wilderness, and a magnificent hotel has been projected by the Charter Company of Rhodesia, who have conserved a large extent of ground as a park. As the falls present in many respects an entirely unique natural phenomenon, a rough sketch is here given, for in no other way can any idea of the peculiar conditions be formed.

Coming down the broad river from above the traveler passes between beautifully wooded banks, and by many islands, until he is confronted by a cloud of mist, at times black as a thunder cloud, at times white and filled with rainbows, which rises from 1,000 to 2,000 feet in air. On proceeding further the river suddenly disappears before him, and right across its path rises a wall of rock, covered with trees. Where has the river gone? It has

plunged down, a fall of 400 feet (Niagara falls but 150 feet) into a chasm of only 300 feet width running at right angles to its course, and having but one tiny outlet, through which the mighty river, which is here a mile and a quarter wide, must find its way. At the verge of the falls are several islands, the largest being named for Livingstone, who visited the place at low water, and was thus able to do what would be impossible at high water, make his way to the island, and from it look over the edge into the awful abyss. The water leaves the top and is instantly broken into a white mass of such foamy softness that it has been compared to masses of snowy pampass grass. As it descends it is met by the rush of cold air from the narrow, confined space below, which drives much of it back again in the form of dense spray, composing the cloud seen from above the fall. This descends in continual rain over an extensive area covered with a tropical forest, always enevolped in mist and rain, has grown up. From no single point can the whole fail be seen, as in the case of Niagara, though the line of the fall is nearly straight, but the cloud and the peculiar structure make it impossible in this case. Only sections are presented in any views of this fall.

What becomes of the river which has descended into this chasm, walled by a precipice set squarely across the front of the fall and distant only 300 feet? The same cause which rent the first chasm has also rent a way out. At one point this precipice, composed of black basalt, hard as adamant, splits into a narrow gorge, only 500 feet wide, and this great river, of a mile and a quarter width, is compressed within these high narrow walls, and goes surging on, boiling so madly that the point just at the entrance of the narrow gorge is known as the "Boiling Pot." This gorge, which narrows at one point to nearly 300 feet, is composed of incredibly sharp zigzags, and continues for 45 or 50 miles before spreading out to the normal breadth again. In all that distance there are but four points at which the water's edge can be reached. One of these is the beautiful "Palm Grove."

The question which puzzles all observers is, "What has produced this mighty rift in the primeval rock?" The idea that it has been torn by the water, as in the case of Niagara, is entirely out of the question, as the rock is far too hard, being basalt, (while the Niagara rock is limestone), and the precipitous sides, almost vertical, quite preclude such an inference. One theory advanced is that it is due to a mighty convulsion of nature, when the electric current in some way reft these rocks in twain, zigzagging its way out and leaving this chasm behind, or, as another says, "a profound volcanic fissure in the level land." The rush of waters makes it utterly impossible to ascertain their depth, but estimates based upon the quantity of water which must be disposed of, put it at not less than 1,000 feet. The distance from the surface of the water to the top of the chasm is over 400 feet. A beautiful bridge now spans the chasm, consisting of one arch, springing lightly into the air, a single span of 500 feet, built, as can well be imagined, in spite of incredible difficulties, but without the loss of a single life. After watching its construction the native has no doubt as to the remarkable abilities of the white man. The British Scientific Association made an excursion visit to the falls and the bridge was at that time formally opened by President Charles Darwin

As has been said, the fall consists of a series of falls across the breadth of the stream, no one point giving a view of all. The river here runs almost north and south. A spot at the eastern end gives a fine view of the chasm, the bottom of which is veiled in spray. From all directions spring innumerable rainbows, little and big—tiny baby rainbows, and wondrous arches of beauty, giving a gorgeousness of coloring unrivaled. From the cliffs skirting the "Rain Forest" fall multitudes of little cascades, which produce a peculiar effect upon the eye. They fall for a distance, are caught by the ascending volume of cold air which is forced up by the descending fall, and spring back again upward, to finally burst into spray. When the river is low the jagged rocks separate the fall into many small Yosemites. At the western end, between the island and the mainland, the rocks slope, resulting in a sliding mass of water which is churned into white foam before taking its last downward plunge.

The portion of the Zambesi above the Victoria Falls borders the Barotse country, where M. Coillard and his faithful band of assistants have so long labored, and the first station of this mission is near the falls. Lewanika, the king, or, one might almost say, emperor, of this vast territory, went to England at the time of the coronation of King Edward. Much was hoped from the influences of this visit, but, alas! the so-called "Ethiopians" entered the field, and the effect has been most disastrous.—Institute Tie.

COAL SUPPLY OF JAPAN

As the coal supply of any country is likely to prove of decisive importance in time of war, and is always of great significance industrially, interest attaches to the resources in that line possessed by Japan. It is estimated that there are not less than 12,000,000,000 tons of coal deposited in Japan, which are being mined at the rate of 14,000,000 tons a year. The coal seams usually vary from three to eight feet thick, and for the most part are so conveniently situated that they may be worked by incline, few shafts being as yet in operation. In some instances, however, shafts have been sunk to a depth of 900 or 1,000 feet. In the north, in the island of Hokkaido ,rich coal fields have been discovered, while in the south, in the island of Kyushin, the coal measures are at least thirty miles long by from eight to sixteen miles wide, and are estimated to contain 600,000,000 tons, or about half the entire quantity in Japan. The Japanese coal mines now employ nearly 60,000 hands, the annual per capita output being about 240 tons. The largest mine in Japan—the Manda—has a large shaft 896 feet deep, and a daily output of 1,100 tons. Nearly all the cutting in Japanese mines is done by hand, but machinery is gradually being introduced, and it is hoped that the cost of production will thereby be reduced.—Sel.

(Continued from page 656.)

BIBLE STUDY

implant a love and desire for its use and study.

May God bless the efforts of those who are endeavoring to get a better knowledge of His Word, and let us pray for the day when every young man or woman who enters into active service will have had a thorough preparation in the use of the **"Sword."**

Chicago, Ill.

Noah's Ark

J. S. HARTZLER.

If the size of Noah's ark is given in sacred cubits, the length must have been thirty-five feet longer, thirty-eight feet wider and about twenty feet higher than the average height of the S. S. Caledonia, one of the best ocean steamers on the Atlantic ocean. This is a ship of nine thousand two hundred and twenty-two tons. What must have been the tonnage of Noah's ar? No miraculous act was necessary so far as capacity was concerned. He who "holdeth the waters in his hands" could certainly have supplied even if a miracle had been necessary. Let the higher critic add the power of God to the dimensions of the ark and give us the results.

(Continued from page 666.)

Y. P'. B. MEETING

When will the truth penetrate to our hearts The Church that wants all her religion for herself, that is satisfied with simply holding her own, that is "rich and increased in goods" and knows not her true condition, that Church is dead.—J. A. Ressler.

To work at Dhamtari, India, is a source of constant joy. These discouragements only prepare us for better service and become encouragements in this that we have a wonderful field in which to exercise the gifts God has given us. If all these conditions and people were ideal, there would be no need of foreign missions. We are here to help evangelize India, and nothing is too dear for the service of the Master.—Lydia L. Lehman.

More than the need of men, and more than the need of money at the presnt time is the intercessory prayer. There may be a dearth of men, there may be a dearth of money, but without a doubt there is a dearth of real intercessory missionaries.—C. H. Brubaker.

Suggestion.—Plan to gather material upon this topic far enough ahead to be fully prepared for an earnest uplifting meeting filled with interest and yearning prayer. For information on the topic, "How Dhamtari Became Our Mission," reread the series of articles on "Beginnings," which have been appearing in the Mission Department of the CHRISTIAN MONITOR for more than a year. It might also be helpful to reread the last annual report of our mission at Dhamtari, appearing as a supplement with the March 17 issue of the *Gospel Herald*.

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A NEW BOOK

PATHS TO PERDITION

By J. E. Hartzler.

is just off the press and is ready for delivery. In a very interesting and forcible way the author sets forth a brilliant array of data exposing the evils attending an alliance with well known institutions of iniquity, both those that are conceded by all to be evil and those looked upon by many as being entirely legitimate for the Christian or any one to indulge in.

The following quotations from the author's preface are suggestive of the character of the book and the style in which it is written:

"The paths to perdition are not the only paths. There are brighter things coming. The kingdom of God will conquer." "But sin and wrong never were a necessity. Sin had its origin not in the nature or will of God but in free beings who knowingly acted contrary to the will of God." "There is bad in the world; it is full of pitfalls. Present-day religious and social reformers have seriously avoided a definite and fearless treatment of many of the modern sins which are threatening the life of our homes, Church and State." "The time to save the boy and girl is before they are lost. Knowledge of the world's evil will save more people than ignorance of it." "The Church needs to extend a hearty welcome to the wayfaring, the men and women who have side-stepped. No soul has been so blackened by sin but that it can be made a bright and shining jewel in the eternal kingdom of the Creator."

The subjects treated are: Satan; Sin; Three Deadly Sins—Lying, Stealing, Profanity; The Secret Lodge; Twin Paths to Perdition—The Card Table, Gambling; The Modern Tobacco Evil; Fashion Follies; The Modern Theatre; The Modern Dance; The Modern Saloon; The White Slave; Hell—The Lake of Fire. This book should find a place in every home; especially should it find its way into the hands of young people who are in that period of life when the allurements and attractiveness of these evils are especially strong. It may cause many to stop and consider before trifling with them. The book contains 275 pages. Bound in cloth. Price, postpaid..... $1.00

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By J. A. Ressler.

is now off the press. This is a pictorial book on India, setting forth the social, industrial, religious, etc., life of the natives. It contains many interesting and instructive glimpses into the life of the people among whom our missionaries at Dhamtari are working. Bro. Ressler was eminently fitted for this work during his nine years' labor among these people. A large picture appears on each right-hand page with an accompanying description on the opposite page. A study of this book cannot but result in an increased interest in the salvation of these people.

The book is substantially bound in cloth, and will be sent postpaid for 50 cents per copy.

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CHRISTIAN MONITOR

OCTOBER, 1910

NIGHTFALL

The dear, long, quiet summer day
Draws to its close.
To the deep woods I steal away
To hear what the sweet thrush will say
In her repose.

Beside the brook the meadow rue
Stands tall and white.
The water softly slips along,
A murmur to the thrush's song
To greet the night.

Over and over, like a bell,
Her song rings clear;
The trees stand still in joy and prayer.
Only the angels stir the air,
High Heaven bends near.

I bow my head and lift my heart
In Thy great peace.
Thy Angelus, my God, I heed.
By the still waters wilt Thou lead
Till days shall cease.

—Alice Freeman Palmer.

SELECT READING

HELPING ONE ANOTHER

There is no finer discipline for the soul and no better tonic for the heart than to indulge the privilege of being helpful to somebody else. The command, "Be kind to one another," has come down through the ages with divine authority. No man has ever obeyed it without receiving due compensation, and this compensation—not always in concrete form—is the greater the less it is sought; for to do good unselfishly and discriminatingly is not a matter of fleshpots or dollars and cents, but rather of the spirit.

A great many kind deeds are done in this world by all classes of people. If it were not so there would be precious little of the joy of living. Life would be a mere struggle for existence. Pleasures would be physical, materialistic, differing only from that of animals to a limited degree, but tending to no higher destiny in the end. As it is, there is a difference in human enjoyments of some kinds which is ascribable to a difference in men's possessions, positions, and capacities. But when it comes to helping one another, the rich man has no monopoly, and the powerful no private reservation. In that field of activity the poor and the people of moderate means have a share of which neither law nor circumstance can deprive them. For one thing, there are innumerable ways of helping others—by word, by deed, by advice, by sympathy, by assistance in time of need, by encouragement, by sacrifice and by countless other elements that are listed in the catalogue of contentment. We marvel sometimes at the generosity of millionaires, we rejoice at the disclosure of their charitable impulses, and we applaud their lavish contributions to good works. More power to them! Neither let us ever despise the numerous manifestations of a disposition to help others on the part of the fairly well-to-do in every community that go so far to minimize hardships and to comfort the unfortunate. Verily, they shall have their reward.

All the while there is another kind of helping one another that is going on of which the world hears little and knows less. It is among the humbler folk, the working people, and not infrequently the sadly struggling working people at that. It is among these that the flower of kindness blooms in genuine majestic beauty. It is among these that self-denial often pitiful to behold, attains its true sublimity. The man who has much suffers not at all in his own person and condition even though he gives much to others—but he, of course, must not be denied his meed of praise and necessarily catches something of the heavenly benediction in proportion to his motives and his inspirations. But the man or woman, oppressed by dire necessity, fighting hard for what little of creature comfort is to be had, who surrenders a part of that little in order to buy a crutch for some orphan boy or to provide proper food for a bedridden sufferer, or to brighten a darkened home, gets a warmth about the heart and a glow of soul which neither principalities nor powers can take away.

Comparatively few there are, thanks be, that are wholly selfish. The desire to help others takes early root in the human breast. In some it is more or less arrested development, in others it is a riot of growth. It all depends. But they who come in contact with tales of trouble, whose duties bring them in touch with the cruelties of fate, are almost persuaded that this spirit of helpfulness flowers and blossoms in its sweetest fragrance in the gardens of the humble and hardworking. —Sel.

CARE OF CHILDREN

Are you a father? Then take time to be a father. Are you a mother? Then take time to be a mother. No enterprise can be so deserving, no cause can be so sacred as to justify the neglect of your children. Too busy, do you say, to have a share in the rearing of your family? Then you are too busy to have a family. You have no more moral right to be a father if you cannot find time to do the work of a father than you have to be an alderman if you cannot find time to do the work of an alderman.

Many a father spends more time on his driving horse or his automobile than he does on his boy; and yet he expects that boy to be a credit to him. That father makes a serious mistake who will not take time to be a companion to his boy. God pity the father whose boy goes away from him, and to others for counsel and sympathy. And especially, God pity the boy! Do you want to save your boy, your girl? Then make home the dearest spot on earth. Make it just as attractive and cheerful as you can—not for the occasional guest, but for the boy and girl.

The child deserves more than the occasional guest. If you have one cheerful, sunshiny room in the house, give it to the child. If any one must sleep on a stray tick on a slat bed in the attic, let it be the occasional guest. And may I enter a special plea for the boy? Is it not true that if any one is neglected in the home it is the boy? "Anything is good enough for him." I say it is not. Nothing is good enough for him but the very best home can afford. Many a boy takes to the street because there is no room for him in the home. Had he a pleasant, cheery room, all his own, well stocked with good reading and wholesome games, to which he might be free to invite his friends for a pleasant evening, the street would have no attraction for him. The cost of a cheery room for your boy is your best investment.—Selected.

TO OUR YOUNG MEN

Young man, this is an age when the powers of darkness are arrayed particularly against you. The enemy desires you and your young manhood that he may brand you with his trade-mark of lust and dissipation. These are days in which you are making character. Therefore, you should be serious and thoughtful, knowing that your future will be happy or blighted by your present manner of life. Walk in the paths of virtue; associate only with the pure and good; abstain from all that is unmanly and unchristian; "seeking rather to be good than to be great, rather to be wise than to be wealthy;" always loving, trusting, and confiding in Jesus. Respect and love your parents, obey them even though it may be hard to do so, and though it may seem that they are too exacting or severe.

James A. Garfield, after taking the oath of office as President of the United States, at once turned to his aged mother, and in the presence of the judges of the Supreme Court, and all the members of both houses of Congress, and the assembled thousands, kissed her, giving her the credit for the honor conferred upon him. President William McKinley, upon the receipt of the message announcing the serious illness of his aged mother, immediately wired this message, "Tell mother I'll be there." And the business affairs of this great Government could not keep him from her bedside.

Young man, build your greatness upon the corner-stones of love and devotion to Jesus, and you will walk above the contaminating influences of the social and political sins which are driving so many to wreck on the shoals of immorality and graft. Keep your conscience alive, awake, and tender; perhaps your greatest peril lies in violating conscience. The Bible gives us many warnings, which, if heeded, will take us through perils seen and unseen. "Do thyself no harm." "Shun the very appearance of evil." "Touch not, taste not, handle not." "If sinners entice thee, consent thou not." If these are observed faithfully and rigidly, and your past is under the blood of Jesus, a happy and useful present and future are vouchsafed you.—Religious Telescope.

THE BETTER WAY

It is always better to help others to criticise themselves than it is to criticise them. They will believe themselves; they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it on others. It was a high tribute paid to a Christian man, who is not now living, when one who had known him intimately said, "He never told me that I ought to do better, but I always came away from any conversation with him wanting to do better." If we would do this for others, let us seal our lips to criticism, and incarnate the better way in our lives.—The Delineator.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. II SCOTTDALE, PA., OCTOBER, 1910 No. 10

POMPEII AS WE SAW IT

J. S. SHOEMAKER.

Arriving at Naples, Italy, on the afternoon of July 14, 1910, and the vessel on which we had secured passage for Beyrout being scheduled to leave Naples on the 16th at 11:00 A. M., we had but one full day to spend in this noted seaport and vicinity. During this time we visited the ruins of the ancient city of Pompeii, situated eighteen miles east of Naples and about two miles inland from the Bay, near the base of Mt. Vesuvius.

Pompeii is said to have been founded by the Greeks 600 B. C., afterwards taken and held by the Romans. In the year A. D. 79 the city was buried by an eruption of Mt. Vesuvius and remained buried with ashes and other volcanic matter until the year 1775, since which time the work of excavation has been going on, and is still far from being complete.

We entered from the north and followed one of the main streets leading south into the heart of the ruined city. The street was paved with solid stone blocks in which deep ruts were worn by the wheels of vehicles in use almost 2000 years ago.

We spent about four hours visiting the various parts of these ruins, making but short stops along the way, even then it was impossible for us to see all that was to be seen. As we went from one part of the ruined city to another we were surprised to see the base of the houses, the walls, the gates, the baths, the oil pots, the fountains, the theaters and the temples all look so real that one can scarcely believe that they are almost, if not altogether, twenty centuries old.

In one part of the city is a theater which has the appearance of having been but recently abandoned; in another is seen a Roman Forum with all the accompaniments of ancient Forums, with columns, porticos, temples, etc., not in a perfect condition, but only so slightly marred that it was repaired with little difficulty, and the parts lacking replaced.

Some of the rooms in the houses are so well preserved that the pictures painted on the walls are but slightly injured. All the Mosaic floors laid in a variety of designs are still quite perfect and beautiful. As we went from one street to another, going from house to house and room to room, we were filled with peculiar sad sensations, as we thought of the sudden destruction which came upon many of the inhabitants of this ancient city.

Near the southern entrance within the walls of the city is a small museum in which we saw a number of bodies which were encrusted in lava and petrified. It was especially noticeable how well the teeth of these petrified bodies were preserved. In some instances the fingers, toes and skull were plainly seen. From the position in which some of these bodies were found when excavated it is evident that they were conscious of the fact that their lives were in peril, and in the act of escaping were overtaken by the volcanic eruptions. This fact is proved by the posture of some seen in the museum, lying with their head resting upon the right arm, face downward. A number of loaves of bread which were found in one of the ovens buried in the ruins for at least eighteen hundred years, are also to be seen in the museum, and many other relics such as, knives, forks, cups, vases, kettles, pottery, mantles, grates and many other things too numerous to mention here. We are told that elaborate collections of decorative art, paintings, statuary, glassware and all manner of iron and copper utensils, some of them of very beautiful design and finish, are to be found in the museum at Naples.

It is said that the Appian Way led through this ruined but once prosperous city. All Bible students know something about this Way, because Paul traveled over a portion of it on his way to Rome.

Our minds were filled with serious thoughts as we walked through the excavated parts of this long buried city, where household utensils have been unearthed, ancient tablets have been brought to light, human bodies have been resurrected and science has added to her researches. We were made to think of that day when "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." When in an instant all those who are still buried beneath these ruins and elsewhere shall come forth; those who have done good unto the resurrection of life, and those who have done evil unto the resurrection of damnation. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

LOP-SIDED INDIVIDUALS

Habits are formed by the repetition of acts. The person who thinks and acts in a wrong manner is liable to become bent and biased in the wrong direction. When the mind is allowed to operate along one groove too much it is apt to become so biased as to be almost incapable of adjusting itself to other conditions. Thinking upon one class of subjects, to the exclusion of others perhaps more valuable, tends to dwarf the mind and impoverish the ideas. The ideal man is the symmetrical, well-balanced man, and this desired ideal can never be realized where the whole course of thinking or acting is confined to one particular line.

The miser, whose mind is centered on getting the glittering gold and shining silver, and in holding what he does get with a tenacious grip, soon becomes dwarfed and warped and the powers of his mind shriveled.

The woman who scolds her children soon becomes so warped that it is her nature to scold her husband and her neighbors. In doing this her mind becomes obtuse she scarcely is aware that she is offending the sense of the proprieties. It is the natural result of a wrong course.

The man who permits his mind to dwell on the faults and failings of his fellowmen; who is continually on the lookout for such things; who delights in finding flaws in the life or character of others; who enjoys making other people miserable and getting them into a trap; who would rather find out something to the detriment of his neighbor than something to his credit, will soon become so bent in that direction that he will be almost incapable of discovering that which is pure and noble and good in any one.

In discounting the experiences of his fellows, he loses his own and becomes worse than those he criticises and condemns. Thus the boomerang returns with terrific force and deals to him the blow intended for another.

The buzzard will pass over a hundred live horses without giving them a notice, in his search for a dead one somewhere. Live animals are not to his liking, because of his relish for those that are dead.

A buzzard may be a necessary part of the feathered creation, but when one desires a pet he will choose the canary or the oriole every time and let the bird of carrion procivilities go on in his search for the vile and unsavory carcass.

It is far easier to become lop-sided than to be developed symmetrically. There are those who make the whole of religion to consist in some of its parts, and when others are judged by this wrong standard they inevitably come short of the ideal and are accordingly condemned.

One result of this criticising, fault-finding disposition is to make one narrow and cause him to have distorted views on almost every subject.

The righteous are likened unto the goodly cedars of Lebanon, because of their beauty, their fragrance and their symmetry.—Sel.

The Christian Monitor and the book, "Lights and Shades from Hindu Land," for $1.25. See particulars on page 702.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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WANTED—CO-OPERATION:—It is gratifying to note the increasing attention given to the consideration of our Young People's Bible Meetings at our Sunday school conferences. It is an evidence that they are being recognized more and more as a vital factor in the spiritual development of our young people and as a determining influence upon the future progress of the Church. Within these meetings lie tremendous possibilities and opportunities, hence the necessity that we bestir ourselves to have these meetings render the highest possible service in behalf of our young people and the Church.

This phase of our Church work is yet in its elementary stages. Thus far it has been thriving as best it could. However, there are promising indications that there are better things for it in the near future. The fact that there is a growing consciousness of the need of an enlarged work, the fact that methods of organization are being carefully studied, the fact that the various problems confronting this work are receiving serious attention and the fact that the weaknesses of some of our present methods are pointed out to us, cannot help but result in a more efficient and comprehensive work.

We have been urging that those who are actively engaged in the Young People's Bible Meeting work write us, giving a synopsis of their work, stating their problems, their methods of work and experiences resulting therefrom, etc., but thus far have had a feeble response. Recently we received a letter from one deeply interested in this work. He gave an account of local conditions, their methods, problems confronting them, etc., and asked for more definite information through the columns of the CHRISTIAN MONITOR. Special efforts will be made by the editorial staff to secure the desired information and publish it for the benefit of all our readers.

If some one in every community having a Young People's Bible Meeting would write us frankly stating conditions, their successes and failures, methods of work and their experience with them, their problems, etc., we would be able to have the department of the paper devoted to this work, more nearly meet the needs of this work. By exchanging our experiences with different methods and problems of this work we could be of mutual help to each other. The more information the editors have regarding the conditions in the field, the better will they be qualified to adapt their work to meet these needs. The departments of this paper are for the mutual benefit of our readers, and they can only be made such to the fullest extent of helpfulness by the hearty co-operation of our readers in the field giving us the needed knowledge of their needs. Not only do we urge that you make us aware of your needs, but that you frankly discuss these various problems for the mutual benefit of all, through the columns of the CHRISTIAN MONITOR. These columns are always open for any helpful discussions and exchange of ideas on any questions that will promote the welfare of all of us by doing so.

We sincerely wish that many of our readers would avail themselves of this opportunity to promote the various interests of our Church work. If you have no contribution to make to the columns of the paper and yet feel concerned about a certain phase of the work, write to the editor of that department giving expression to your ideas and he will give the matter consideration, or write to this office and we will consult with the editor of the department having charge of the work you write about. Let us have a hearty response.

MORAL LEPERS:—Whenever an epidemic of smallpox, typhoid fever or some other contagious or infectious disease manifests itself in a community legal steps are immediately taken by the medical fraternity to stop its spread and stamp it out as soon as possible so that no more lives may be endangered. To prevent the spread of the disease a strict quarantine is established. We are greatly concerned, and rightly so, about safeguarding humanity against the attacks of disease, and have succeeded in preventing epidemics of disease which formerly claimed a heavy toll in human life. However, we are yet indifferent toward the physical ills resulting from the iniquitious system of child labor, our insanitary workshops, etc. But as a rule we are more solicitous about safeguarding the physical welfare of our fellowmen than their moral welfare.

While we do not tolerate one afflicted with the loathsome disease, leprosy, to walk about our country unmolested, but have such an one immediately isolated from all association with fellow beings, nevertheless our sensibilities are not stirred when we are thrown in contact with those who are moral lepers, and whose influence is perhaps more pernicious and detrimental than that of the one suffering from the bodily ailment of leprosy. It is true that some cities seek to restrict some of these moral evils by segregating vice, which simply gives full sway to unbridled vice in these districts and serves as a maelstrom to draw into its gaping, insatiatiable jaws thousands of our young men and women. We need keener sensibilities that will cause us to abhor these moral evils as strongly as we do the physical.

Recently while traveling on the train we were forced, because of the crowded condition of the car, to take a seat directly opposite a few members of a cheap opera troupe. There were three members of the troupe, two young men and a women, occupying the seats. The attire of the woman beggars description. It was anything but what decency would suggest. Any woman with a grain of common sense the size of a mustard seed and an atom of modesty would shrink from appearing in public attired as she was. The features of her

face indicated that she had been going at a rapid pace for some time, although a vain attempt was made to hide these tell-tale features under a mask produced by concoctions known to the coquet and jilt. The conduct of these three was such as would be condemned, much less practiced, by anyone having the smallest vestige of self-respect left within himself. To say that it was immodest and indecent is putting it in very mild terms.

Such characters running over this country do perhaps more than any other factor to corrupt the morals of people and instil in the minds of those foolish enough to patronize them distorted and false ideals of life. In corrupting the morals they also start the individuals on a course that will have baneful pnysical results. Drastic measures should be taken to prevent these moral lepers from corrupting the public morals. They are a continual stench in the nostrils of self-respecting people. The morals of our young people should be as carefully guarded as their physical welfare.

Those who spend their money to patronize such an immoral opera troupe, that appeals to the low and vulgar, have very low standards and are not much better than those in the troupe. While no theatres should be patronized, since none of them contributes anything to the moral and spiritual welfare of man, yet there is no doubt that there are some plays more immoral than others. But the best of them, the most moral, fall far short of the Christian's ideal, and therefore he can have nothing whatever to do with them.

May we all cultivate our sensibilities so that we will resent and condemn any conduct that violates decency and is unbecoming Christian modesty. Our conduct perhaps more than anything else about us either rebukes or encourages improper conduct on the part of others.

A PROMISING OUTLOOK:—The first step in progress is to become conscious of a need; to realize that there are better things to be attained than we are enjoying in the present. The individual who does not realize any need, who is self-satisfied, cannot make any definite progress along any specific line. A long step is taken when a body of people realize their need of improvement; when they become conscious that the old, in itself, no longer serves their best interests; when they become aware that there are still greater heights to attain and when they behold an enlarged vision of opportunity and responsibility. That body of people that is self-satisfied, that is content with its attainments and sees no enlarging visions of service is indeed in a pitiable plight. Not until they behold larger fields of usefulness with increasing responsibilities can there be much hope entertained for them to emerge out of their state of lethargy.

It is interesting to note the reports of our state Sunday school conferences held during this year. They are cheering, they are helpful, they are promising and they are convincing, convincing because new life is being infused into them. Some of our Sunday school workers expressed the fear a few years ago that our Sunday school conferences would soon be a thing of the past, because the same themes were being discussed in practically the same way, and that it was becoming so that if you read the topics on the program you could about tell what the speakers were going to say. But our recent conferences indicate that instead of dying out they will continue to become more interesting because we are beginning to get to the heart of the Sunday school problems. We are becoming conscious that our present methods will not suffice, but that they must be improved and even new methods adopted if we wish to have our Sunday schools render the highest service possible. We are seeing larger visions of the Sunday school. We are becoming aware that there are possible solutions for some of the problems that have been perplexing us so long, and as these solutions are made plain to us there is unfolded before our eyes new and unexplored fields for us to enter and develop. This unfolding vision inspires us to earnestly seek the proper solution for the problems.

At least four of our state conferences, Illinois, Indiana, Ohio and Pennsylvania, and perhaps some of the other conferences, discussed such questions as; Graded Lessons, Teachers' Training Classes, Sunday School Field Secretary, and Mission Study Classes. Some of the conferences took definite action regarding some of these questions, and all of them urged the investigation of some of these methods of work. The work of these conferences indicates that we are on the threshold of better things. The manner in which these problems were discussed manifests an earnestness and sincerity to arrive at better things. It seems that we are entering a new epoch in our work.

We have taken the first step in progress, become conscious of our need, and we have entered upon the second, set to work to realize this need. Coupled with the consciousness of a need must be the will to act in order to attain it. Only as we persistently strive to realize the need can we hope to make consistent progress. It means application to the problems and tasks before us if we would reach the better things. Whether we will secure better things depends largely upon the earnestness and sincerity with which we seek them. If we sincerely seek, the Holy Spirit will lead us to enlarge the work so that it will be consistent with Holy Writ.

Since these questions are before us for consideration and future action, it is our purpose to have them discussed through the columns of the CHRISTIAN MONITOR. These discussions shall be for the purpose of giving us information on the various questions so that we may be able to come to a wise decision. These discussions shall be frank, giving both sides of the issues, in the spirit of Christian love and helpfulness In the near future we may have a discussion on the Graded Lessons.

OUR FAMILY CIRCLE:—The CHRISTIAN MONITOR will soon enter upon its third year. It has not yet reached its full stature. It has a still larger mission to fulfill than that it is filling now. We earnestly desire to obtain a clearer and more accurate conception of what this larger mission is to be. It is the purpose of the Editorial Staff and the Publication Board to have this paper supply the needs of our readers as nearly as possible in furnishing helpful literature for their moral, intellectual and spiritual development. We often feel the lack of thorough knowledge of the many and varied needs of our readers in the different sections of the country. In order that we may come into closer touch with our readers and determine what features of the paper are most desirable and helpful, and if there are any features that should be added or eliminated, we submit a list of questions on another page for you to answer candidly and frankly for our mutual benefit. We urge that you avail yourself of this opportunity to give voice to your sentiments so that we may be enabled to determine the more definitely along what lines to improve the

(Continued on page 702.)

CHRISTIAN LIFE

PEN PICTURES FROM THE GOSPEL STORY

V.

J. W. Shank.

"Behold, How He Loved Him!"

(John 11:1-46.)

Reader, do you wish to read a story that is full of human sorrow and gladness, of tender sympathy and love, of divine pity and wisdom and power? Do you wish to catch a glimpse of both the human and the divine Savior? Do you wish a reassurance from a Gospel story that Jesus will sympathize with you and strengthen you in your hours of greatest sorrow? If such is your desire, take your Bible with you to some quiet spot; turn to the eleventh chapter of John and read the message God has given.

In the picture I see Jesus as the center, walking among the hills and vales of Judea, seeing the birds and insects, the burning sun and all the elements of nature just as you and I see them, seeing human lives and feeling an anxious interest in their welfare. As I look upon my own surroundings of nature and human life, the scene comes to my imagination with a touch of deep reality. The feelings of Jesus and of the sisters in Bethany seem very real.

"Lord, behold he whom thou lovest is sick." Such is the message that came to Jesus on that morning long ago. Mary and Martha knew that Jesus would understand their need. They knew He loved their little Judean home for its joy and simplicity; they knew that His sympathy and help would come even though it must come after death had entered their home.

Days pass, but Jesus still remembers that trustful message and passes with His disciples to the scene of sorrow. Though Lazarus is buried already, the sisters await their Master's coming with thoughts of hope. There is a touch of childlike faith in Martha as she speaks to Jesus when she has met Him in the way: "If thou hadst been here my brother had not died, and even now I know that whatsoever thou wilt ask of God, God will give thee." Then come those comforting words of Jesus which have brought hope and courage to thousands of men and women since that day: "I am the resurrection and the life; He that believeth on me though he die yet shall he live." With her heart overflowing with new joy, Martha hastens to share it with Mary: "The Master is come and calleth for thee." How those words change the feelings of the weeping sister! No longer can she sit grieving over her sorrow. The Master calls her away to a nobler duty and it is her joy to obey.

In silence the sisters lead Jesus to the grave of their brother where many other sympathizing friends have gathered. It is at this moment that we see the most beautiful traits of Jesus' character. He weeps because of real sympathy with human sorrow, but added to this is a deeper cause of grief. He knows that the weeping Jews who stand near do not understand the real power of God. Their sorrow and ignorance touch the tender sympathy of Jesus and He weeps with those who weep.

But it is only for a brief moment that Jesus is overcome with grief. He has a greater mission at this Judean tomb. He has often healed the body; can He now in the presence of these wondering Jews bring to life one that is dead? The stone is rolled away but still He pauses. His face is turned heavenward and His words fall distinctly upon the ears of the people: "Father I thank Thee that Thou hast heard me." Then with a louder voice He calls to Lazarus who is immediately raised to life.

The picture with its simple beauty is complete. Each detail has passed before us that we might ponder its meaning and apply its lesson to our lives. Jesus was a loving sympathizing and a praying friend. Is He not still the same, and does not this picture suggest that we today should have more love, more sympathy and more prayer?

"Thou seemest human and divine,
The highest, holiest manhood, Thou:
Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

Hastings, Nebr.

CONTENTMENT

Grace Cooprider.

What is contentment? Webster says, "it is that satisfaction of mind which one has or that which affords satisfaction." Should we be content with what we have and are and not try to become better or more useful to the world? No! It does not mean that at all! Suppose we would be content with what we have now because we have all we need. We would not work or put forth any effort to get the common necessities of life. It would not be long until our supplies would be all and we would not even have sustenance for our bodies.

If Fulton had been content with the sail boats they had and not tried to improve their vessels for navigation we might not have had the steam ship yet and might not have known what power there is in steam.

Suppose Franklin would have been satisfied and had not studied the problem of electricity after he had made his first discoveries, it might have retarded our advancement to a great extent.

If the Pilgrims would have been satisfied in England and had been content to live and worship as the ruler dictated, they probably never would have come to America. If all the people that came to this country would have been satisfied with the old government a strong republic would never have been formed as it has been. Our government would not be what it is if all had been satisfied.

If all the inventors, explorers and leaders would have been satisfied in their situation we would not be in the stage of advancement which we are privileged to enjoy.

But there is another side to this question. We do not mean by the foregoing that we should never be content. The Bible says, "And having food and raiment let us be therewith content." Should we not be content with and thankful for what we have? I believe we should be. But at the same time we should keep working and advancing at every opportunity we meet.

In one of Shakespear's writings one of his characters, a shepherd, says, "Sir, I am a true laborer, I earn that I wear, I owe no man hate, envy no man's happiness; glad of other men's good, contented with my farm." This is a picture of contentment. He worked and did the best he could and then felt satisfied. He also rejoiced in the happiness of others. He was content to live in the sphere in which he was placed.

What is it that brings contentment? Is it wealth or some high position? We see that it is not by examples all around us. Let us observe the spirit of the inmates of an humble home where there is love and unity. They may not have the beautiful surroundings and perhaps the pleasures that their more wealthy neighbor enjoys, but there is a spirit of contentment there whose influence every one likes to feel.

On the other hand we see people that are abundantly supplied with all they need, but they do not appreciate their blessings and are continually worrying and fretting because conditions are not better and because their ideas have not been carried out. As an example of this—A man, well off financially, kept worrying because he was afraid there would be a crop failure. He lost his reason and his life finally ended in suicide. He was living for money and very little satisfaction did he get out of it.

The society of a discontented person mars the pleasure of his friends, while it is a pleasure to mingle and associate with people who are cheerful and satisfied.

Robert South well tells how contentment can be gained in the following lines:

"My conscience is my crown, contented thoughts my rest,
My heart is happy in itself, my bliss is in my breast.
Enough I reckon wealth; a mean the surest lot,

That lies too high for base contempt, too low for envy's shot.
My wishes are but few, all easy to fulfill,
I make the limits of my power the bonds unto my will.
I have no hopes but one, which is of heavenly reign;
Efforts attained, or not desired, all lower hopes refrain.
I feel no care of coin, well doing is my wealth,
My mind to me an empire is, while grace affordeth health."

This world would be much better if we would make well-doing our wealth and try to control our minds as given above. We should try to cultivate that spirit of contentment and be satisfied with what our Maker gives us.

One of the surest ways of gaining contentment is to have a clear conscience before God and it will fill one with a peace, inward happiness and contentment that cannot be gained in any other way. We should all strive for this prize — "For godliness with contentment is great gain."

Hesston, Kans.

HOW TO USE THE QUIET HOUR

"On his law doth he meditate day and night."—Psa. 1:2.

I give from thirty to forty-five minutes to my Quiet Hour every morning, and generally as much again during the day or evening. I find that time thus spent is time saved in a thousand ways; for no time can be wasted that is spent in getting into deeper touch with the Source of all power, God.

I use the Bible first, reading very slowly, and only a few verses at a time, weighing every word, and always trying to realize that every word is meant for me.

We sometimes lose the very marrow of God's message to us by using the historical method of studying the Bible—that is, trying to put ourselves back in the days of the prophet whose book we are reading, and to realize the social and religious conditions of his time—is immensely valuable, and has helped me marvelously, but it is not the method for the Quiet Hour. It puts us in touch with human conditions and limitations, whereas we want to hear the Father's voice speaking to us today. Hence I try to forget as far as possible the local conditions under which any divine word was originally spoken, and to apply that word to myself.

For example, in John 1:6 we read, "There came a man sent from God, whose name was John." The historical fact, thus tersely stated, needs no pondering, and contains but little soul-food for the average reader. But when we apply what is here said of John to ourselves, and realize that we, too, come from God, came on a mission, each his own, the mind is instantly led to meditate on the fact and trace out its startling, practical bearings.

The universal character of religious experience makes this method possible. Read Acts 2:25-28 in this way. "I beheld the Lord always before my face." Do I? Am I constantly realizing this presence, "always"? For he is on my right hand—" He is there, whether I realize it or not. If I do not realize it, I may be filled with needless fear; but, if I see the invisible, I "shall not be moved." "Therefore my heart was glad—" Why, this is the secret of happiness; how simple it is, just to see God! "And my tongue rejoiced," couldn't help singing. "Thou madest known unto me the ways of life; thou shalt make me full of gladness—" How? By riches, fame, honor? No, "by thy countenance." Now all this refers not merely to David, but to us; and we must apply it and claim the experience it describes.

There is no danger of the truly devout mind's abusing Scripture in making these personal applications. Even such profound words as those of Jesus, "I and my Father are one," may be used quite devoutly and realized, when we remember that he "that is joined unto the Lord is one spirit" (I Cor. 6:17).

The thought one gets in the morning becomes food for the whole day. I keep it before me, never get far away from it, and I find that it is like a seed that opens up within the mind.

Perfunctory reading, or just scurrying through a chapter, or a few verses, will not yield satisfactory results. Very little sticks to the mind from that method. But observe, I am not speaking of methods of studying the Bible. There are many, and many are good. I am only telling how I try to use the Book in my Quiet Hour. I seek it because I am hungry for God; and I find that in this way He leadeth His sheep, and they "go in and out, and find pasture."—R. P. Anderson.

THE FOLLY OF DESPONDENCY

SADIE BRUBAKER.

In this day and age we find despondency to be a great destroyer of Christian zeal when once it is given place. It is causing many to fall by the wayside.

There are many reasons for this. Some people start the Christian race expecting the road to always be smooth; others are aware that there are some trying places and obstacles in the way, but depend on their own strength to overcome them. Then some have no reason for being despondent. They are like the man who was so dreadfully afraid of a locomotive that when he found himself on the track he threw himself down and said, "There is no use." Often we in a fit of despondency grope along in dangerous paths when if we would press on courageously we would soon be far from the danger.

There are times when we feel as though we were almost severed from all sources of aid. But God never withdraws His hand. We have left go of His, and all we need to do is to reach up and again clasp it. The sun is sometimes hid from our view by a cloud, but behind the cloud the sun is shining brightly.

At one time it seems as though the disciples could not understand the works of Christ. The multitudes were turning away from Him when Christ turned and asked His disciples, "Will ye also go away?" Peter answered, "Lord to whom shall we go, thou hast the words of eternal life." How true! When we are in this lifeless condition why do we not go to the source of life for aid? But rather than do this there are daily those, who go unto death as the result of their despondency.

May we realize, as did Peter, that we never better our condition by going away from Christ, but that in staying with Christ we have a preventative.

Larned, Kans.

THE FOURTEEN ERRORS OF LIFE

To attempt to set up your own standard of right and wrong and expect everybody to conform to it.

To try and measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mould all dispositions alike.

Not to yield in unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate if we can all that needs alleviation.

Not to make allowances for the weakness of others.

To consider anything impossible that we cannot ourselves perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day, were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man.

London Evening Standard.

THE CRUSE THAT FAILETH NOT

Is thy cruse of oil failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will find thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on the wounds thy balsams,
And that balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow.

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

XVII

J. A. RESSLER.

"What is the cause of famine in India?" This question has often been asked and will, no doubt, be often asked in the future. Judges and rulers and magistrates, critics and philosophers and statesmen, artisans and peasants and missionaries, try to give a satisfactory answer and more often fail than succeed. In this little story no attempt will be made to give a complete answer to the perplexing question. But one phase among many and one element in that phase will be given as the one thing with which the missionaries at Dhamtari in famine time had most directly to deal.

The principal food of the people about Dhamtari is rice. Clothing and shelter do not figure largely in the expenses of living and meat is seldom used by many and not at all by a still larger number. So the price of rice is a very large element in determining the material comfort of those in limited circumstances.

At the time we arrived at Dhamtari, in the autumn of 1899, rice was selling at about a cent a pound. The wage of a working man was about three cents a day, a woman was supposed to earn a little less and a child still a little less than a woman.

The ration of a working man was calculated at about one and one-half pounds of rice a day. At the price stated the man earning three cents a day would use half his wage for rice. A half-cent would furnish him with spices he needs to make the rice taste good. And he would save a cent a day for clothing. A good "suit" of clothing such as the ordinary workmen wear costs about 45 cents. At these rates he could live well and save money. For women and children the proportion would be about the same.

Since those days both wages and food have risen in price very much, but the relation of the two is still as it was.

The poor man who lives by a daily wage depends on his more prosperous neighbor for employment. When the season is good and the rice crop is good there is plenty of work to be had and the poor man is happy. But now comes a season when the rains fail to come in the proper time to give a full rice crop, or are deficient in quantity. The scarcity of rice causes it to advance in price. Instead of a cent a pound the man who eats a pound and one-half of rice a day now pays two cents a pound and if he wants to eat his full share of rice it will take his entire three cents a day. He would have nothing left for spices or clothing. These he feels he must have and he cuts short his ration of rice.

Another item enters into the problem. The prosperous neighbor who used to employ our wage earner now finds his crop of rice so short that he can reap it himself with the aid of members of his family and he does not care to employ help. Rather than face quick starvation the man will offer his services at two cents a day or even less. He eats once a day instead of his ordinary two meals a day. Then as the stress becomes greater he eats once in two days and pieces out his meager supply of rice with leaves and roots of trees. This condition of things soon brings on the reduced strength, the emaciated form, the distressed voice, so familiar in days gone by.

In a rice growing region there is generally enough rice to feed the people, but it is not in the hands of those who need it most. In days when railways were not so well distributed it was sometimes impossible to get rice to the stricken regions. But such was not the case in more recent famines. The chief problem has been to create a demand for labor so that the poor man could find employment at a life-sustaining wage.

Into this problem the missionaries, when they arrived at Dhamtari in November, 1899, plunged with all their strength of heart, mind, soul, and body.

Smithville, O.

WHAT SHALL THE SUNDAY SCHOOL DO FOR MISSIONS?

MALINDA LEICHTY

First, the Sunday school is the nursery of the Church, and its object is to win souls for Christ and train for service those it has already won.

In this work of winning souls for Christ the Sunday school has a high and important calling and must employ the best means and devices in order to fully accomplish its work. Since we know that of ourselves we can do nothing, and all the Sunday schools can do just as little by themselves it becomes evident that we must call upon a Higher Power for help. Prayer should have the first and most important place in all the different phases of the Lord's work. The successful Sunday school must therefore be one of prayer. When we speak of the Sunday school as a whole we mean that every individual in it who has named the name of Jesus should be a man or woman of prayer.

To have our prayers answered we must offer them in sincerity and be wholly consecrated to God. Even if the few prayers were all offered in sincerity and in truth there would be more means, more workers, more mission stations, hence more souls won for Christ. But there are many people praying the Lord of the harvest to send forth laborers who would be shocked were they themselves called to go. While some pray for more means, but depend upon others to give who they think have more of this world's goods. While still others are praying for new stations who are not supporting the present stations as they ought.

Again to have our prayers answered we must be willing to help answer them ourselves. If we call upon God as, "Our Father," we must strive to be His children. If we pray "thy will be done" we must be willing to do it. "Give us our daily bread" does not mean that we should rest and wait upon it, but to labor and earn it, otherwise that bread will never come to us. Likewise if we call upon God to send forth laborers we should be in such a position, should He call upon us, that we would answer, "Here am I." If all the members of the Sunday school would be in such a position well might we say, What should the Sunday school do for our missions?

But as conditions are at present, even though we are sending forth many competent workers, we have reason to believe that in most of our schools there is some latent talent that could be used, were we able to put it into use. Some one has said that the day is coming when the Sunday school which has no worker in the field, either home or foreign, will be ashamed of itself.

The Sunday school has before it a great work in order to accomplish its mission. It has to solve the problem of getting competent workers. If it does not work along this line the fate may await it that awaited the man with only one talent who hid it in a napkin. To get them is to make them. By this I do not mean to "call" them, for all are called or created for some noble purpose, not all for the same work, but each according to his ability. No matter how talented one is, good training is a necessity. This not only includes intellectual training, but spiritual training the most important, the kind that is acquired under the Great Teacher.

"Men do not or cannot step into places of responsibility or importance and successfully perform their tasks without necessary preparation. Many or all Sunday schools have in them individuals who could be trained to fill such places if only called upon, and given a chance to exercise their talents."—Welshiemer. This affords the Sunday school a wonderful opportunity to teach those it has won such things from the life-giving Word that will go a long way in preparing men and women for their work. From every lesson taken from the inspired Book the wide awake teacher can

draw and teach something that has a missionary significance. In all lessons there is something for all individuals in all ranks and walks of life. This would not only be training them for mission work, either home or foreign, but at the same time be training some for an equally high calling in the work at home in the Sunday school itself. If all Sunday school superintendents and teachers would be fully carrying out their mission, surely in some schools there would be brought forth many laborers for the vineyard of the Lord. When such is the case, What shall the Sunday school do?

Since we know it is God's plan not to have more workers at a place than the work requires, the next step would be to send them out to the needy fields. Send them out with the Great Commission, "Go ye out into all the world and preach the Gospel to every creature" (Mark 16:15). God no longer wants men and women to be at ease in Zion, but to be up and doing while it is day, and while golden opportunities present themselves. He wants us at various posts of duty. This was His plan even in the old dispensation.

After the deluge when Noah came forth from the ark, God commanded men to replenish the earth, but contrary to His will they planned to stay together and build a city, making naught God's plan. But by the confusion of tongues He dispersed them. How often do we plan things to suit ourselves rather than God and it becomes necessary to use means to bring our plans to naught. When Jesus appointed the seventy He sent them out two by two each having his own task to perform. To do this in our day takes some of the means with which we are so bountifully blessed.

Jesus said to the twelve, "Freely ye have received, freely give" (Matt. 10:8). How well we can apply this to ourselves, both naturally and spiritually. The Lord has so bountifully blessed us with this world's goods, while there are thousands, ye millions, who have scarcely enough bread to eat and clothes to wear who would appreciate the least we could do for them. When we look at conditions as they exist, we having great plenty, the poor deprived of these blessings, we are made to wonder why people do not give more liberally for so noble a cause. Is it because they are not well enough acquainted with the needs of humanity? How can we help the cause along? What shall the Sunday school do to get people to give more liberally? How can it do more for missions?

First, we must teach them the necessity of giving, and that it is a divine command, a part of worship, that it is more blessed to give than to receive (Acts 20:25. When we look at the spiritual condition of humanity, how man had transgressed and fell away from his Creator, how all was darkness and not a ray of light or hope, a condition that cannot be described, how God Almighty then looked and saw man's pitiful condition, promised a Redeemer and in the fulness of time sent Him, how through this Redeemer we are reconciled to our God, atonement was made by His precious blood, how we received salvation and forgiveness of sins and countless and priceless blessings were bestowed upon us, in the face of these facts can we otherwise than say, "Freely we have received we will freely give?"

Knowing the condition of millions of our fellowmen, not only those in benighted heathen lands, but even in our own enlightened America, the same creatures, the same Creator, but have never heard of the sweet and glad tidings of salvation, how do we look upon them? What is our attitude toward them. What are we as a Sunday school band of Christians doing for them? Yea, what shall we do for them? Are we carrying out the Great Commission? An answer for these problems both natural and spiritual, is that which Christ commanded His disciples, "Freely ye have received, freely give."

Grabill, Ind.

MOHAMMED AND HIS RELIGION

J. S. Hartzler.

This noted man was born at Mecca about 570, A. D. In general he was not over assuming, so when he presented his claim as the Great Prophet, he soon succeeded in getting a small following. He advocated non-resistance and for a time he and his followers suffered much persecution. After a time he gathered quite a large following and advocated the spreading of his doctrine by means of the sword. Parts of Arabia and of North Africa were made Mohammedan by this means. He had given a number of signs that should be fulfilled and should be accepted as evidences of the truth of his doctrine. Of course they came to pass not because he had received the truth from God and given it to the people, but because he had made scientific provisions for them and of course they must come true. The people not knowing these preparations accepted the prophesies (?) as they came true as divine revelation, and as none but good men could have such revelations it was very definite proof to his poor deluded followers that he was such, and that therefore his doctrine was true. This caused it to spread rapidly.

His teachings were a decided improvement over the old heathen teachings and some years after his death his doctrine was not only accepted, but was the ruling religion of Arabia, North Africa and parts of Asia Minor, and had a strong foothold in Southern Spain. His armies crossed over into Europe. His advocates from Southern Spain and Southeastern Europe now began to move toward each other. It looked as if Europe was shortly to become Moslem. Under the leadership of Charles Martel those opposed to the doctrine and to the method, met the united Moslem armies at Poictiers in 732. A bloody and far-reaching battle was fought. The new religion was defeated after which his doctrine began to lose power in Western Europe.

One naturally asks, What would have been the result if the Moslem armies would have been successful? Would Europe have become Mohammedan? If so, would any European power ever have discovered America? If there had, would America be Mohammedan now? This is not the time nor the place to answer, but seeing what the trend was and realizing something of what that would have meant, how grateful we should be to God who has shown us the better way and how willing we should be to carry that Gospel to those who yet know it not.

It is frequently said that these people have a religion and should not be molested. Also that there are good and bad in all religions. Examine those two thoughts in the face of the following: "The highest trade route in the world leads from India over the Karakoram Pass, eighteen thousand three hundred feet, into Chinese Turkestan . . . . Skeletons of horses and camels strew the pathway, and yet fifteen hundred Chinese Moslem pilgrims choose this path over the roof of the world to Mecca in a single year." "The percentage of illiteracy is very high." "Afghanistan is wholly Moslem." "Afghanistan is morally one of the darkest places on the earth, full of the habitations of cruelty, judicial corruption and bribery are universal and the criminal law, based on the Koran and tradition, is barbarous in the extreme. Torture of every conceivable form is common, and the prisons of Kabul are horribly inhuman." "Ninety percent of the people are illiterate and womanhood is degraded." (World's Missionary Conference, Commission I., Cen. Asia, Sec. 1.) Are there good in that religion? Should they be left alone in such misery? Rev. P. B. Kennedy quotes a Moslem as saying, "Wherever Christianity goes, there goes civilization, but there is darkness where Mohammedanism prevails." In the face of these things I do not believe that any one can say honestly that he believes that the Moslem should be left unmolested. They need help and you owe it in part to give that help.

The awful condition of womanhood which in many cases is much worse than former slavery in the South, the merit expected for the doing of deeds which in themselves are sin, and giving obesiance to one who never can forgive a single sin, to say nothing about the low morals and a large number of other things that might be mentioned are certainly abundant reason for earnest action on the part of the Christians to bring Christ to this earnest but deceived people. I say, earnest, for such a large majority of them are. Less than a week ago while sailing on the Mediterranean we saw five Moslems spread down a rug on the deck of the vessel in which we were sailing and one after another go through with his form of worship. With shoes removed they would stand on one end of this rug or piece of blanket, place their hands to their temples (thumb side against the face, little finger out) stand a few moments, then place the hands upon their knees, in a few

moments more kneel, place the forehead upon the rug twice, muttering a few words then in kneeling posture pray for a while, then rise. This form was gone through five times by each one. That is to say, they each knelt five times, and placed the forehead upon the rug ten times. Were they sincere? One only needed to gaze upon that intense longing look upon the face to be sure that they were in earnest. The next day one of them wanted to pray, (the servant having spread the rug down for him) he began, but he was not sure as to the directions. Soon one came who had a pocket compass and by this the old man knew how to kneel, for he must turn his face toward Mecca. No wonder the ordinary pocket compass has come to be known among them as the "Mecca pointer."

Some of these things may seem just a little amusing at first thought, but to see it and know the delusion and know that such devotion is lost because not given to the right being is another thing. May God pardon our indifference in the past and inspire us so that in the future there may be more prayer, more giving and more going to save this people from an endless death.

CLARA BARTON

FLORENCE COOPRIDER.

For centuries the lives of great and noble men and women have been handed down to us through the pages of history. Some of our most industrious persons have become famous through literature, others through science or art and still others through their missionary efforts.

At this time I wish to write of the life of one, who has become famous through her missionary efforts, Clara Barton. A woman who has unselfishly devoted her time and talents to suffering humanity. A woman who has not sought honor and popularity, but one who has put forth every effort to relieve and comfort the sick and dying even at times when her own life was greatly endangered by it.

She was a New England girl and the youngest of a large family. She, in common with other girls, liked to coast on the New England slopes and when spring time came it was her delight to gather the beautiful little flowers growing at her feet. But in her eleventh year there came to little Clara an incident, which, although insignificant in itself, was charged with meaning for it opened to her the path of duty and turned her life into a channel of sacrifice and noble usefulness. One day her brother met with a terrible accident and became and invalid for years. It fell to the lot of this young sister, who before was free from responsibilities, to spend most of her time in caring for him for nearly two years.

No one knew then that she was fitting herself for heroic deeds by the side of dying soldiers both in Europe and America, and that she was already beginning a work that would make her name forever remembered and cherished. "Truly a hand leads us though we may not feel it, and the way is open for us to walk in, though we may not see our guide."

At the age of sixteen she began teaching school and taught for several years. Some time later she took a full course of study at Clinton, New York, and went back to her work for which she was so well qualified.

In 1853 she undertook a free school in Bordentown, New Jersey, and in spite of the prejudice against such a school and of the assurance that it would prove a failure, she believed in it and assumed the responsibility for three months at her own expense. Her school was a success and the enrollment increased rapidly. Because of her health she resigned and went to Washington for rest. While there she was engaged in the patent office until the Civil War broke out. Then she resigned again to engage in a broader field of work.

She was one of the first to help wounded soldiers, and when the war broke out in earnest, comforts for the soldiers poured in from the people and many were sent to Miss Barton, feeling that their packages would surely reach the sons and brothers for whom they were intended. She received encouragement from her aged father to go to the front when she felt it her duty. The officers, too, encouraged her and bade her God speed.

While on the battle field she was very brave and deeply concerned about every sufferer and would not be persuaded to leave dying soldiers alone even when her own life was in great danger. At one time she had raised a faint, fallen soldier in her arms and just as she was placing a cordial to his lips a shot or shell took him out of her arms, covering her with his blood. She was an angel of mercy to suffering humanity, but when asked about her work she could think of nothing remarkable that she had done. Thus she worked in her own quiet way, not realizing that the world was watching her noble efforts.

In 1880 she was appointed president of the Red Cross Association. She was the first president and started with no funds, no war and no prospect of any and apparently nothing to do. But soon a large fire broke out in Michigan and this was the first opportunity to help relieve the suffering.

Not long after this the disastrous rise of the Ohio river demanded the attention of the Association. Homes were destroyed and many lives were lost. Many were left with life only. They were homeless and cold, with no provisions whatever and even the coal pits filled with water. Miss Barton in her unassuming way displayed her executive ability by securing boats, men and supplies and started down the river helping those who needed it most. For those who had lost their homes, she had taken pine lumber, ready made doors, windows, house hold utensils, stoves and groceries, farming utensils and carpenters who were able to build and furnish a small house within a few hours. Imagine, if possible, a bewildered family within a few hours time comfortably situated in a new, clean, one-roomed house with floor, roof, doors and windows, furnished with bed, clothing table, chairs, dishes, candles, and a little cooking stove, all the common quota of cooking utensils, meat, meal and groceries, and for the farmer a plow, rake, axe, hoe, shovel, spade, hammer and nails.

Miss Barton in company with some of her associates was one of the first to arrive at Johnstown after the great disaster there. Upon their arrival in the rain they found everything under water, hardly a house safe to enter, even their funds were of no use for there was nothing to buy. But supplies were soon sent in and with Miss Barton's good judgment it was all disposed of wisely and soon they were building homes and providing food for those in need.

Miss Barton not only worked at home but lent a helping hand to those in foreign countries who needed her services. During the Franco-Prussian war she helped distribute provisions to the poor which was appreciated very much. She was also found on the field during the Armenian Massacres and in Russia during the famine.

Thus we have evidence enough to know that Miss Barton was a woman of strong character and was always reaching out to do the hard things of life, the things which others shrank from doing. Time after time she was the only woman on the battle field ministering to the wants and needs of wounded and dying soldiers, and making as many of them as comfortable and happy as she could, often enduring extreme hardships herself and laboring under great difficulties.

In this way Miss Barton has spent most of her life. Her life has been one long day of service. She has brought comfort and cheer to the wounded and dying. She has gladdened the sad heart and strengthened the weak. She has inspired the distressed and suffering with confidence and hope. She has made for herself a home in the hearts and lives of the people of her own and other nations and experienced a deep satisfaction in her own soul because she has been able to live for others in such a practical way.

But while Miss Barton is no longer able to give her services in the field her influence is not lost. She still lives with us, among us and for us. Such a noble life never dies. She lives forever enshrined in the hearts of those whom she has served and those who love her for her noble servitude. And as time goes on the world will see more and more what a priceless treasure it had in the noble exemplary life of Miss Clara Barton.

Chicago, Ill.

Languages Used in Church Services

The Christian Advocate, a paper published in New York, states that there are 41 languages used in church services in America.

Denominations having German speaking churches, 77; American, 25; Norwegian, 22; Swedish, 21; Italian, 13. German membership in America, 3,601,943; French, 1,160,420; Italian, 938,994. The largest number of churches and other religious organizations using foreign languages are in Minnesota, Wisconsin and Pennsylvania.

THE WHIRLING DERVISHERS

Can a man walk out on the floor and turn round and round at the rate of fifty-four revolutions per minute and, having had three one-minute spells of resting, keep up the whirling for twenty minutes at the same rate? Having whirled thus for this length of time, can he walk off in a straight line, bow to his superior, and resume the place he occupied before he began to whirl?

This is what was done last Friday in my presence and I took the data by my watch. If there are people who have doubts about it, if they will come to Salonica I can convince them any Friday in the year.

In going to see the dervishes I was fortunate in having as companion one of our pastors who knows Turkish well and who can also speak English. Having passed through the gate in that great, wonderful wall of the ancient city, the newest parts of which are more than half a millennium old, and which stands today in places perfectly intact and in parts a crumbling and picturesque ruin, we soon arrived at the mosque on the outside. We were early for the "services," and with true Oriental hospitality some of the attendants invited us into the coffee room to partake of the Turkish drink. In the course of our friendly conversation they soon found that I was from America, and it was not long until the high priest sent for us and received us with a hearty handshake and treated us to more coffee. I took the occasion to ask some questions through my companion. The high priest told us that their order is 600 years old, came originally from Iconium, and had been established in Salonica for 300 years. I found afterwards from my encyclopedia that some of the orders of dervishes have existed for about six hundred years, and that there are from thirty to one hundred different kinds of them.

Our host further assured us that if a snake were to bite one of his order it would in no wise hurt him, though he did not offer to make a demonstration of it. He said that those of the order which is in Monastir can cure snake bite by applying their spittle.

He desired to know whether there were any followers of the "prophet" in the United States, and if there were any mosques. I said that there probably were a few followers, but that I had never seen a mosque.

When the time came to begin he called an attendant to take us to the visitors' gallery and to give us chairs.

Sixteen dervishes took part on the floor, and eight were in the gallery for a sort of choir and orchestra. One by one those on the floor came in and ranged themselves solemnly about the great circle, each covered with a black robe. Then the chief priest entered and sat in Turkish fashion on the rug at the head of the circle. After a long period of prayer by the high priest, one of the men in the choir sang a screeching and groaning solo in a grating voice. As I listened it seemed to me that it had no more religious value than some of the operatic solos we hear in our American churches.

A Group of Whirling Dervishes

After some more genuflections those below us threw aside their robes, marched slowly about the circle three times, at a certain point crossing their bare toes and bowing to each other, bowed before the high priest for him to kiss their caps, stepped out onto the floor and began to whirl.

In whirling one was in the center and the others ranged about him. For the most part each remained in a fixed position, but sometimes they passed slowly about the man in the center, as the rapidly revolving planets pass slowly about the sun. Some were dressed in white and some in brown or black, and in each case the dress was made loose, so that the skirt stood out funnel-shaped during the revolution. The arms were also extended, and with a few exceptions were not lowered save at the three brief resting spells. I counted the revolutions of a thin, boyish fellow who seemed to go the fastest, and found that he was revolving fifty-four times per minute. Then I counted the slowest, and made his rate twenty-seven to the minute. They whirled for six minutes, then marched each straight to his place, and with folded arms rested one minute. Then they marched about the circle and bowed each before the high priest, who all the while retained his place on the rug bowed, and again began to whirl. This time they kept it up for two minutes, rested as before, and resumed for four and one-half minutes. The last period lasted seven and a half minutes. The men in the choir were all the while playing on some flutes and a curious drum.

We went again into the high priest's room and took a cup of coffee, as we were expected to do, and conversed for a few moments. Several others were in then, and the conversation was of people who had been miraculously healed by members of this order. We thanked the priest for his courtesy and he thanked us for coming. I wonder if a Mohammedan would receive as much courtesy if he came into one of our Christian churches in America.

I went home feeling sad for the men who do these things, and saddest of all that they think that such a thing is worship of God.—Missionary Herald.

NOTES

Will the Young Turks Favor Christianity

The Bote aus Zion, a journal published in Jerusalem, discusses the probable effects of the Young Turk revolution on the spread of Christianity among Mohammedans. Whether the religious freedom which is now nominally allowed will be translated practically into liberty of conversion to Christianity, only the future can show. Far more important for mission work than the lessened danger of conversion is an increase of susceptibility in Mohammedans to the preaching of the gospel. The experience of Egypt does not encourage us to think that religious freedom will lead to increase of conversions. Mohammedans look down on Christianity with disdain, and even when the superior progressiveness of Christian nations stares them in the face, they do not recognize that it has anything to do with religion. Moreover, the Christians over whom they have ruled for centuries have done little to convince them by their life and conversation of the moral superiority of Christianity. To infuse into the Mohammedan respect for Christianity and attraction toward it, it is, above all things, necessary to raise the spiritual life of the Oriental Christians, to win them to the gospel,

so that they may show forth the power of their Lord in their own character.—Evangelisches Missions-Magazin.

Nuggets from Edinburgh

How unlike the first Christian council. The other morning I was suddenly overwhelmed with the thought of the contrast between this assembly and that first council, as it is sometimes called, at Jerusalem. There the little conclave of apostles reached the reluctant conclusion that the new way of life was to be preached to Gentiles, provided they would maintain one or two cherished prejudices of Judaism about food. Here this great council, gathered from all nations and tongues was discussing the complete conquest of the world for Christ, including the 12,000,000 Jews, as an important, but very small, element in the great enterprise.—R. F. Horton.

Many Fathers in Israel

And what veterans these are! John Ross, who went to Manchuria thirty-eight years ago, and has seen the work grow from three converts the first year to 30,000 baptized converts; George Nettleton, who has been so long in the Fiji Islands that he has seen them grow from savagery into a Christian people; Andrew Watson, who found four schools in Egypt forty years ago, and now sees gathered into Christian schools 17,000 pupils, and in more modern times, S. A. Moffet, who has seen the transformation of Korea.

The New Building for Our 26th St. Mission, Chicago

The building is not yet completed, but knowing that there are a number who would like to know what the building is going to be like, it was thought well to send this out to the readers.

We are glad to know there are those in the work who are expecting great things from the Lord and are willing to make large sacrifices to realize their visions. This is the second building we have been able to erect for the direct purpose of mission and church work. These are land marks in the history of the Church that indicate the progress of the work. There is a great advantage for any institution to have buildings especially adapted for the purpose, and our missionaries consider it a special privilege to have such a building. No one can estimate how much the work of an institution is hampered in its progress by an ill proportioned building. The value of this property will be determined very largely by the success with which the missionaries will be able to reach the people with the Gospel in this community. When the building is completed we may hear again.

British and Foreign Bible Society

This Society reports the number of issues amounting to 6,620,024 Bibles, 1,198,226 New Testaments, and 4,578,014 smaller portions of Scripture, as the output for the last year. They have increased the output of Bibles over the preceding year by 685,000. This is the largest year's work of the Society. "Much of the growth thus indicated is to be accounted for by the opening of the Eastern world to the incoming of the missionaries of Christianity."

China Inland Mission

This society began the year's work of 1909 with 928 missionaries and 934 foreign workers. During the year, 38 new workers joined the mission, 9 died, 23 retired for health, family and other reasons. During the year no less than 2,828 persons publicly confessed faith in Christ by baptism. In the 35 years preceding the Boxer troubles more than 12,964 persons were baptized, and the nine years that followed the Boxer uprising there were 20,176.

Our New Mission Building, Chicago

Jewish Population of the World

The total Jewish population of the world, according to the Central Statistical Bureau, published in Berlin, is now 11,625,650. Of these 8,892,000 are in Europe, 5,082,342 in Russia, 2,034,500 in Austria, 607,862 in Germany, 240,540 in Britain, 95,000 in France, and 4,000 in Spain, etc.

Religious Condition in Colorado

The Federal Council of Churches has this to say in reference to the religious condition in Colorado.

"The investigations of the joint committee brought out the fact that in Colorado there are 133 places having from 150 to 1,000 inhabitants without Protestant churches of any denomination, while 100 of these places had not even a Roman Catholic church. Some are mining or rural communities not easily accessible. Most of them have liquor saloons and other evil resorts; but none have any agencies for preaching or teaching the gospel. Besides these 133 places are 428 settlements of sufficient importance to have post-offices, where there are no churches. Whole counties appear to be almost or wholly destitute of any religious work. Las Animas County has eleven churches in Trinidad, with 14,000 inhabitants, but only four churches in the rest of the county containing 16,000 people. Cheyenne is a rapidly developing dry-farming county with only one church. Of the sixty counties in Colorado, eighteen appear to be without adequate church work of any kind. The committee report that if similar conditions exist in the other eleven mountain and Pacific States, over 1,000 communities and, counting neighborhoods with post-offices, over 4,000, are destitute of religious privileges."

What a Century has Wrought

Just a hundred years ago five American college students offered themselves to carry the Gospel of Christ to the non-Christion world, and the American Board was organized to send them forth on their errand. At the World's Missionary Conference in Edinburgh the announcement was made that within a few months 500 Chinese students had offered themselves for the work of evangelizing their fellow countrymen. Such evidence of a century's progress of Christianity ought to strengthen the faith of the most discouraged worker for Christ.—Congregationalist.

"Opportunities for Service, Important Calls from Mission Boards" is the title of a pamphlet and reprinted from The Intercollegian, June, 1910. This pamphlet contains calls for over three hundred missionaries to take up different lines of work, Educational, Medical, Evangelistic, Literary, Printing and Business.

Bible Study

Conducted by S. F. Coffman.

THE DELIVERANCE

IX

Exodus

The Testimony of Deliverance.—Ex. 24-31.

The Testimony of the Deliverer.—Ex. 24.—After the giving of the Commandments to the people assembled at the foot of Mount Sinai, and the exposition of them by Moses, the Lord called for a more impressive audience with the elders of Israel. This was necessary on account of the vague impression which the people had of Himself. When He spake to them they had been filled with great terror and requested that Moses alone should speak to them. They had heard the awful thunderings and had seen the terrible lightnings and had felt the fearful quakings of the earth, and had a holy fear of the Lord.

The nature of the new laws which God had established for His people was such that their manner of living would be greatly changed. The customs which had been practiced among them would appeal to those whose passions would be curbed by the new order of things, and unless the law was made very impressive, there would be a greater tendency for the people to drift back into their past sins.

Moses, the priests and the elders of Israel had been chosen to be the special witnesses of the Lord before the people, and they were called up into the mountain for a special revelation. Nadab and Abihu, who afterwards were slain for their gross neglect of the commandments of the Lord, were among these special witnesses. Men become careless of their duties toward God, even when they have the richest experiences in worship and fellowship with Him. Joshua, also, was included in the company (V. 13). Moses alone was chosen to go up into the cloud and there meet with the Lord and receive the messages for the complete testimony to the people.

The consecration of the people to the words of the Lord which had thus far been revealed and recorded, was accomplished before the ascent to the mountain (Vs. 3-8). The first step in this consecration was the review of the words of the Lord in the hearing of the congregation. The united ascent of the people must have been very impressive; and how solemn the obligation which they took upon themselves. The words of the Lord and the words of the people were written in the book. The solemn contract between the Lord and the people was recorded and after the compact had been celebrated in burnt offerings and peace offerings it was sealed with blood. Half of the blood was sprinkled on the altar and offered to God, the other half was sprinkled upon the book and upon the people. By the blood of the offering, the price of their redemption was paid and accepted of God; and by the same blood they were sealed as the purchased possession of the Lord.

Two offerings are mentioned in this section, burnt offerings and peace offerings. We may wonder when the Lord commanded those offerings to be made. In Leviticus, the offerings are again mentioned, Moses is spoken to by the Lord "Out of the tabernacle." The offerings are not at that time established; but the manner of their celebration is ordained. The offerings made by Moses prior to that time were those which had been made by the Fathers in earlier days.

There were three stages in the ascent of Moses into the presence of the Lord. The first was made in company with the priests and elders (Vs. 9-11). This company had a glorious vision of the Lord. His appearance is not described. No one has looked upon the face of God. "Under his feet" was an appearance that the elders were able to look upon. It was as the clear blue of the sky. They had come into the unclouded peace of God. They had been consecrated to God by the offering of blood and had met Him in "peace." The fact of their having peace with God is emphasized in the expression "Upon the nobles of the children of Israel he laid not his hand." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Even while the elders feasted upon the sacrifices which they had offered, they looked upon the presence of God. While they had fellowship together in their offerings and because of their consecration, they also had the forgiveness of their sins, and had peace with God (Cf. I John 1).

The second stage of the ascension was accomplished with the companionship of Joshua (Vs. 12-17). The purpose of God to deliver to Moses the tables of stone which He Himself had written and to give the laws and commandments for the people had been again told him. Aaron and Hur were left to attend to the affairs of the people in the absence of Moses. The whole company should have tarried until the return of Moses, but Joshua was the only one who tarried and accompanied Moses to the camp from his place of waiting (Cf. Ex. 32:17). For six days the glory of the Lord abode on the mountain, having the appearance of fire to those who remained in the camp.

The last stage of the ascension was made by Moses alone (V. 18). For forty days Moses was separated from all of his brethren and tarried with the Lord on the top of the mountain. In his capacity of Mediator, representing Christ, he must be alone with God. There is only one mediator under the law and only One between God and man.

The Tabernacle of the Testimony.—Ex. 25-31.—"The testimony of Jesus is the spirit of prophecy" (Rev. 19:10). The tabernacle was a shadow of things to come. It was a prophecy, and its chief mission was to testify of Jesus. It represents Jesus in all of His characters of mediator and salvation more fully than any other means which God has given. In connection with the services of the tabernacle there were the priesthood, the offerings and the various special feasts and ordinances, including many sacrifices. These all pointed to Christ as Mediator and the means of mediation. The furnishings of the tabernacle were, in themselves, expressions of the work of salvation. The whole plan of salvation was most perfectly set forth, and thus, God in His saving power dwelt in the midst of His people.

The testimony of the tabernacle (25:1-9), was that God dwells among His people (V. 9). All of the materials of which the tabernacle was built was a gift from the people. The "willing heart" was the source of the materials for the tabernacle, and the "place" of the Lord's dwelling. The tabernacle also shows that God dwells in heavenly places. The pattern was like the things in heaven (V. 40; Cf. Heb. 8:5). Human conceptions fail to meet the approval of God when a Divine commandment has been given.

The testimony of the Most Holy place (Vs. 10-22) is a strong plea for mediation and atonement. The ark of the covenant was overlaid with gold, within and without. It contained the law upon which the covenant of God had been established, and which had been sealed with blood. It is the only ground upon which a covenant can be made with God, for He will not covenant with sin. It represents the perfection of heaven (V. 16). Upon the ark is placed the golden mercy seat. Two cherubims of gold cover and look down upon the mercy seat. The ark and the mercy seat together form a golden altar, and where there is an altar there must also be a sacrifice. Where is the sacrifice for the altar of heaven? Man's covenant with heaven has been made and broken; the mercy seat has been placed on the ark of the covenant; the altar tells us that sin has been committed and a sacrifice is demanded; the angels who look upon the mercy seat betoken the fact that a sacrifice is expected, and will be accepted, and God has provided the offering for sin. Heaven is ready and waiting to give mercy to every transgressor, and why do men tarry away from salvation?

The mercy seat is the dwelling place of God. Those who come to God through the mercy seat will find pardon. It is there that he desires to meet all men (V. 22).

The Holy place (Vs. 23-40) was furnished with the table of shew bread (Vs. 23-30) the candlestick (Vs. 31-40), and the altar of incense (Ex. 30:1-10). These vessels and all the serving vessels with them were all made of gold or were covered with gold. The candlestick and the mercy seat were both made of pure gold and were of beaten work, all of one piece. The table and the bread upon it represented the Word of God. The candlestick, the Spirit of God. They have their especial mission on the earth and are peculiarly the possession of the Church. The Holy place represents the spiritual life of the believers on the earth. It is a place of daily or constant communication with heaven; the Most Holy place, and the altar of incense is the means of that communication. It represents Christ, the Mediator or Advocate with the Father for His people. He always stands before the Father.

The tabernacle (Ex. 26), was a structure of fifteen by forty-five feet and fifteen feet in height. The frame work was of boards overlaid with gold and set in sockets of silver. The boards were fastened together by means of five bars passed through properly arranged rings on each side and the west end of the structure. Fifteen feet from the west end five pillars were set, from which there was suspended the great veil embroidered with golden cherubim. The whole was covered with a covering of blue, purple and scarlet, embroidered with cherubim. Over this there was placed a covering of curtains made of goat's hair which in turn was covered with ram's skins dyed red, and over all there was placed a covering of seal, or badger skins. The east end of the tent or tabernacle was enclosed by a curtain of blue, purple and scarlet, suspended on five pillars set in sockets of brass. This curtain differed from the inner curtain in this that it had no cherubim embroidered on it.

The court of the tabernacle was an enclosure seventy-five feet wide and one hundred and fifty feet long. White linen curtains were suspended on posts seven and one half feet high, which were set in brazen, or copper sockets. The gate of this enclosure was also hung with a curtain similar to that at the door of the tabernacle (Ex. 27: 9-19).

The altar for burnt offerings was made of wood covered with brass. All of the vessels of this altar were of the same material (Ex. 27:1-8). The place of the altar was within the gate of the court, and as one approached the tabernacle. Upon that altar every sacrifice was offered. The blood of every sacrifice touched that altar. It is peculiarly the representative of Christ in the work of atonement. It is alone by the altar that men have access unto the Father.

The garments of the High priest and of the priests (Ex. 28) were also ordained on Sinai, and were made after the pattern of things in heaven. The garments of the High priest were suited to his office of representing the holy, heavenly, kingly and sacrificial nature of Christ. As Mediator, he bore the people upon his breast before the Lord. But when he entered the Most Holy place once a year, he laid aside his garments of glory and entered with the simple garments of his brethren. In his humanity, Christ made atonement for us.

Exodus 29 describes the consecration of the priesthood by means of purification, the sin offering, the peace offering and the heave offering. The consecration of the altar was accomplished at the same time, thus uniting the priesthood and the altar. Christ is both the altar and the priest. He is also the complete sacrifice. Our bodies are the temple which are sanctified and made a fit place for the worship of the Lord through the offering of Christ for us. Does He dwell in our hearts and there offer for us the daily sacrifice of His own atonement and the incense of His holiness and acceptable love and devotion? This is the complete testimony of the tabernacle. It points to our deliverance from sin and our acceptance into the presence of the Lord.

DEVOTIONAL STUDY

IX

Ephesians

While the entire fifth chapter of Ephesians is full of the theme of fellowship in the grace of God, the latter part of the chapter is most remarkable in the unfolding of the mystery of the fellowship of grace. The grace of God would be of little value to us unless it united us to Him who has power to save. We enjoy to its fullest limits the blessings of fellowship which we have with each other of the presence and in the glory of Christ. His promise is, "Where I am, there ye may be also."

The strongest possible illustrations are needed to impress us with the richness of Divine truths. When we have seen all, we can only say, "The half has never been told me." We can not suppose that it was so necessary for the Apostle to instruct the Ephesian church as to the duties of husband and wife. While it is always important that the proper relations should be understood and maintained, a greater blessing lies in the appreciating the beauties of the spiritual lessons which such proper relations portray. This seems to have been the object of the Apostle in his writing to the Ephesians.

The language of the First Adam is taken by the Spirit of the Second Adam and the spiritual significance of the first husband and wife, is declared. The "Great mystery" which they represent is "Christ and the Church." If it be true of the first nuptials, it is true of every other and marriage takes on a greater responsibility and a noble motive, and adds to its sanctified happiness the joy of a holy service in portraying in this life the love and fellowship of Christ and His bride, the Church (Vs. 31, 32).

The **"Mystery" of Grace** as related to Divine fellowship is, then, portrayed in one of the earliest relationships of mankind. Some may object to the symbolical interpretation of the Scriptures, and there may be danger in attempting to draw symbols to make types and shadows out of everything in the Scriptures; but, if there are divine truths in stones, flowers, grass, trees, serpents, dogs, birds and buildings, why could we not expect to find in mankind a deeper mystery, a fuller expression and grander exposition of the purposes of God, and a means of revealing to man the greatest glories of His grace?

The first of these mysteries expounded by the Apostle is, that the Church is subject to one head only. The one man and the one woman of the creation are the true symbols of the only affinity which the soul should have in order to fully enjoy the best things that God has provided for man. There is only "One" God, and, "Thou shalt love the Lord thy God with all thine heart." The fellowship of the things which take the true believer's heart away from the Lord is spoken against by the Apostle (V. 11). The Church is subject to the Lord in every thing. The wife who is not subject to her "own" husband is an adulteress. The Christian whose fellowship with the world and its many alliances divides his heart and his strength with the Church, is guilty of the same sin, spiritually (Jas. 4:4).

Another mystery is mentioned in verse 23. The husband who is the head of the wife is the representation of the headship of Christ over the Church. Christ is the head over all things to the Church, which is His body, the fullness of Him that filleth all in all (Eph. 1:22, 23)). The fullness of the Church depends upon the headship of Christ. It is God's plan that the husband should be the savior of the home and the protector of the weaker vessel. So also is Christ to the Church, but in a capacity of which the best of husbands and fathers are but filmy shadows.

The subjection of the Church to Christ and the authority of Christ over the Church are based on the only principle which will ever bring into harmonious relationship two characters so entirely opposite. They are based on the principle of "Love." Men and women may well bear with each others faults and over-look the many imperfections in each others life, forgiving each other and bearing with each other. Christ "loved" the Church and gave Himself for it. He loves us for what we may be, after He has washed and purified us and made us holy and without blemish. Many a "precious soul" is lost to itself and to God because the redeeming love of Christ is refused. The work of Christ for the Church is more than the impovement of the character; it is the saving of the life by the perfecting of the soul.

There are two things which Christ has done for the Church; He gave Himself for it, and He cleanses it. The first is the work of redemption by His death and the consequent atonement made with blood. We are purchased for Christ by that price. It is accomplished once for all. The work of cleansing is a process that continues, a preparation which continues until the time of the "presentation." While the Church

is now the betrothed of the Lord, when He shall come again she will be adorned as a bride for her husband because of the purity and the glory wrought in her by the sanctifying and cleansing influences of the Word. Those who neglect the Word, neglect the means of their spiritual perfecting and do not look forward to the day of their glory and the delight of the Lord when they shall be at His side on the great day of marriage of the Lamb. The "Woman is the glory of the man" (ICor. 11:7), that is, she is that in which man glories; so also is the Church the glory of the Lord.

That marriage which is looked upon as having ended the pleasures of a happy court-ship has been entered into with the wrong spirit. The longer two lives are united in the most holy ties of marriage, the more should each be chastened, refined and improved and the stronger the love should be for each other. The more we know of Christ and His Word, the stronger will be our love for Him and the better our lives will be also.

The standard of the love which characterizes the divine fellowship, is perfect unselfishness. We must love others as we love ourselves. We need not judge the nature of Christ's love. He loved not His own life. He laid down His life for His brethren. "While we were yet sinners, Christ died for us." A man's wife is his own body. She is not his personal property, but she is **his own body.** "His own flesh" (Vs. 28, 29). A true union can not be accomplished in the marriage state without the recognition of that divine law. It is the law of creation and the law of God. It is the law by which the eternal fellowship of the Church with Christ is procured and perpetuated. Any modification of that principle will result in the marring of one's happiness and tend to dissolve the unity of two hearts that had purposed to be one. If the Divine One will not enter into a union with His creatures without that unselfish love both on His part and on the part of the Church, why should men attempt it and expect to succeed?

The fact of our full and complete fellowship with Christ is confirmed in the statement made in the verses, 30 and 31. Jesus had said "I am the vine and ye are the branches," but in the language of the Apostle we are to enjoy a more blessed fellowship than that. The idea of fruitfulness is suggested by the vine and branches, but the idea of life and love with fruitfulness is given expression to in the passage before us. We are actually members of the body of Christ, in the same spiritual sense as Eve was the body, flesh and bone of Adam. It is this expression, almost beyond our comprehension, which leads us to believe that our first parents were intended to be figures of that divine grace which God had purposed in Christ before the foundation of the world. He was the Lamb slain before the foundation of the world, and we are chosen in Him before the foundation of the world, and, in the words of this section, that relationship of the Lamb and the chosen ones was given expression to in the relationship of the first created beings. Those who would care to study the creation of the woman and compare it to the believers life in and from Christ will find many edifying comparisons. Our new birth is in Christ. We live by His death. We are raised up by the power of His resurrection. We are members of His body. We shall be joined to Him eternally, and shall enjoy all of the bliss and glory which He has in the world of glory. We shall be heirs and joint heirs with Him. In no more complete sense could we be one with Him. "They two shall be one flesh."

Thus is the "Grace of divine fellowship" pictured to us. It is all of grace. It could not be obtained by works, for no good works of men could merit such exaltation. It is a picture of the possibilities of God's love and God's love is "Grace" (Jno. 3:16).

Again let us notice that the Apostle has had in mind Christ and the Church while he was writing concerning the relation between husband and wife. There is no doubt but that there was need for some instruction concerning the duties of husband and wife, but the lesson that was most needed was that which affected the spiritual life of the Church. We may expect that the Epistle to the Ephesians is one of the most spiritual, because the author has always had in mind the highest standards and the most perfect illustrations of the grace of God.

Having so beautifully brought to the minds of his readers the great love of Christ and his appeal for a holy life, he concludes the use of his figures by making the spiritual truth a standard for the perfecting of their natural relations (Vs. 32, 33). It is our privilege to exemplify in our lives the deeper spiritual principles upon which our spiritual lives are established.

ISRAEL IN THE WILDERNESS

There are yet a few dark corners on the earth. Civilization is not only a process of lifting mankind into a higher plane of living, it also helps men to enjoy the present life and searches the past for all that is good and helpful for present needs, and, looks forward to the future with the purpose of so controlling it that it may bring continued blessings to mankind., Where civilization exists in its highest forms there have been no stones unturned which had any prospects of adding to the welfare of the people of that land. Where it exists in lesser degrees, even the most common objects surrounding them do not appeal to the people in any but the simplest manner. The lands of the East are full of the records of the past and appeal to the nations of the West with ever increasing power. Only in the last century have scholars been enabled to investigate some of the more interesting places and have thus been able to add to our store of information what has greatly increased our knowledge of the Word and our faith in its records of events.

Many limitations are yet placed upon such investigations. The land of Israel's journey is beset with difficulties more than ordinary. The people of that country are jealous, treacherous and haters of the Israelites and of the Christians. They are supposed to be the descendants of Ishmael and are followers of the Prophet Mohammed. The country is a wilderness and the places of interest almost inaccessible. This may account for the little store of information that has come to us up to the present time.

Of the several authors which it has been our privilege to examine, it is evident that there is not the harmony of opinion as to the records of the land. Many inscriptions have been discovered in the valleys and on the sides of the mountains in the neighborhood of Sinai, but the great difficulty with them has been that there was no clue by which they could be deciphered, they being written in peculiar forms. They seemed to have been neither Egyptian, Assyrian nor Babylonian in their character. Translations had been made earlier in the investigation of these interesting inscriptions, and a strange feature of those translations was that the inscriptions were made to mean two different things by two different sets of alphabets devised by different scholars in their attempt to decipher the writings.

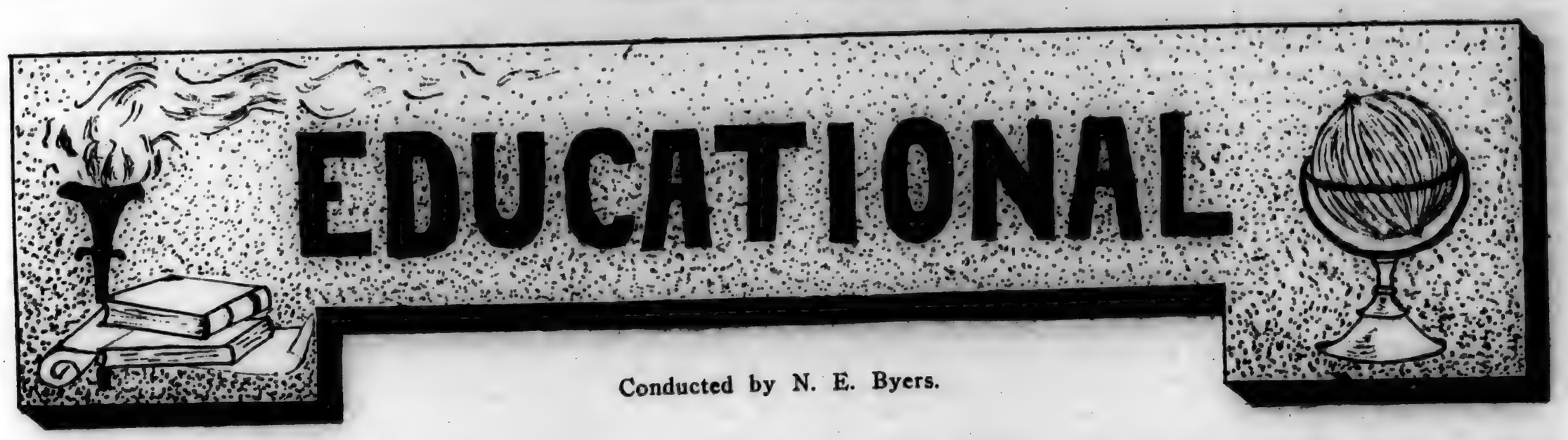
One author, L. N. R. in "Stones Crying Out," claims with good authority that the path of the Israelites through the wilderness was marked with profuse inscriptions. The passage in Num. 11:26, has been translated by a Hebrew scholar, "They were among **the inscriptions,"** instead of "Among them that were written." The same author cites us to the fact that there are many graves in the valleys at certain places, which seem not to be the work of the natives of the land. Monuments had been set up, and inscriptions made, in the same mysterious characters, all pointing to the presence in the land of a strange people.

Another fact which had been noticed is that there were also Egyptian heiroglyphics on the same monuments and accompanying many of the inscriptions. What would be more natural than that the people who had been so long in the land of Egypt would be acquainted with the writing of that land and familiar to a very great degree with its language. This would be far more probable than that a nation always at enmity with another should accept either its language or its literature. And this is certainly the case with the inhabitants of the Siniatic country.

Some of the more recent explorers of the same districts do not lay as much stress on the authenticity of the inscriptions being Jewish.

In looking through the notes in one of our teacher's Bibles this statement was found: "Few places in the Siniatic peninsula have, however, been identified, the most certain, perhaps, being Hazeroth. . . . The Siniatic inscriptions are Christian texts of the fourth century. In one case a Greek

(Continued on page 698)



Conducted by N. E. Byers.

THE EDUCATIONAL SITUATION

IV

Buildings

A much quoted saying is that an ideal college might consist of a log with Mark Hopkins at one end and a boy at the other. Truly the teacher makes the school and yet a bench in a comfortable place would be better than a log. However in our school work we have not spent money lavishly on buildings.

Four buildings are now in use at Goshen and Hesston. Three are shown in this issue and one appeared in a former number. These cost approximately $60,000 and will accommodate 400 young people or almost twice as many as attended last year. These buildings are well adapted for the needs of the schools and are equipped with all modern improvements.

With the growing of the schools the first needs will probably be a larger Men's Dormitory and Science Hall at Goshen and the main building at Hesston, but these are not the most urgent needs at present.

THE FUNCTION OF SOLITUDE

C. Edward Bender

Byron expressed his thought on solitude in the following lines:

"There is pleasure in pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar.
I love not man less, but nature more,
From these our interviews in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal."

All the spiritual and intellectual energy or power required to restore and maintain order and control in human association lies within each normal member of that association, and can be aroused into judicious action by the manifold stimuli emanating from the Father of life and from the association of man with man. Thus it doth appear that the **function of solitude is to bring man into such a relationship with the Great Source of power so that the pure, strong, inflowing power may be wisely placed under the control and direction of mind and soul which are ever seeking to lead man in the direction of the good, the true and the beautiful.** The period of solitude ought to be a period of deep concentration and reflection of earnest insistence upon strong spiritual and mental development for social service. It ought to be a period when the soul and mind unite in declaring for great and wonderful things; when the soul grows and unfolds itself in all its beauty; when the sacred fire of the driving emotion communicated by the Source of power consumes or destroys the propelling power of the disheartening and depressing emotions which may abound.

The subject under discussion is positive, not negative solitude. Negative solitude is conducive to pessimism, disintegration and destruction. Negative solitude involves occultism which is illusion, pure and simple. When the mind acts in the occult, nine-tenth of the ideas formed are illusions, which illusions have been produced by misdirected and exaggerated imagination. As a natural result, the mind is crammed with false conditions. The imagination becomes perverted, mixed and woefully distorted, and therefore destructive, because the occult is foundationless. He who tempers with the occult gropes in mental and spiritual darkness. The field of the occult is a mere playground for uncontrolled emotions, mysterious mental and spiritual gymnastics, instead of a field of sober and deep spiritual study for the highest intelligence in man. Negative solitude is shot through and through with occultism.

But positive solitude becomes at once a source of health, power, happiness, usefulness, prosperity, inspiration, spiritual and intellectual faith.

Positive solitude involves the mystical elements of thought. The mystical, however, must not be confused with the occult. They are diametrically opposite. The mystical elements are necessary to the existence and growth of every system of religious, philosophical and scientific thought. The reason for this is quite evident. Consciousness expands toward the larger, the higher, the sublime and limitless, when the mind contemplates the mystical. If no thought is given to the mystical, consciousness will remain dormant; mental and spiritual development along new lines and into new fields of activity will be retained; the mind will live in a foggy groove, and, by and by, become grossly materialistic in thought and grossly mechanical in its action. But a careful study of the mystical in solitude opens the way more thoroughly for the mind and soul to explore the spiritual and intellectual realm, and thereby more truly understand those deeper and greater things that underlie all life toward which all human development is constantly moving.

The mystical plays an important role in all thought. When we dwell upon the beauties in nature, we are in the realm of the mystical, We cannot appreciate in the highest degree, music and art unless we contemplate the mystical. We do not get the full meaning of love, truth, purity, kindness, sympathy, etc., that enrich character and make life worth while unless we have a true insight into the mystical realm. Neither can we study mind, soul, thought, consciousness most effectively unless we enter the twilight zone of life and drink deeply at the mystical fountain. Someone has said, "It is the mystical elements that give real richness to life and that elevates the existence into those finer realms that can make human life what it should be—a thing of beauty and a joy for ever." Again, "Minds that have the power to ascend to the spiritual heights and enjoy the ecstacies of those higher and finer states of sublimated being, have gained that power through orderly study of the mystical and by relating the mind harmoniously to the most perfect ideals that can be discerned in the mystical." It is the mystical which draws the mind out and up, and which enriches human thought, human feeling, human consciousness and all the truer phases of human existence.

Positive solitude enhances personal power which is dependent in larger degree on heart than head. Deep, pure, robust emotion can accomplish far more than discerning and profound intellect, not only for others, but for one's self as well. There must be, however, a motive power obtained from pure and strong propelling emotions, and that is self-mastery. We must be masters, not beneficiaries, if we would be capable and useful servants in society. "This truth ought to be

sounded with clarion voice wherever human ears are open to the truth. Men and women everywhere ought to rise to the height of their heaven bestowed privilege and be true sons and daughters of the Almighty, as by so doing they reach the acme of strength and usefulness."

Thus through the exercise of positive solitude, we can obtain self-mastery which is fundamental in human association. We can become master of our own actions. While we cannot directly and always control our own emotions and not always our own thoughts, we can command our doing, and this is, perhaps, the highest and most effective kind of self-mastery. This brings into play our intellect which is to be our guide. Our emotions ought only to furnish the necessary motive power, and the will ought to be the rudder. When once the chart of our proposed course, in the ocean of life, has been provided, steam, electricity and wind ought not determine whither we shall go, but the rudder ought. From this standpoint our success depends upon the amount of motive power we generate and how we use and direct that power. The spark to start the fires that produce the power has already been given to us by the Source of power. But the power to do belongs wholly to us. It is therefore up to us to use and direct it wisely.

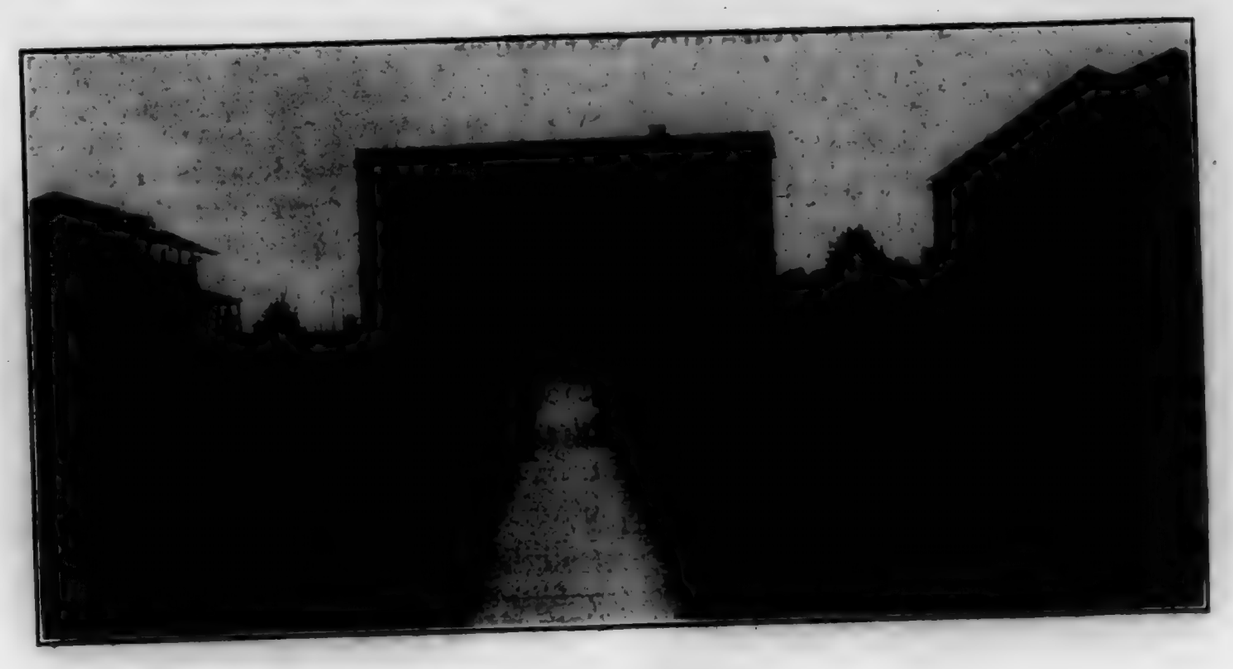
Positive solitude helps to cultivate self-reliance. It makes us realize that the power to do lies within us, and that the reliance on prosperity, money, society is the want of self-reliance. Nothing can bring us real peace, joy, satisfaction but the absolute triumph of principles. The triumph of principles affords the power of control which power is inherent in the human soul. Emerson says: "He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head." Such a person does not give up, but makes a fresh start in life, each time he fails, with the determination to find the power and see the good in himself, the good in the world, and the good in the disagreeableness of his own environment. Everything in nature seems to be planned for his special benefit; the little whisps of white cloud, a robin note, the whistle of a newsboy, in short, the universe from the skies down belong to him for use and pleasure.

While we should cultivate self-reliance, we should not become too individualistic. We are social beings. We are a part of the whole and therefore dependent on the whole by so much. No one is absolutely independent. We are what we are through others plus our own efforts. This is a social law verified by the history and experience of the human race. Dr. Foster well says: "We are no world by ourselves, alone, however great we may seem to ourslves in our self-esteem to be. We get the strength and sap of life from the whole human life; the whole from us in turn. If it fails, we fail; if we fail it fails by so much. The whole body is sick if we lack something. But if our life be sound, if we abide strong and pure, great and true, the sap of humanity flows through us into the whole body of humanity and helps to form a healthy, new life. Thus the life of the whole is such that it is worth while to the individual; and the life of the individual is such that it is worth while to the whole. The worth of the whole is its worth to the self; the worth of the self is its worth to the whole."

Positive solitude develops spirituality. Real spirituality gives that calm and serene attitude of mind and soul wherein perfect peace and perfect joy are blended in harmony, and life becomes a privilege and all that the highest aspirations can desire. The force of mind, thought and will is wonderful, but the purity, beauty and power of the soul is still more powerful and more wonderful. Spirituality is far greater than mental power. Man must first become a great soul before he can truly master and properly use the greater powers of the mind. He must feel and experience the lofty and the sublime in himself before he can express all his power in the shaping of conditions in the society of the world.

He who has real spirituality finds existence on this planet to be "a thing of beauty and a joy forever." If living in the spirit makes a normal person feel that he would rather leave this lower plane, it is a pretty good evidence that he has not yet touched the hem of the spiritual vesture. He has simply developed a pronounced case of transcendental hysterics. It doth appear that only those who are physically, mentally, and spiritually ill can be tired of living. It doth appear, too, that only those who have failed to touch or taste the harmonies of spiritual life could long for existence in "higher realms." Spirituality always tends to give poise and health to body, mind and soul, and place its possessor in touch with everything that is rich and sweet in life.

The exercise of positive solitude can help us to realize the great fact that life is worth while. It gives us new ideals and new visions which bring into play all the physical, mental and spiritual powers inherent in our very beings. These ideals and visions include growth along all proper lines, from the crudeness of adolescence to the maturity of hoary age. It will help us to form a noble purpose in life. This purpose "may be the cultivation of a talent; it may be the learning of a trade; it may be the accomplishment of some philanthropic aim; or the establishment of an ideal home, or the performance of a duty." Whatever the purpose may be, it is shot through and through with ideal enthusiasm. We make our own lives worth while by training and perfecting our characters. With this noble purpose in heart, we can see the goal loom up in the distance toward which we ought to direct a constant effort. We must also realize that if our lives are to be worth while, there must be a consciousness on our part of the necessity to be, as well as to do. It has been truly said: "Every thought we send from our mind carries with it a certain vibration. Every emotion we conceal in our hearts sends forth its vibration. The man who has an awakened consciousness of his own Divine inheritance may not speak of it; but he radiates a certain something which may be likened to the ultra-violet rays, carrying healing and beauty on their beams. The man who is agnostic, indifferent, or an unbeliever in anything beyond this physical plane of existence, can not radiate this light because he has not provided himself with the spiritual mechanism which produces the violet rays of the soul."



Goshen College

The man who realizes that life is worth while, endeavors to make an ideal home for his family; to keep the flame of love and romance burning in his own heart and that of his companion; he prefers a clear, clean record and continual need of economy, rather than affluence and profit; he chooses hard work and self-denial and self-respect, rather than ease and shame.

Positive solitude makes one aware of the fact that life is a glorious privilege. The youthful days of life shine with the radiance of summer for him. He feels the perpetual fire of life in dreams that thrill with virtuous passions and glow with pure and noble ambitions. Life affords him the privilege to unclose the mysteries of mind and soul; to discover the marvels that still lie hidden in the earth, sea and sky; the key that opens the stores of knowledge and unlocks the gates of the sunny roads of happiness which lead out beyond the realms of indolence, doubt and sordidness into the busy avenues of usefulness and larger pleasures.

Though the noontide fades and darkening shadows fall along the winding trails of life;

though the blossoms of youth wither in the autumn air and sorrow fills his heart; though some sad fate sends him alone to seek the exit gate of life and men forsake him when the shadows fall, still in the depth of his soul he feels that life is a supreme privilege when that divine something reaches upward and finds the welcoming presence of its Father at the last goal of life on earth and bids him enter into the realm where life is still more abundant.

Positive solitude affords opportunity for the contemplation of the metaphysical. All the common things about us and in nature will then mean more to us. The meadows, forests, streams, hills, stones, birds, insects, etc., will speak to us in language unmistakable. From all these common things in nature we get intimations of immortality. Then to us, "the meanest flower that blows can give thoughts that do often lie too deep for tears."

In conclusion, let the poet Milton sing:

"There in close covert by some brook,
Where no profaner eye may look,
Hide me from day's garish eye,
While the bee with honey'd thigh,
That at her flow'ry work doth sing,
And the waters murmuring
With such concert as they keep,
Entice the dewy-feather'd sleep:
And let some strange mysterious dream
Wave at his wing in airy stream
Of lively portraiture display'd,
Softly on my eyelids laid.
And as I wake, sweet music breathe
Above, about, or underneath,
Sent by some spirit to mortals good,
Or the unseen genius of the wood.

"And may at last my weary age
Find out the peaceful hermitage,
The hairy gown and mossy cell,
Where I may sit and rightly spell
Of ev'ry star that Heav'n doth show,
And ev'ry herb that sips the dew;
Till old Experience do attain
To something like prophetic strain,
These pleasures, Melancholy, give,
And I with thee will choose to live."

Williamsburg, Pa.

PRINCIPLES UNDERLYING THE COOKING OF PROTEIN FOODS

AMANDA EBERSOLE

We have classified the different foods as either protein, fat or carbohydrate. In this article we shall consider the effect upon protein of the various processes involved in cooking.

We usually suppose that cooking increases the digestibility of food—this is only true of vegetable foods. The digestibility of animal foods is diminished rather than increased by cooking, that is, considering the chemical processes of digestion. The increased attractiveness of well-cooked food does, however, render it m re capable of digestion by an increased flow of gastric juice. This peculiar response of the gastric glands is due to the "psychic" stimulus. The more food is enjoyed or desired, the more profuse will be the secretion of the gastric juice.

The application of heat in some form or other being the essential part of all ordinary processes of cooking, it is important to have clear ideas as to the effect of heat upon the different constituetns of foods.

The effect of heat upon proteins is to coagulate them. A boiling temperature (212 degrees Fahrenheit) is not necessary to bring about this change—all proteins, animal and vegetable, are coagulated if their temperature is raised above 180 degrees Fahrenheit. If the temperature is raised above this point the protein will toughen and shrink and digestibility will be interfered with. This may be applied in numerous ways. Eggs, if boiled for ten or fifteen minutes are dense and leathery—if kept in water below the boiling point, at about 175 degrees F., for some length of time the contents will be solid but much more tender. Poached eggs are not dropped into boiling water, but into water which is just at the boiling point; on the other hand, if water is not hot enough the albumen will not coagulate properly. The fact that albumen, when heated at the temperature of boiling water for a considerable length of time, becomes hard and contracts explains the curdling of custards, shrinkage and toughening of omelets, souffles, meringues, sponge cake and similar mixtures. This coagulation of albumen at 212 degrees F., also explains the use of egg white for clarifying coffee, soup or other liquids. The albumen which is mixed with the liquid before boiling coagulates about the particles and leaves the liquor clear.

The ideal aimed at in cooking meats is to remove its raw appearance by decomposing its red coloring matter—hemoglobin—and to do this without over-coagulating the proteins or removing the flavoring qualities, which are the extractives and salts. Both of these are readily dissolved in water. If the meat is to be cooked for the purpose of preparing soup-stock it is put into cold water and heated gradually. It may be heated to boiling for a few minutes, for then some of the gelatin is dissolved out, but the temperature should then be lowered again. We want the flavor in the broth and in this way it is extracted because the protein is not hardened enough to seal the pores. It must be remembered that we cannot have both juicy and flavored meat and good broth. If the meat is to be eaten care must be taken to keep the extractives from being dissolved out. One way of doing this is to use as small an amount of water as possible. The more water the more valuable substances will be dissolved out. Therefore the water should just cover the meat and no more. Another way is to seal up the piece of meat by plunging it into boiling water. This excessive heating coagulates the outer layer of protein and shuts in the soluble substances. Then the temperature should be lowered and cooking completed. Unless this is done, more than the outer layer of protein will be hardened.

The tastesless fiber which r mains after the making of broth should n t be consid-ered useless. Most of the nutritive element is still there. So with the addition of salt, vegetables and other substances which tend to flavor it may be made very palatable.

The same principle must be kept in mind in roasting as in boiling meat. It should be exposed to excessive heat at the beginning to seal it and retain the flavor. The excessiveness of heat must be regulated by the size of the roast. The temperature should be lower for a large roast. The outer layer becoming too hard too soon would prevent sufficient heat from penetrating the center. To boil a steak or chop we have excessive heat at the beginning to harden the outside and thus retain the juice and flavor. Stewing is in many ways the ideal method of preparing meat. Since the cooking is started in cold water we have no hardening of the protein. The juices are extracted to be sure, but since the broth is eaten with the meat we still have the benefit of the flavor.

From what we have said we can easily see why some meats and meat preparations are coated with egg before fried.

Unless very carefully done cooking is not a suitable method for preparing fish. Fish has less flavor to start with than meat and besides it is more readily dissolved. Boiling delicate fish such as salmon, cod and halibut is objectionable because the boiling motion separates the fibers. The best method of cooking is to put them into water which is at the boiling point and then lower the temperature. Adding a small amount of vinegar to the water helps to coagulate the protein.

Vinegar is an acid. We find that all acids coagulate protein. A good illustration of this is found in the preparation of tomato soup. The milk and tomato can not be heated together—for we have acid in tomato and protein in milk and these together with heat, which is a coagulating agency, would tend to coagulate the protein to the point of hardening and we would have the curdled soup. Then when ready to combine, the better method is to add the tomato to the milk. Salts coagulate protein—there salt should be added at the very last. The soda which is sometimes added does neutralize the acid and prevent curdling, but unless the tomato is particularly acid it is unnecessary and besides, it is objectionable because it spoils the flavor. Another instance of acid coagulating protein is in the preparation of fudge. When this occurs it is because the chocolate contains acid which acts upon the protein in milk.

From the above illustrations we conclude that heat, salts and acids are the principle agencies which tend to coagulate protein.

Chicago, Ill.

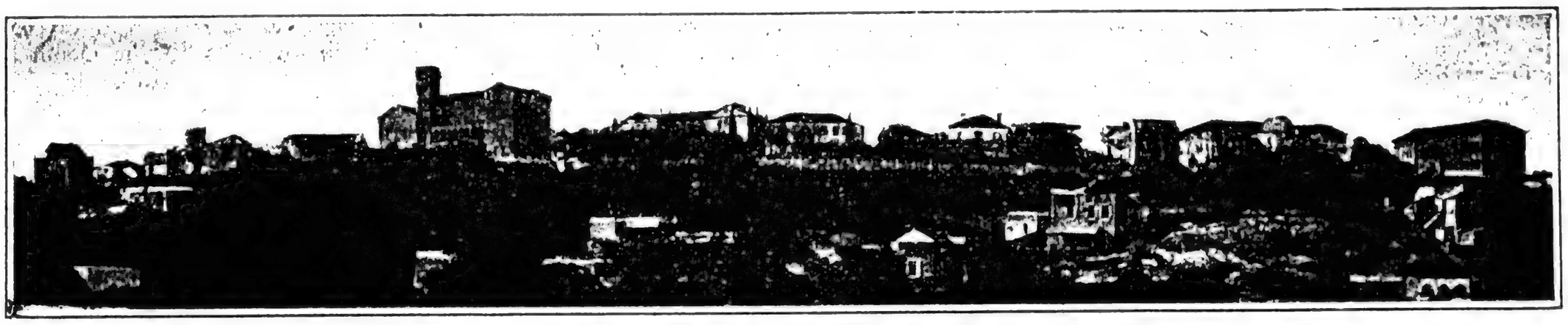
The "Pekin Gazette" has been in existence 1,000 years, and seventeen of its editors have been beheaded. The paper is in a more flourishing condition now than ever it was.

Of the world's inhabitants one in seven has no fixed habitation.

THE SYRIAN PROTESTANT COLLEGE

J. S. HARTZLER.

As one travels throught the more benighted countries of the world he is especially impressed with anything that tends toward enlightening the inhabitants. The veiled Mohammedan woman, the hard way people have of doing things, their abuse to dumb brutes, the inconvenient costumes worn by both men and women and a number of other things that might be mentioned all show that such enlightenment is certainly very necessary.



Panoramic View of the Syrian Protestant College, Beirut, Syria

Our stay in *Beyrout was of necessity very short. We desired to visit the Presbyterian Mission, the Presbyterian Publishing House, and the Syrian Protestant College, but our time was too limited. We concluded to visit the college first. We were met near the entrance by Prof. George B. Steward, the treasurer of the institution, who showed us through the different buildings and gave us some idea of the work done. We each received a catalog which shows a very high standard of work.

The government of the college is vested in a Board of Trustees which was incorporated under the laws of the State of New York in 1863. Two years later a preparatory class was organized, but it was not until the year following that the college was opened. The first class graduated in 1871. New departments were added from time to time and at present aside from the college of Liberal Arts and the Preparatory Schools, there are schools of Medicine, Commerce, Nurses' Training, Bible, and Pharmacy. Formerly the instruction was all in Arabic, but this involved the translation or writing of text books and an enormous expense. One department after another was changed so that at present they are all taught in English. This has proved to be an advantage instead of a disadvantage. People who are prepared to enter any one of these various schools in their own language but do not know any English are given two years of work in English (some students closing the work in one year) after which the desired course is begun.

The Corporation owns forty acres of land so situated as to overlook the city and the Mediterranean Sea with the Lebanon Mountains as a back ground. A street passes through it. On one side of the street are four hospital buildings very well arranged for the purpose and fronting on the college campus. On the other side of the street and next to the sea are the buildings of the school, thirteen in number (the administration building can not be seen in the accompanying illustration). They are all built of sand stone and a kind of building stone found in abundance in this country. The care with which the stones are cut give the buildings a most beautiful appearance.

It is of interest to note that among the eight hundred and fifty students enrolled there are some from Russia, Egypt, Soudan, Persia, Greece, Arabia, China, Turkestan, Australia, Brazil, Canada, and the United States.

The following is copied from one of their folders:

"The nineteen hundred graduates occupy positions of commanding influence as civil and military physicians and pharmacists, physicians of military and general hospitals, lawyers, judges, teachers, preachers, editors, authors and merchants.

"No one who has ever attended afternoon prayers fails to be impressed with the significance of the service. To hear the students sing, to note their attention, to feel the sense of oneness running through the brief service and then to realize the diversity of race, temperament and religion represented in the audience—all this produces a profound effect even upon those long accustomed to the sight."

The second generation of students is attending the school now and Prof. Steward is especially interested in noticing the difference between students whose parents were students and who gave their children the advantages of religious instruction, as well as intellectual training, and those who came from homes where they had no such training.

The influence which the college is wielding in the city, even among those who are not Christians, is commendable and is doing much to raise the benighted people to a higher standard of life and is reaching many for Christ.

Like so many other educational institutions the college can not do the work that lies at its door to be done, because it lacks the funds needed to push the work as it should be done. It is like an oasis in a desert, giving refreshing waters to the weary traveler. May it continue to be a factor of strength in the educational field and fill its place nobly for all time. It is the only one of its kind between Constantinople and Heilwan, Egypt.

Beirut, Syria.

A LOST STEP IN CIVILIZATION

H. J. BRUNK.

The wealth and general prosperity of a people or nation depends largely upon conditions of healthfulness of body and mind. Both are of vital importance.

Whether mankind has sacrificed these with the advancement of civilization and our modern methods of living is now a greatly discussed subject Evidently the pioneers of this country, those who cleared the vast forests and developed a great wilderness into a beautiful and fertile land as seen by us today were a class of men with a physique of which the present generation is unfamiliar. And the women who shared the hardships incident to that period and cared for a large family of children, which were a common occurrence, must have required the best possible physical condition.

If the above statements are true, we must acknowledge that civilization and modern methods of living have something to do with our physical development and the general state of healthfulness, both in body and mind. If our forefathers would have been physically weak they would never have been able to meet the problems of life and overcome the hardships and difficulties that they were required to master in order to build the foundations of

our nation. And in considering the past we are made to believe that the founders of this country were men who enjoyed health and happiness as well as a masterful personality.

Today it is a rare thing to find a man who is always master of that which he undertakes; who approaches his task with the confidence of conquering; who is able to grapple vigorously with his life problems; who always keeps himself in condition to do his best easily, without strain, and who seizes with the grip of a master the precious opportunities that come to him.

In order to be ready to meet the problems of life successfully; to keep himself in prime condition; to be master of all the forces at his command, a man must be good to himself mentally, must be fair to himself physically. The person who does not prize and guard well his God-given talents and body, weakens the effectiveness of his career, sins against God, who created him in His own image. If we would make the most of life; if we would be and do all that is possible for us to be and do, we must also be just to ourselves physically, be good to our bodies and make them a temple of honor to God.

If we desire to be the highest, truest and most effective type of man or woman, it is just as necessary to develop a strong body, as it is to develop strong mental and spiritual faculties. We have plenty of people who are good neighbors, good to others, but are not good to themselves. They do not take care of their own health, their own bodies; they do not conserve their own energies, husband their own resources. They are slaves to others and tyrants to themselves. Although faithfulness to others—serving others—is a most desirable trait, yet faithfulness to yourself is just as much of a duty. It is a sin not to be good to yourself as it is not to be good to others, however, recognizing that there may be conditions and circumstances under which your own physical welfare may be put in jeopardy and even sacrificed for the well-being of your fellowmen.

We see many young men and women as well as older people, who are plodding along in life, doing little things, dissatisfied with themselves, who are capable of doing great things, but have not vitality enough to push their way energetically and overcome the obstacles in their path, because they have wrecked their physical selves. There is nothing more discouraging to a young person than to be weak physically. Do you believe the Bible when it bids you twenty-eight times to be strong? Does it not mean physically as well as mentally, morally and spiritually? God meant the body to be pure and strong, and the man who wilfully destroys his body sins against better knowledge, is guilty before God. "Present your bodies, holy, acceptable unto God," is the injunction of the Apostle. If we would study the needs of the body and give it the proper quantity and quality of food, plenty of water, fresh air and sunshine, we would have less trouble with disordered stomachs, indigestion, biliousness, headache and many other kinds of aches and pains.

Observation leads us to believe the majority of human beings will pay more attention to almost anything else, rather than their own bodies and health, and the advice of the medical and dental world seems to fall upon deaf ears. The great majority have been taught along primitive medical lines, such as these: "Eat what you want, everything that tastes good, live as you want to, and then when you are sick (as of course you will be occasionally) call on a medical advisor and with his little pills you will be cured." Miraculous results have been accomplished by the aid of the pill, but man can never retain his health until the cause of the disease is removed. Thousands today believe that if drugs, chemicals and medicines cannot cure them of their ailment, it is the will of a loving Father that they should die, when at the same time they are perhaps unknowingly shortening their own lives by mistreating the temple which God has erected, by flagrant violations of God's laws of health.

Let the world comprehend the necessity of teaching the coming generation, take advantage of the opportunity, because we know that perfect health depends neither entirely upon pills and prayers, but upon an intelligent following of the rules of correct living as God has laid them down for us in the creation. Each of us, who is strong and robust, is a little center of light from which radiate rays of light that will eventually enlighten the world, which is now in darkness to the fact that by obeying the laws of Nature, all the dreaded diseases could be swept out of existence. Those of us who may be suffering because of previous violations of Nature's law, may from henceforth leave our lights shine, although they are dimmed by previous violations. So let your light shine, whether it be only one candle power or many, it may do much to dispel the gloom.

Since the oral cavity has been fittingly called the gateway of life, oral hygiene may be defined as that subdivision of general hygiene which treats of the care and proper use of the mouth and teeth. As the healthy body depends upon the air which it receives, and the foods it assimilates, and since both are directly affected by the conditions existing in the oral cavity, it is no exaggeration to say, that three-fourth of the ills of mankind would be banished as soon as the mouth and teeth received the care and attention they require. It is necessary that information along this line be scattered broadcast. Is it not the duty of the parents to teach the child not to abuse the body in any way? Is it not the duty of the school to arouse society to intelligent thought on the importance of better modes of living? Is it not the duty of the school to teach people to live better?

We are made to pause when we consider the source of all this mischief. There are more than twenty million school children in this country, one fifth of the entire population, and hardly a child among them without defective teeth, and among the other four-fifth of the population, there is scarcely one who never had need to employ a dentist. These same conditions prevail throughout the civilized world. Dental caries is a disease of civilization and how to check the havoc which it is working is one of the serious problems of the day.

Why this disease is the result of modern civilization can easily be explained. When we for a moment think of how our forefathers ate the parched grain and rough foods of various kinds, we can plainly see how the mouth and teeth were kept clean, since the deposits on the teeth are scraped off by the chewing of hard, rough foods But today we eat only soft and well-cocked foods, the friction and self-cleansing cannot take place. Evidently there is more or less food deposited that should be removed by means of a tool that has been rightly constructed for each individual. By the proper use of this "tooth-brush" after eating anything all deposits that serve as germ propagators in the mouth would be removed.

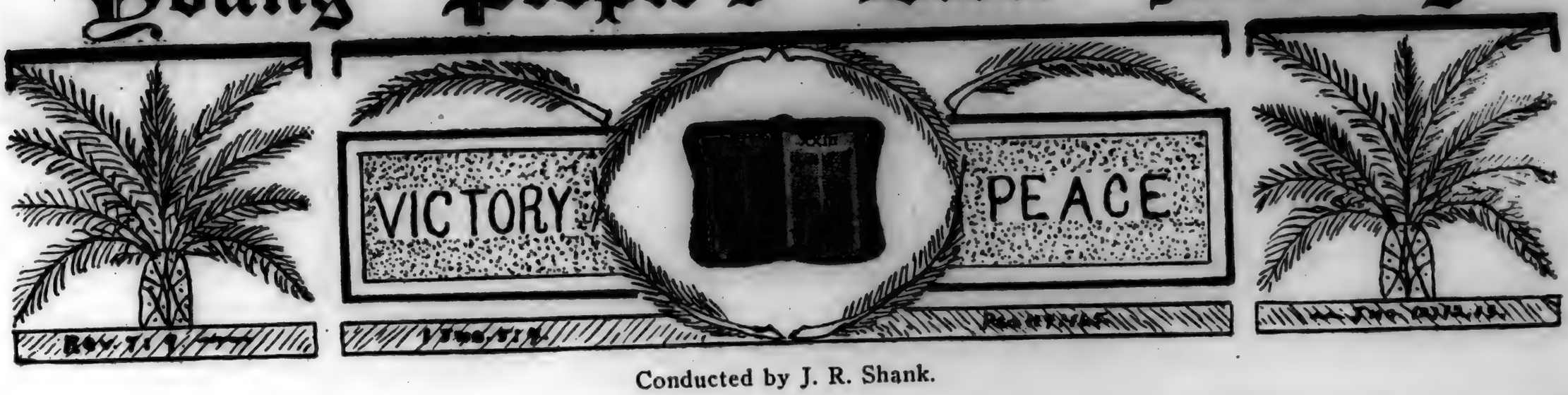
Since that which gives life and nourishment to the body passes through the oral cavity, we can plainly understand how the body can become full of disease germs if the mouth is not kept pure. Not only does this filth that may remain on the teeth poison the digestive system, but is the means of causing the tooth to decay, and as it decays it gradually gives off pus that is most poisonous to the body. The lowering of body resistance is the first step toward the admission of disease. The healthy body has the power of resisting disease, but a body cannot be healthy with a foul and neglected mouth.

Not only do the majority of us not eat the wholesome foods, but we also do not eat properly. The old sayings, "Eat all you want," and "anything you want," we believe to be alright under proper conditions. The question presents itself. How are we eating it? Many things we eat are not injurious to the body, but in the way we eat it, is made to be so. In short, we do not chew our food. The teeth are placed in the mouth to seize the food which at once through a nervous reaction causes the glands to give forth the saliva, they are then to masticate the food while it is being saturated with saliva, which makes it capable of a more thorough digestion that is continued in the stomach and completed in the intestines. The teeth should thoroughly pulverize the food so that it may be thoroughly insalivated before leaving the mouth. No step, as mentioned above, can be ommitted without suffering evil results therefrom. If we omit one or all of the steps, the food is generally gulped down and is forced into the stomach in such a way that the nourishment the body should have is not retained as it passes through the absorbing canal. It is only forced along in the long intestine where it must remain for many hours and on account of the other organs not doing their work properly before it reaches the intestines, it is an irritant and poison to this region and often is the cause of cancers and tumors in the abdominal cavity.

Too much stress cannot be laid upon the selection and mastication of nourishing foods, and upon the proper care of the oral cavity There is not a disease to which the human body is subject that is not aggravated by an unhealthy condition of the mouth. In fact many diseases are originally caused by neglected teeth, and we see the result in impaired health, marred beauty, destroyed happiness, and life shortened by the deplorable ignorance of hygienic laws governing the preservation of these important organs.

Columbus, Ohio.,

Young People's Bible Meeting



Conducted by J. R. Shank.

TO OUR READERS

Dear Fellow Worker:—I feel like speaking a few words to you at this time in order to make a few suggestions for our mutual benefit.

We do not get as many letters from the different places as we need to get a personal acquaintance with your work. I need your personal suggestions. I need to know your problems and your successes. I need to know how you use the Bible meeting topics. I need articles from you on these topics far enough ahead to put them in print for others. We have received a few personal letters describing the workings of local meetings that we very much appreciated. We feel that it will help us and inspire us to better work. We can feel as though we have mutual interests when we share one another's problems. How many will respond by sending a personal letter setting forth some of these needs? May the Lord abundantly bless the work.

LIFE LESSONS FOR ME FROM HEB. 12:1-11

Topic for October 2

MOTTO

"And we know that all things work together for good to them that love God; to them who are the called according to his purpose."

OUTLINE OF TEXT

I. General Thought.—"Run with Patience."
1. Because of the faithfulness of God.
   a. As witnessed by faithful men.—V. 1; ch. 11.
   b. As assured by the example of Jesus who begins and finishes our faith.
      (1) Endured the cross and shame.—Vs. 2, 3.
      (2) Looked forward to the greater joy.—V. 2.
   c. As assured by the testimony of the Word.—Vs. 4-6.
   d. Chastening a proof of sonship.—Vs. 7-11.

STUDY OF WORDS AND PHRASES

"Weight."—That which loads us and hinders the success of the race.

"The sin."—Not sins as of a number of acts, but "sin" as the character or "bitter root" that brings forth the act.

"Easily beset."—Sin stands handy to us. One writer puts it as a close fitting garment which surrounds the body, clinging to the instruments of motion and action. We must not only take off the "weights" or grosser outstanding sins, but take off the garments that cling next to us. Let us get at the root of all hindrances to the heavenly race.

"Joy set before him."—The triumph of the resurrection and the glory of His Heavenly Kingdom with all the company of redeemed souls to reign with Him forever and ever.

"Endured such contradiction."—Bear with meekness, the revilings, the unjust accusations and the perversion of the true meaning of His words.

"Resisted unto blood."—Not by taking the blood of others, but by receiving the persecutions unto death in yourselves for the sake of the testimony of the Lord.

Chastening.—Corrective and disciplinary suffering given by a father.

PERSONAL THOUGHT

The longer I live and study the hope of the children of faith, and the more I allow the chastening of the Lord to exercise me toward God, the more reality do I know of the wisdom and faithfulness of my Heavenly Father, and the more peace and satisfaction do I experience within. Help me to cry from my heart, "Thy will be done."

SUGGESTIVE ASSIGNMENTS

I. For Children.
1. Commit to memory verse 6.
2. Commit to memory a verse with the word "endure."

II. For Young People.
1. The Christian Race.
2. "Weights."
3. Easily Besetting Sin.
4. Jesus as Our Leader.

III. For Older People.
1. How Hardship Becomes a Blessing.
2. How to Regard the Correction of God.
3. The Cloud of Witnesses.

THE HEAVENLY FATHER'S CHASTENING

Jacob K. Bixler.

When by an act of faith we accept Jesus Christ as our Redeemer, we are saved and stand before God as His children. However, the state of our soul and character may be very unlovely indeed; even our bodies may be hard-looking specimens of humanity. Our heavenly Father then enters upon a course of discipline and training to help us overcome the downward tendencies and to develop the nobler qualities in us. Sometimes when we are "dull and hard learning" the lessons are more severe and come in the form of affliction, trouble, sickness, etc. But the chastening is never greater than our Father sees we need to produce the desired change for the better.

As parents chasten their own children as seems good to them, so the fact that God chastens us is a seal of our sonship. As Christians, we are not chastened necessarily for our sins—Christ died for our sins—but that we may see ourselves and judge our own acts and motives and become partakers of His holiness "and yield the peaceable fruit of righteousness." Job endured severe chastening although a godly and upright man, but he was not as humble as he should have been.

Strong character can be developed only by trials. Anyone can "be good" when all is favorable, but our conduct under trials reveals our real self. A rough sea develops good sailors and the more boisterous the wind the more tact and skill the sailors acquire. The husbandman prunes the bearing branch that it may bring forth more fruit instead of running to wood and leaves. The refiner of gold heats it in the fire burning out the dross until his image is reflected in the pure metal, but the fire will not destroy the gold. The more the diamond is cut and ground, the more it sparkles. Some one has said, "No Christian but has his Gethsemane; but every praying Christian will find there is no Gethsemane without its angel."

A Christian brother told me he understands the meaning of some scriptures better since he was afflicted. It depends however with what spirit we receive the chastening whether it benefits us or not. When we chafe under it and submit simply because we must, we manifest a rebellious spirit and need to "take the lesson over again." How much better progress we would make in our Christian development if we would not despise our Father's chastening, but accept it patiently. Paul in danger of self-exaltation because of his revelations was given a thorn in the flesh and he asked God thrice for its removal, but instead received the promise of sufficient grace. He cheerfully submitted even saying, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak then am I strong."

While chastening is grievous to us now and we sometimes feel we can hardly bear it any longer, can we not afford to endure patiently when it means the developing of strong Christian characters and the fitting of us for more helpful, sympathetic service

for the Master in this world, and in the world to come more perfect praise?

Wakarusa, Ind.

SEED THOUGHTS

Persecution often does in life what the last great day will do completely, separate the wheat from the tares.—Milner.

The conditions of conquest are always easy. We have but to toil awhile, endure awhile, believe always, and never turn back. —Simms.

Every great example takes hold of us with the authority of a miracle, and says to us, "If ye had but faith, ye also could do the same things."—Jacobs.

Sin is an awful fact. It beggars description. Like the shirt of Nessus, it burns one alive. As that poisoned garment ate away the muscles of the victim in his vain attempt to rid himself of it, so sin will destroy the power of him who becomes its victim. Eternal death is eternal sin; sin through all the ages.—T. W. Chambers.

CONTENTMENT.—MATT. 6:24-34

Topic for October 9

MOTTO

"Godliness with contentment is great gain."

OUTLINE OF SUBJECT

I. Contentment Defined.—Phil. 4:6, 7.
II. Elements of True Contentment.—
1. A good conscience.—Psa. 16:8; I Jno. 3:21.
2. Peace.—Prov. 17:1; Jno. 14:27.
3. Confidence.—Rom. 8:28; Heb. 13:5.
4. Humility.—Matt. 11:28, 29
5. Dutiful diligence.—Matt. 24:45-47.
6. Heavenly views of life.—II Cor. 4:6-5:1.

III. Elements of False Contentment.—
1. A seared conscience.—I Tim. 4:2.
2. False peace.—Jer. 8:11; Zeph. 1:12.
3. Confidence in lies.—Prov. 16:25; Isa. 28:15-17.
4. Ignorance of danger.—Matt. 24:38-41.
5. Ignorance of better things.—Rev. 3: 16-18.

IV. Elements of Discontentment.—
1. Fear.—I Jno. 4:18.
2. Discouragement.—Num. 21:4.
3. Vain ambition.—II Tim. 6:9, 10.
4. Lack of faith—certainty.—Matt. 8:24-27.
5. A troubled conscience.—Rom. 7:24.
6. Hopeless future.—Luke 13:28.
7. Strife.—Jas. 3:16.

V. Examples of Saving Discontentment.—
1. At Pentecost.—Acts. 2:37, 38.
2. At Philippi.—Acts 16:29- 33.
3. Church at Corinth.—II Cor. 7:9-11.

STUDY OF THE TEXT

"Ye cannot serve God and Mammon."—Mammon is the name applied to the interests of selfish lusts and purely earthly ends. Their leader, and the ends are opposed to God. Slavery to mammon always stops short of godliness.

"Seek ye first the kingdom of God."—The true end and purpose of our life finds its realization in the kingdom of God. All earthly things that fail to reach out to this great motor fail of true success. The secret of contentment is found in this motive.

PERSONAL THOUGHT

To be certain of final triumph; to know that my daily life is in the path that leads to that triumph; to know that my Captain and Savior is qualified to lead me to the end; this is the greatest satisfaction this life can afford. What if the way is rugged, what if there are hardships, heart aches, and temporary disappointments, if we know that they are the elements that work together for my good in gaining the complete and everlasting glory.

SUGGESTIVE ASSIGNMENTS

I. For Children.
1. Text word, "Blessed."

II. For Young People.
1. The True Aim of Life.
2. Foundations of Success.
3. Proper and Improper Contentment.

III. For Older People.
1. How to Be Happy in the Midst of trial.
2. Things that Make Life Unsatisfactory.

CONTENTMENT

J. W. Hess.

The subject before us would in other words mean to be satisfied.

When we look in the business world we find few people who are content. The rich are striving hard to gain more wealth, and so we can go among all classes and find most people in a discontented state. We come to the conclusion that money will not bring contentment.

When we think of the time when we were seeking pleasure in the world, how well we remember how we put forth all efforts to enjoy ourselves, how much time and money we spent in attending all manner of amusements, etc., and after all we were far from being satisfied. Often the solemn thought came of death and eternity. I am sure many of you readers had or have similar experiences. In fact there is nothing in the world that brings contentment.

So we go to the Word of God. Paul said to the Philippian brethren, "For I have learned in whatsoever state I am therewith to be content" (4:11), and in the 3rd verse, "I can do all things through Christ which strengtheneth me." "Godliness with contentment is great gain" (I Tim. 6:6). 8th verse, "and having food and raiment let us therewith be content." "And be content with such things as ye have" (Heb. 3:5).

Paul had learned to be content and he had learned it through Christ, because He is the only one that can satisfy our longings. Paul's life was a life of contentment, he could well say to Timothy, "Godliness with contentment is great gain."

Dear readers away from Christ, will you accept Christ as your Savior, that you too may give the testimony that Paul gave to a dying world.

There is nothing of great value that the devil is not trying to counterfeit and so it is with contentment. I have seen people who were in the clutches of Satan and seemed to have some kind of contentment, so much so that they were satisfied to remain in that condition. These conditions exist either because they do not know of the real contentment, or Satan has blinded their eyes and hardened their hearts so that they can not see and understand. My heart goes out in sympathy for all such, realizing there is a great work for us to do in their behalf.

A few weeks ago I visited a consumptive who is not able to do any work. In speaking about the future I asked him if he feels ready to die, knowing he is a sinner. His answer was, "Yes." But in reading to him God's Word which he said he believed, he realized his contentment was not real. Let us have the real, and be content with such things as we have and live such lives that the world may see that, "Godliness with contentment is great gain."

Palmyra, Mo.

SEED THOUGHTS

There are two sorts of Content; one is connected with exertion, the other with habits of indolence. The first is a virtue; the other is a vice.—Mrs. Maria Edgeworth.

My God, give me neither poverty nor riches: but whatsoever it may be Thy will to give, give me with it a heart which knows humbly to acquiesce in what is Thy will.—Christian Scriver.

There is a sense in which a man looking at the present in the light of the future, and taking his whole being into account, may be contented with his lot; that is Christian contentment.—But if a man has come to that point where he is so content that he says, "I do not want to know any more, or do any more, or be any more," he is in a state in which he ought to be changed into a mummy! Of all hideous things a mummy is the most hideous; and of mummies, the most hideous are those that are running about the streets and talking.—H. W. Beecher.

If two angels were sent down from heaven, one to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.—John Newton.

It has been said "want of desire is the greatest riches." This is only true conditionally. Desire is the most valuable thing we possess provided that desire has come from the quickening presence of the Spirit of God in a heart consecrated to His will. Without desire there can be no appreciation of the things we gain that are of real worth. Without appreciation there cannot be a proper use, and hence a waste. Want of desire is only great riches, when we are wanting in desires that do not add to our highest development according to the will of God.

CHARACTER STUDY—ESTHER.—ESTH. 8:4-6

Topic for October 16

MOTTO

"We ought to lay down our lives for the brethren."

OUTLINE OF TEXT

I. Personal History of Esther.—
1. An orphan girl brought up by Mordecai her cousin.—2:5-7.
2. Chosen as an applicant for the wife of King Ahasuerus.—2:8.
3. Chosen by the king as his wife.—2:17.
4. Becomes instrumental in saving the life of her people, the Jews.—Chs. 3-9.

II. **Characteristics.—**
1. Obedience to her guardian.—2:10, 20.
2. Modest in her personal appearance.—2:15.
3. Concerned in the grief of her guardian.—4:1-9.
4. Deliberation.—4:10-12.
5. Self-sacrifice and bravery.—4:16, 17.
6. Practical and devoted in her work.—8:3-6.
7. Thorough.—9:13.

PERSONAL THOUGHT

My daily devotion to duty fits me for greater opportunities. Great opportunities come but once, and may be taken by those who are ready. Lord give me such a spirit of faithfulness in the little things that I may serve Thee in the critical hour when great issues are at stake.

SUGGESTIVE ASSIGNMENTS

I. **For Children.**
1. What is the Promise to Obedient Children?
2. Text word, "Serve."

II. **For Young People.**
1. Modesty of True Worth.
2. Responsibility of Our Calling.
3. Duty of Sacrifice for Others.

III. **For Older People.**
1. Faith and Works as Exemplified in Esther.
2. The power of Co-operation Exemplified in Esther and Her People.

A CHARACTER STUDY OF ESTHER

Mamie M. Yoder.

One of the chief characters among women mentioned in Jewish history is Esther, the daughter of Abihail, the uncle of Mordecai. Being left an orphan Mordecai took her and cared for her as his own daughter and to him she was ever dutiful and obedient.

Because of her great beauty she was chosen by King Ahasuerus to become his queen instead of Vashti whom he had dethroned.

Even being seated in the highest place woman could occupy in the land did not make her proud and haughty. As a Jewess she never forgot her people but was always kind and sympathetic. Most tenderly did she watch Mordecai who to her was as a father and her keen eye ever saw him when in trouble.

Because Mordecai would not bow down to Haman a close friend of king Ahasuerus, Haman tried to take revenge upon the whole Jewish people in that country by being instrumental in having a decree passed that upon a certain day a slaughter of the Jews should take place. Mordecai learned of this and told Esther.

In the succeeding days Esther shows her real character; here is where she was obliged to make known her lineage or deny it; here is where she showed her trust in God in asking her people to pray and fast before risking her life in gaining a hearing before the king and having gained it must later risk his granting her request; here is where she had the courage in the very presence of Haman himself to reveal his wicked plot to the king. She showed no rashness but an unusual amount of tact. Calm, deliberate, but determined she plans, and so wisely too, that the king grants her request in so far as he has power to do so. Even the wicked Haman is killed in the manner that he had planned to take the life of Mordecai the Jew. Esther and her people were given the right to protect themselves from their enemies on the day of revenge and God was with them and helped them.

In all her recorded deeds one can see God working through Esther for the good of His people. Beauty, thrones, wealth, life, nothing in fact, seemed to hinder her in her work among her people. All her characteristics, some of which might lead many a woman to ruin were used by her in a righteous cause.

"Favor is deceitful, beauty is vain; but a woman that feareth the Lord, she shall be praised."

Bellefontaine, O.

SEED THOUGHTS

The same God who watched over the builders of the temple and the walls of the holy city also guarded these stranger-Jews in the one hundred and twenty provinces of Ahasuerus' empire. "No weapon that is formed against thee shall prosper" is the lesson of this story. It is a commentary on the great promises, "I will not fail thee nor forsake thee."—Morehead.

The obvious truth here is, if we really pray in any given behalf, we mean that we are quite ready to be used to answer our own prayers. This law of the relation of prayer to action invests much of our praying with an element of seriousness. Into how much, for example, of our praying for the conversion of the heathen, home or foreign, does this element consciously enter? And yet there is the law. If we pray for the redemption of Africa, knowing that the answer to our prayer means the sending of thousands of missionaries into the certainty of ruined health, and the probability of speedy death, do we mean that we are ready, God willing, to be of that number? If not, what, think you, do our prayers avail.—Scofield.

SINGING WITH THE SPIRIT AND UNDERSTANDING.—II COR 14:15

Topic for October 23

MOTTO

Share your spiritual joys with others by giving them intelligent expressions.

OUTLINE OF TEXT

I. **Singing Defined.**—The expression of words in a musical way, expressing (a) Praises, (b) Prayer, (c) Thanksgiving. (d) Various sentiments or doctrines.

II. **Kinds of Singing.—**
1. Ungodly.
   a. Of drunkards.—Psa. 69:12.
   b. Of scorners.—Lam. 3:14; Job 30:9.
   c. Of fools.—Eccl. 7:5.
2. Godly.
   a. Of spirit-filled men and women.—Eph. 5:19; Col. 3:16.
   b. Of happy Christians.—Jas. 5:13.
   c. Of mourners. Cf. Lamentations of Jeremiah.
   d. Of angels.—Luke 2:13,14.
   e. Of the glorified.—Rev. 14:3.
   f. Of God.—Zeph. 3:17.

III. **Purpose of Singing.—**
1. It is to express heart sentiments.—Isa. 65:14; cf. former references.
2. To edify the hearers.—Col. 3:16; Deut. 31:19; I Cor. 14:15.
3. To speak to the one who sings.—Eph. 5:19.
   a Not by carnal songs, but spiritual.
   b Not by instrumental accompaniment, but by heart melody.

STUDY OF THE TEXT

"I will sing with the spirit."—The inner being, subject to the prompting and quickening of the Holy Spirit, must be in exercise in the sentiment going out before God.

"I will sing with the understanding."—The expression of the sentiment of the spirit in words that convey the same to the understanding of others is singing with the understanding.

PERSONAL THOUGHT

Do I truly sing? Does my very purpose, affection, life and joy enter into the sentiment of the spiritual songs I express with my voice? Does my voice express clearly and truly my heart song?

SUGGESTIVE ASSIGNMENTS

I. **For Children.**
1. When Did the Children sing to Jesus?
2. Text word, "Sing."

II. **For Young People.**
1. Distinguish Between Godly and Ungodly Songs.
2. Can Ungodly People Really Sing "Spiritual Songs?" Why?
3. How Overcome the Habit of Only Singing Words?

III. **For Older People.**
1. Songs That Move My Spirit. Why?
2. How Should Songs Be Selected for Congregational Singing?

SPIRITUAL SONGS, SUNG IN THE SPIRIT

There are two requirements for spiritual singing of spiritual songs. First, we must have the spiritual song; and second, we must have a spiritual spirit, to sing them. One cannot operate harmoniously with anything else. Spiritual songs sung without the spirit is "like a sounding brass." A spiritual man singing other than spiritual songs is not exercising his gifts which God has given and is in danger of spiritual degeneration.

Spiritual songs. When we think of spiritual songs, we think of such songs that have sprung from sentiments in harmony with the teaching of the Holy Spirit. They are words containing sentiments and doctrines in harmony with the Holy Scriptures. To be spiritual a song must be without the sentiments that inspire a worldly spirit. The ordinary love songs, or patriotic and political songs, contain sentiments whose spirit stir up the purely carnal emotions and worldly aspirations. Such cannot be classed as spiritual songs in the sense of the true meaning of the term as we use it. There are however in spiritual songs connections with the affairs of earth else they would not be in harmony with the state of man's existence on earth. The difference however lies in this, that spirituality takes hold of earthly things and sanctifies them to heavenly uses, while purely secular

songs inspire to nothing beyond this life.

Spiritual spirits. Spirit does not always refer to the Holy Spirit. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding" (Job 32:8). A spiritual spirit is one that has been quickened by the presence of the Holy Spirit of God. It is our spirit that sings or prays, but when it sings or prays acceptably before God it prays with the Holy Spirit as its helper (Jude 20; Rom. 8:26, 27). There is also a spirit that operates in the children of disobedience (Eph. 2:2). This spirit is the working of Satan and is opposed to God. Men may have spirit, but not be spiritual. We have a social spirit that allies us with others of like tastes. This may lead us into party spirit, society spirit, caste spirit, denominational spirit, patriotic spirit, etc., etc. None of these are an evidence that a man is spiritual, but only as he moves in any given sphere actuated and directed by the Holy Spirit of God as we find Him revealed in the Word and manifested to our spirit.

We have the blessed promise of the Spirit. We have the privilege to live and walk in Him. We have the Word of God to teach us, and we have spiritual songs that are in harmony with its sentiments. All are ours to enjoy if we are obedient. "Be not drunk with wine . . . . but be filled with the spirit, speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your hearts to the Lord."

SEED THOUGHTS

The highest graces of music flow from the feelings of the heart.—Emmons.

Music is the child of prayer, the companion of religion.—Chateaubriand.

The best days of the Church have always been its singing days.—T. L. Cuyler.

Dear friends, have you begun to sing the "new song?" Loved ones are singing it in the heavenly home, and we may sing it here: and by and by we shall join them, gaze with them on the risen Lord, and our voices will mingle in the "new song" "unto Him that loved us and washed us from our sins in His own blood, to Him be glory and dominion forever and ever."—A. E. Kittredge.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

CHAPTER STUDY.—HEB. 11

Topic for October 30

MOTTO

"Have faith in God."

OUTLINE OF CHAPTER

Theme—Faith

I. Defined.—V. 1.

II. The Definition Illustrated.—

1. By the lives of the elders.—V. 2.
2. By our own understanding of creation.—V. 3.
3. Abel's sacrifice.—V. 4.
4. Enoch's translation.—Vs. 5, 6.
5. Noah's ark built.—V. 7.
6. Abraham's life.—Vs. 8-19.
7. Isaac.—V. 20.
8. Jacob.—V. 21.
9. Joseph.—V. 22.
10. Moses.—Vs. 23-29.
11. The fall of Jericho.—V. 30.
12. The harlot Rahab.—V. 31.
13. Numerous others.—Vs. 32-40.

OUTLINE OF TEXT

V. 1. "Substance."—That upon which anything rests or stands: a foundation for hopes.

V. 1. "Evidence."—Proof satisfactory for the understanding.

V. 3. "By faith we understand."—Scientists may puzzle their brains for ages as to how the world came into existence. The simple knowledge of the fact of the existence of God and His faithfulness explains it completely when He speaks through His Word.

V. 6. "Impossible to please him."—Without a belief in the existence and character of God no one could have confidence to do His will, and none who fail to be obedient to His will can possibly please Him.

V. 13. "Confessed that they were strangers and pilgrims."—None could attain to such a confession unless they had first believed and embraced the promises of God. These promises plainly give hope of a "better country" and those who embrace them truly become strangers and sojourners on the earth.

V. 16. "God is not ashamed to be called their God."—Because they truly respect Him by the greatness of their expectations, and because He knows that their expectations will be abundantly fulfilled.

V. 17. "Abraham when he was tried."—Faith that is not large enough to trust God in things that are apparently contradictory to our natural understanding is not the kind that can endure trial. We need the faith that, in the absence of natural proof for the fulfillment of His word goes to "accounting that God is able" beyond our natural resources of understanding to fulfil His Word.

V. 39. "Obtained a good report."—Made a record as holy men of God by the lives they lived.

V. 39. "Received not the promise."—It was not fulfilled to them during their natural life.

V. 40. "Better thing."—We enjoy clearer visions of reality and greater spiritual attainments than did the men of faith under the old covenant.

V. 40. "They, without us . . . . . not be made perfect."—The promise not complete to them shall be fully complete in us and them together in the final gathering of all the "jewels."

PERSONAL THOUGHT

We are never made to blush more than when in view of the greatness of God's power and faithfulness, and the unwavering faith in face of difficulty in the holy men of old, we behold the littleness of our own "Lord I believe. Help thou mine unbelief."

SUGGESTIVE ASSIGNMENTS

I. For Children.

1. Text word, "Faith."
2. Make a list of all men and women of faith you can think of.

II. For Young People.

1. How Faith Comes.
2. Present Day Tests of Faith.
3. Living and Dead Faith Compared.

III. For Older People.

1. The Fruit of Faith.
2. The Reward of Faith.
3. Our God—Why Do We Claim Him?

SEED THOUGHTS

Faith is the root of all good works; a root that produces nothing is dead.—Bish. Wilson.

Faith makes the discord of the present the harmonies of the future.—Collyer.

All the scholastic scaffolding falls, as a ruined edifice before one single word—faith. Napoleon.

While reason is puzzling herself about mystery, faith is turning it into her daily bread and feeding on it thankfully in her heart of hearts.—F. D. Huntington.

Much knowledge of divine things is lost to us through want of faith.—Heraclitus.

HOW CREATE LIFE AND PROMOTE INTEREST IN OUR YOUNG PEOPLE'S BIBLE MEETING

Amanda Byler.

(Read at the Ohio Mennonite Sunday School Conference, August 19, 1910).

While there are some Young People's Bible Meetings that are alive, interesting and growing, there is no doubt but that the question of improvement and spiritual development is a practical one in every so-called meeting. To all of us there are heights to which we have not soared, and depths we have not fathomed and ideals which we have not yet attained. Some one has said that the largest room in the world is room for improvement. Although the work of our Young People's Bible Meeting is yet in its infancy it already has a very important place in our religious activities. It has been said that the Sunday school is the Church at work, but we would like to suggest that the Young People's Bible Meeting be added also.

There is, I believe, no phase of our Church work that will have such a telling effect on the Church of the future as our work among the young people, that which makes for the development of those who are yet young in Christian work. And when we remember that the Master Himself was concerned enough about the children and those young in years, to inspire John to write unto them (I Jno. 2:13), and commanded Peter to feed them, and rebuked the disciples for passing them by, etc., there is reason enough why we should be concerned and ask how can we improve and create more interest and life among them.

It is not by might nor by power, but by my spirit saith the Lord (Zech. 4:16). In the conduct of any meeting that is to be spiritual or alive, the Holy Spirit must occupy the place of supreme and absolute control. For no one but God through the Holy Spirit can impart life. "It is the spirit that quickeneth; the flesh profiteth nothing" (Jno. 6:63). In the work of organization the Holy Spirit must be given the superintendency. He chose the officers in the Apostolic Church (Acts 20:28). In Acts 13:2 the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." He should be the recognized chairman of every committee. At some places we have enough organization,

but it is all man made. If we honor the Holy Spirit of God in this work as He should be honored He will work through our hearts and lives and voices, etc., and will accomplish greater and more effective work. We need a well organized meeting. Jesus Christ Himself was a man of organization. He chose His disciples and then sent them out two by two.

Even though this is called a Young People's Meeting, we need the co-operation of the older ones as well. We need the young to carry on the work and the older ones to advise, admonish and encourage. You will pardon me for referring to my home for it furnishes an illustration of what I wish to say. The last few years our mother was very feeble at times so that she was unable to do any manual labor. But we enjoyed our work, for when it was done we would take it to her or invite her attention to it. We knew if it was not right she would kindly tell us how we could improve it. If it was properly done she would not fail to give us her "well done" or that smile of approval which inspired us for the next task at hand. It made a whole world of difference to us whether she was there or not. So it is in our Young People's Bible Meetings. Nothing inspires us more than if our dear aged friends show that they are interested in us and in what we do by being present and giving us a word or even a look of encouragement and approval.

If any meeting is to be a success the people must be gotten to attend. It is especially essential that those who are assigned a subject for discussion or have an active part in the program be present. We remember of being present where possibly half of the number whose names appeared on the program were absent or unprepared. this soon becomes very monotonous and tiresome and if it occurs very often will soon cause some to go elsewhere.

It is vitally important that we have true leadership. It is an excellent idea that young people should be trained for responsible work, but let their training commence in less responsible positions than in leadership. Let beginners be started in the place easiest to fill and be advanced as their fitness is demonstrated by their work until they fill positions of greatest responsibility. It is a great and harmful mistake to think that the leadership of a meeting calls for nothing but to read subjects and names and announce the next order of business. Let him be a spirit filled person, one who is always prompt and who has a love for the work. One who does not only work himself, but is able to step out and champion the cause with snap and vigor that will make every one feel that they have a part in the meeting worth working for. He also needs to know how to get hold of God in prayer, and be able to discover latent talent in those about him. In short, one who is able to lead the meeting from victory to victory.

The subjects chosen need to be such that are practical, upbuilding and needful at the particular place where they shall be discussed. Hence the necessity of letting the Holy Spirit direct the persons who have charge of this phase of the work, as the Holy Spirit alone deals with men's and women's hearts. Let those who have the leadership or oversight of this part of the meeting feel that it is their duty to get every one to work, even the disinterested ones. Give them something they can easily do. If they will do no more, get them to read a scripture verse. If they do not bring their Bibles, see that they are supplied. If they will not read, ask them to help sing. By all means see that they are supplied with hymn books. There are very few who will not become interested if someone constantly shows them that they are wanted. If they are slow to take hold do not rebuke them or try to drive them, but win them.

To have a live meeting and the best results, there must be a willingness to work on the part of those who attend. Do you know why Nehemiah was so successful in rebuilding the wall of Jerusalem? First, he looked to God for guidance; and second, the people had a mind to work (Neh. 4:6). They were willing to work although they had to work with one hand and hold a sword in the other, ready to fight the enemy. There is absolutely nothing we cannot do if we have a mind to work and fully surrender ourselves to God. His Word says nothing shall be impossible to them that believe. In the natural harvest we do not sit down and quit working because we cannot run the harvester, but if our lot happens to be the preparation of the meals, we just simply do our work without complaining. That is the way God desires us to work in our Young People's Bible Meeting. If we cannot lead the meeting let us be content to read a scripture verse. Or if we cannot discuss the subject we can offer a prayer for the one who does. You know in unity there is power. And since we are members of that one great body of which Christ is the head, it is of very great importance that we will work together harmoniously if we wish to accomplish anything for Him. Some one may feel that there are already so many others who can do the work so much better that it is not necessary for them to do their little part as it will not be noticed. But do you know that sometimes the one that offers the most touching prayer, or sings with the sweetest voice, or can discuss a subject the most fluently cannot touch the unsaved soul! While it is possible that God just needs that silent prayer breathed from your soul to accomplish His work. Let us feel that each one of us as individuals has an important place to occupy in the Young People's Meeting. Let us be honest and earnest about this and ask ourselves, "What can I do to make the Young People's Bible Meeting a success?"

I can help the meeting by being a living witness of Jesus' work of grace, by living daily a consecrated life. I can help the meeting by the interest I take in Christian work; by being concerned about the welfare of those with whom I associate; by prayer for those who have the responsibility of the meeting placed upon them; by personal effort to influence others to attend by discussing with them the subject and the benefits derived by attending; by making special preparation on the work at hand and by making the hours of service a real living reality in my life, the meeting will then be so much less formal, and cold, and I will get more life out of it by thus putting more life into it. Life is contagious as well as disease. We possibly cannot hold much, but we can overflow much, and you know someone will be benefitted by the overflow. Having individually done our part to inspire others to do their part we have solved the hardest problem.

Toronto, Ont.

PERSONAL WORK

By a Sister.

Jesus while on earth often preached to large multitudes, but He also was interested in individuals and stopped to do personal work. To the woman of Samaria who came to draw water, He spoke of the living water which He could supply, He also told her what her past life had been. She returned to the city and said to the people, "Come, see a man that told me all things that ever I did, is not this the Christ?" Many people of that city believed on Jesus because of the testimony of this woman. To Nicodemus who came to Jesus by night, our Savior preached a sermon on regeneration and the love of God.

Jesus healed the many afflicted and suffering ones who came to Him for aid, speaking words of warning as well as healing their bodies. A personal appeal was made to Zachaeus to "come down" that the Lord might abide with him.

After Andrew found Jesus he went and brought his brother Simon. When Philip was called to follow Jesus, he told Nathanael of the Savior.

Each one who finds Jesus precious to his soul should be interested in bringing others to the Savior. People may be reached by the personal efforts of some one who would not be influenced by other means.

Sometimes a welcoming handshake, a few words of sympathy or encouragement, may help some one more than a sermon. The giving of a cup of cold water in the name of a disciple, will be rewarded. There are people who need your prayers and your personal interest in them to lead them to the fold of Christ.

Andrew Murray wrote: "If there were only one Christian in the world, and he worked a year and won a friend for Christ, and if these two continued each year to win another, and if every man thus led into the kingdom of Christ, led another every year, in thirty-one years every person in the world would be won for Christ. Christ meant every believer to be a soul-winner; or rather—for this is the deeper truth in which the former has its root and strength—that every believer has been saved with the express purpose that he should make the saving of souls the main, the supreme end of his existence in the world."

See our combination offer on page 702.

OUR SUNDAY SCHOOL

THE TRAINING OF THE SUNDAY SCHOOL TEACHER

MAMIE M. YODER.

(Read at the Ohio Mennonite Sunday School Conference, Aug. 18, 1910).

No child of God who has entered the Sunday school, worked in it, and enjoyed its blessings and privileges, doubts that a close relationship exists between it and the Church. The majority of young people enter the church from the Sunday school and through the Sunday school their spiritual life is exercised and growth is promoted.

The Sunday school teacher deals with souls and he must not ignorantly touch them or he may mar their beauty. This is particularly true of those who teach children. The mind of the child is plastic and in the one half or three quarters of an hour it is under the teacher's care she may mold it as the potter molds his clay. It eargerly listens to the stories told of the Christ and holy men of old, and of characters also which were by no means blameless and at a very early age begins to form conclusions as to the right or wrong conduct of the character studied.

Every teacher to be a true teacher must know the God whom he serves and of whom he teaches others. Then a recognition of the guidance of the Holy Spirit is necessary. "Howbeit when he the Spirit of truth is come he will guide you into all truth." This is obtained through the conscientious study of God's Word and through prayer.

A teacher must know his Bible. He can only give what he has. Peter in speaking to the lame man at the gate of the temple said, "Silver and gold have I none, but such as I have give I thee; in the name of Jesus of Nazareth rise up and walk." He did not try to give that which he did not have, but he knew what he did have and and was able to bring blessings greater than those asked for by the lame man. The study of the Bible is a means by which we learn of God and just to the extent we study it does God unfold His will and shower His blessings upon us; and just to the degree that we know these things are we able to tell others.

What would we think of a man claiming to be a doctor who knew but little of the structure and working of the human body or of the effect of drugs upon disease? Or what would we think of a school teacher who did not strive to have well at hand the subjects he was to teach? We simply would not tolerate it, neither would we be asked to do so for the laws of the land would not give them the privilege of practice.

If these examples deal with the body and mind and we remember that the immortal soul is of vastly more importance than mortal body or finite mind, why should we be satisfied with less for its sustenance than for that which perisheth?

A teacher must know the pupils' needs if the spirit life is to be fed. A companionship between pupils and teacher is an excellent way to become acquainted with life and its needs.

Knowing all these things a teacher should know something of the principles of thought; how the mind acts in the thinking process, and then, too, one should know some principles which govern the teaching process.

Occasionally you hear it said of a teacher that his teaching is too far above the capacity of the listeners for them to grasp the ideas held forth. That simply means that the teacher either does not know his pupils or that he is ignorant of the principle that a teacher must lay his teaching upon what the pupils already know, and not to expect the pupils to immediately take knowledge regardless of their own conceptions. The Master Teacher always came down to those He taught. Never did He sacrifice any principles but always did He begin with what His hearers could understand and then led them on to the principles and truths He wanted to teach them.

Teaching is not simply telling. Neither should a teacher's aim end with stimulation thought or feeling, but these two should unite strengthening the will to noble action. In other words it should cause the pupils to know, to feel and to do and unless this end is gained it is not true teaching.

How then may the many needs of the Sunday school teacher be supplied? The old adage was, "Teachers are born not made," but a later one says, "Teachers are made, not born." True it is that to some is given the gift of teaching, but if we fold it up in a napkin instead of stirring it up as was Paul's advice to Timothy none will become proficient teachers.

Some requisites for teaching are gained only through communion with God and nothing else can take its place. "Experience is the best teacher" holds true in teaching as well as in other lines; but in order that all teachers need not go through all the ups and downs of beginners in teaching some teachers of experience have been willing to give us what they deemed necessary for the most efficient teaching. While these helps are of great value no teacher should wholly lean on them or disappointment will surely follow. The general principles may be all right, but they must be worked out by each teacher to supply the demands of his class.

In many Sunday schools Teachers' Training Classes have been organized. There are two general plans: One is for those who are already teaching, this class must necessarily meet outside the Sunday school hour; the other is a class for those who are not teachers but who are willing to fit themselves or have been chosen through the co-operation of superintendents and ministers to be the teachers of the future. This class often chooses to meet during the Sunday school hour although it, too, might meet during the week. A text book is studied. Some of the courses offered give a number of lessons on Bible study, on the pupil, on the training of the teacher, and on the school, and are intended to cover about two years work. In taking such a course under the direction of a conscientious teacher of experience, always studying in the spirit of helpfulness we do not see why it should not be both edifying and profitable to those teaching and better fit them to teach others.

Let us work and pray, heeding the apostle's admonition, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and our teaching force shall be greatly strengthened and greater blessings attend our Sunday school and church work.

Bellefontaine, Ohio.

THE VALUE OF SUNDAY SCHOOLS

Two gentlemen met upon a steamer during a Scotch excursion, and they talked with interest of many things, among others of Sunday schools. "To tell the truth," said one, "I am not very enthusiastic about that kind of work. I was a teacher for many years, and after all I seemed to have done no good." "Well, I do believe in Sunday school work," said the other. "As a lad I received life-long influences for good in my old class at school," and he named the school with which he had once been connected. "Were you there?" cried the other; "that was where I taught. Were you there in my time? My name is —." "And I was your scholar. I remember you now." The younger man gave his name, and memories succeeded each other concerning that old school unforgotten by both. There, side by side, stood the teacher, who believed he had done nothing, and the man he had influenced for life: "Cast thy bread upon the waters."—Sel.

BIBLE STUDY

(Continued from page 687).

bilingual occurs. The site of Kadesh Bernea is still disputed, though near Edom." With all of this indefiniteness in regard to the land of Israel's journey, so much so that only one place seems to be positively identified, we may feel sure that the interest in that land is very great. It is the land of the birth of the law, and is as full of interest to the Bible student as the land of the birth of the Gospel.

There is no doubt that the time is at hand when that land as others will give up its treasures. The student will do well to gather all of the facts that he can; and we believe the time to come will only prove the true statements of the history as it is written in the five books of Moses.

The Christian Monitor and the book, "Lights and Shades from Hindu Land," for $1.25. See particulars on page 702.

Current Events

On August 29, Korea known as the "Hermit Kingdom" ceased to exist as an independent kingdom and passed into the control of the neighboring Empire of Japan. By a treaty between Korea and Japan the former is annexed as a sovereign part of Japan. The heads of the seven branches of the ruling Yi dynasty in Korea will enter the Japanese nobility as princes.

The earliest records of Korea go back to 1122 B. C., when Ki-tze brought to Korea Chinese arts and politics. Down to modern times Korea has remained perfectly secluded. Almost the first knowledge obtained of Korea by Europe was through the shipwreck of some Dutchmen on the coast in 1653. Japan was the first country to effect a footing by treaty in 1876. This was followed up by treaties with some of the other nations. Since 1884 Korea has caused considerable contention between Russia, China and Japan. The suzeranity of China had been acknowledged by Korea from early times, but Japan protested, and this was one of the alleged causes of the Japanese-Chinese War of 1894. China being defeated in this war immediately renounced her claim and Japan began to display an active interest in Korea. Russia therefore asserted her right to a voice to Korean affairs, and by 1901 the rival interests of the two powers caused a straining of their relations. Korea entered as a factor in the Russia-Japanese War of 1904. Ever since Japan has been gradually fastening her hold on Korea resulting in the recent annexation.

Korea contains about 90,000 square miles having a coast line of more than 1700 miles. The population is estimated at about 12,000,000.

Korea has also gained prominence because of its response to the Gospel. There is perhaps no field in modern times in which the Gospel has been so generally accepted, and where there has been such a spiritual awakening.

Nathan Strauss, the wealthy merchant who has established public pasteurized milk station in many cities, announced in a cablegram from London that after the present season he would probably adandon the seventeen stations maintained in New York City, owing to the attacks made upon the system by certain papers and medical men who have tried to prove that pasteurized milk is dangerous for babies instead of being beneficial. His stations supplied pasteurized milk for babies in the slum districts at prices within reach of the poor, thus no doubt saving the lives of many infants.

It is reported that a scientist in the Argentine republic, South America, has accomplished the feat of taking moving pictures of the brain, heart and stomach in action. This is accomplished by the use of the X-ray and the cinematograph.

The longest fence in the world and the queerest artificial boundary ever established between two countries will in the near future separate the United States and Mexico. According to the Mexico Record, a final agreement has been made by the two countries and the fence will be built in the near future. It will be constructed of stout posts, possibly reenforced concrete, and five-strand, steer-tight barbed wire. In all places where the United States owns the land it will be set up about 60 yards to the north of the true boundary line and where the land is owned by individuals the fence will stand on the exact border. Mounted Mexican rurales will patrol the fence on the south and the United States rangers will do the same on the north. About 1,000 miles of fence will be erected.

Emperor William of Germany, before the provincial banquet at Koenigsberg, on August 26, reiterated and emphasized his belief in the divine mandate by which he rules, referred to Prussian crowns as bestowed by God's grace and not by parliaments or people's assemblies. This assertion caused extended comment by the leading papers of the German press, the majority of whom criticised the utterance. Indications are that the discourse will have a deep political effect upon the country. Nearly all the Berlin papers discussed the subject in connection with the political crisis of November, 1908, when a published interview with the emperor aroused a storm of protest against the uncontrolled public speaking of the emperor.

The British and Foreign Bible Society sold 6,620,024 copies of the Bible last year. It is estimated that the same organization during the 106 years of its existence has issued no less than 222,000,000 copies of the Scriptures. This Society also reports that the sale of the Bible is steadily growing, the sales during the past year exceeding those of the previous year by 685,000 copies. These figures represent only the activities of one society. When we consider that a work of similar proportions is carried on by organizations of the same kind in this country and elsewhere, the vitality of the Bible as a "best seller" becomes sufficiently apparent.

The Northwest, parts of Idaho and Montana, were swept by disastrous forest fires, after the fires were thought to be under control they burst into renewed fury and spread so far and wide that a number of mining towns were partially or entirely destroyed. More than two hundred men employed as fire fighters were entrapped and burned or suffocated to death. The property loss runs into many millions and hundreds of families are homeless.

On November 21, 1,737,000 acres of land in California and Nevada will be opened to settlement, and to entry one month later. Approximately 679,555 acres of land in Arizona and New Mexico, have been opened to settlement under the homestead laws by the Secretary of the Interior. The land will become subject to settlement November 23, but not to entry until December 21.

Within a few years the United States hopes to have a strictly up-to-date dairy farm plant which will serve as a model for the entire country. The Department of Agriculture has acquired 500 acres of land in Maryland for the use of the Bureau of Animal Industry in experiment work. While the dairy division and the division of animal husbandry are to be benefitted directly, other branches of the bureau will have available space for experiments. A model poultry plant will be one of the features. The station is located about ten miles from Washington.

Statistics published by the Government show that the per capita consumption of sugar in the United States in the fiscal year just ended was 82 pounds. This is a greater consumption of sugar than at any other time in the history of the country. In the twelve months we consumed 7,500,000,000 pounds, of which the United States, Hawaii, Porto Rico, and the Philippine Islands each contributed larger quantities than ever before. Foreign countries supplied about 51 per cent of the sugar consumed.

Experiments are to be undertaken at both the Pacific and Atlantic ends of the Panama Canal to determine the effect, if any, of sea water on the concrete of the lowest locks in the canal. The tests will determine if it is necessary to place any special protection on the concrete. Slabs of concrete will be allowed to remain in the water for many months. Some of them will be left in their natural state, some will be treated with various solutions of different strength.

New York City advertised bids for a new subway to increase the transportation facilities. The city contemplates spending $125,000,000 on this project. The entire work, which requires forty-one miles of underground track to be laid is to be completed within four years after the awarding of the contracts. All of the new lines are grouped under the general title of Triborough Subway, as they are to be built in Manhattan, Brooklyn, and the Bronx.

The Iowa Board of Parole is preparing its first annual report to the Legislature and it will inform the lawmakers that the new convict parole system has saved to useful lives in society many men who probably would otherwise have become hardened criminals. Only a very small part of the convicts who have been paroled have violated the conditions of the parole.

The famous leaning tower of Pisa may ultimately fall unless action is taken to prevent it. Measurements taken in 1829 showed the tower to be 15 1-2 feet out of the perpendicular. Recent measurements show that the divergence has increased to 16 1-2 feet.

Greater New York has a population of 4,766,883, according to figures issued by the Director of Census. Since 1900 the population has increased 1,329,681, or 38.7 per cent. This makes New York the second city in the world, London being first.

On September 1, 1,100 cases of eviction were on the docket of one municipal court in New York City, and thousands of other cases were in course of preparation. This is a result of the cloakmakers' strike which has been in force for some time. It is estimated that 5000 women and children were made homeless by the court proceeding of September 1. The cloakmakers being thrown out of employment were unable to meet their rent, consequently the landlord demanded his rooms or his rent. The magistrate gave the most unfortunate ones from two days to a week of grace.

The strike was settled on September 2, thus saving thousands from being evicted by their landlords. The industrial loss runs into millions. The loss of wages during the nine weeks is estimated at more than $10,000,000, while the loss to the manufacturers, jobbers, and retailers has been computed at ten times that much. One important result of the strike is the abolition of the sweatshops. This puts away with contact labor in the home. Hereafter garments made in New York will be manufactured under sanitary conditions.

Early in September the Conservation Congress met at St. Paul, Minn. It brought together many prominent men. President Taft was the chief speaker the first day and Roosevelt the second. Gifford Pinchot, the deposed chief forester, took a prominent part in the deliberations. Both Roosevelt and Taft favor conservation, but they seem to differ on plans to effect proper conservation. Taft advocates that each state control its own resources, while Roosevelt advocates Federal control as the only effective means of preventing corporate interests to secure control of the natural resources to develop for their own profit. Before the congress adjourned it went on record as approving national control of the natural resources.

A rat-killing campaign has been started in St. Petersburg, Russia, by the health authorities on a large scale, 200,000 men being employed, in the hope of preventing the approach of the bubonic plague from Odessa. A bonus equal to three cents is paid for every rat killed. Since the outbreak of cholera this year there have been reported 133,601 cases, with 64,405 deaths. It is now believed that the cholera scourge is on the wane. There are tens of thousands of orphans in the stricken districts, and a call for public aid has been issued.

The Federal grand jury, which has been investigating Chicago packers, returned indictments against ten high officers of Swift, Armour and Morris concerns. There are three indictments against each, charging combination, conspiracy and illegal monopoly in the so-called Beef-trust.

A safe has been specially constructed for the British Radium Corporation in which to keep radium. Experiments made by experts proved that practically the only metal that would resist the emanations of radium was lead. The safe is therefore lined with 3-inch lead.

"Hydrophobia is a reality and not a dream, incurable and not infallibly preventive, and is a respecter of no particular season nor species of mammal," says a public health service report recently issued. It repudiates some certain ideas held by many people concerning rabies. "Mad dogs are not always wild-eyed and frothing at the mouth and determined upon attacking every person they meet." The report contends that when the attack first begins to develop dogs are frequently more playfully inclined; "the rabid dog is sick; he is not necessarily running wild and furious; he is frequently obedient up to a late stage, and often seems to have a bone in his throat or to have sustained an injury to his back." It is claimed the disease is as easily transmitted in other months as in summer.

Figures made public by the Journal of the American Medical Association show that the agitation of a "sane Fourth" resulted in a material decrease in fatalities this year. In the national holiday celebration 2,923 persons were injured, of which number 131 died. Sixty-seven of the deaths were due to tetanus, while sixty-four were the direct reslt of injuries. This is the best record of the country since 1903, when the Journal first began to record the injuries. In that year, 4,449 persons were injured, of whom 466 lost their lives, 406 dying from tetanus.

The Congressional committee appointed to investigate the charges brought against the Secretary of the Interior, Ballinger, met at Minneapolis, Minn., to reach a verdict. It has been known for some time that the finding of the committee would be seven to five in favor of exonerating the Secretary. Four of the seven in favor of clearing the Secretary did not make their appearance, but the five in favor of establishing the impeachment went through the formality of pronouncing in favor of his removal.

The United States Steel Corporation has discovered another by-product in the steel making industry that will save hundreds of thousands of dollars annually. Vast quantities of ore dust for which no use has hitherto been found are to be utilized through a discovery by the engineering department of the Carnegie Steel Company. The ore dust is to be made into bricks and utilized in making pig iron. It is said the saving will act as a reduction in the cost of pig iron.

The sixth International Congress of Esperanto was held in Washington from August 14th, to August 20th. Almost every civilized nation in the world was represented. While the delegates each spoke a language of his own, yet all were able to understand one another through the medium of Esperanto.

The National Association of Retail Druggists, during their convention in Pittsburg, Pa., went on record as favoring a national law against illegitimate traffic in narcotic and habit-forming drugs.

The Newfoundland fisheries' dispute between the United States and Great Britain was finally settled by the international court at The Hague. Great Britain won two of the seven points raised. These two, however, were of prime importance, so that the victory is with Britain. The points at issue related to the question whether Newfoundland could impose regulations upon the fishermen without consulting the United States, inasmuch as our citizens enjoyed common rights with the British in the water. Our fishermen are now required to keep three miles outside of a line drawn from headland, to headland, instead of three miles from shore as they have contended.

Miss Florence Nightingale, "the angel of the Crimea," died in London August 14. She was 90 years old. She was born in Florence, Italy, of wealthy parents, but she insisted on learning all that there was to be learned about the profession of nursing. Wherever there was need of nursing wounded and dying soldiers she was to be found. She served in different countries, especially endearing herself to the English because of her services in the Crimean War.

The so-called "White City" of the Belgian exposition was swept by fire August 14, entailing a loss of from six million to ten million dollars. The Belgian and British sections suffered most, but the damage by smoke and water was general. The American section escaped the fire. The British loss is particularly heavy. It includes many priceless art works, tapestries, antique furniture and valuable paintings.

The insurgents of Nicaragua, led by General Estrada, who have been fighting for control of the government, finally succeeded in their effort on August 20th, when President Madriz, who came into power when President Zelaya was forced to flee, abdicated his de facto power in favor of Jose Estrada, brother of Gen. Estrada, until the latter should arrive at the capital.

The total number of persons killed on steam railways in the United States during the first quarter of the present year was 1,100, the injured numbered 21,322, an increase of 466 killed and 6,110 injured, as compared with the same quarter in 1909. These figures do not include trespassers, but only passengers and employees.

Drs. Russell and Hutchinson of England, who have long been experimenting in soil fertility, announced the discovery of the micro-organism which destroys the bacteria essential to the fertility of the soil. It is claimed to be the most important agricultural discovery made in fifty years.

It is estimated that 15,000 cars, or approximately 10,000,000 boxes of apples suitable for eastern markets will be shipped from commercial orchards in Washington, Oregon, Colorado, California, Idaho, Montana and Utah this season. The market value of the crop in the several states is placed at from $27,000,000 to $29,000,000.

Miscellaneous

OBER-AMMERGAU AND THE PASSION PLAY

(To those who have never quite understood the origin and meaning of the Passion Play and the place it holds in the life of those who give it, will read the following with interest. This summer thousands of tourists are going to Ober-Ammergau to see the fulfillment of the sacred ancestral vow of these villagers.—Ed.)

In the year 1633 the plague or black death raged fearfully in all the region round about Ober-Ammergau. In Kohlgrub, so terribly did it carry off the people like a flood that in the whole parish only two married couples were left alive. The inhabitants of Ober-Ammergau had had their experience of this dreaded medieval visitation in the years 1631 and 1632. This time, no fewer than eighty-four were carried to their graves in three weeks. The community were appalled. To whom could they turn for refuge? They could but lift up their hearts to Him who is on high. In their deep distress they gathered themselves in the church. They bowed themselves before the Lord. They besought Him with strong cryings and tears to stay the plague, and vowed that in thankful acknowledgment of God's great mercy they would perform the tragedy of our Lord's passion every ten years, to the praise and glory of God's great name. From that day—the day of Simon and Jude—though many were sick of the plague, no further death ensued. The plague was stayed. The villagers prepared themselves for the performance of their vow. From 1634 till 1674 the vow was regularly kept; then in that year it was transferred to the decennial year, and has so continued ever since.

How the Preparations are Made

The preparations for the Passion Play are not only of an elaborate character, but they make large demands upon the time of the villagers. As early as the autumn preceding the decennial year, the whole village is called upon to consecrate itself for the observance of the ancestral vow. The Burgomeister and the pastor—church and state—co-operate in calling upon the whole community to sanctify themselves for the sacred duty. No worldly entertainment, no dance, no secular concert, no athletic games are allowed. In deep solemnity, and with many religious services, each step of approach to the hallowed duty is anticipated. A committee is formed, partly consisting of the pastor, Burgomeister, and others *ex officio;* partly of members chosen by the vote of the village. To this delegated body is assigned the difficult and delicate task of choosing those who in their judgment are best fitted for the various roles. A vote is taken by a ballot over each separate role. Should a member of the committee be proposed, he must at once leave the room. The utmost secrecy is observed.

To take part in the play one must be a native of the village, of good name and blameless reputation. Here again the Passion Play acts as a great power making for righteousness. Sin a sin, stain your name, and you shut yourself out from taking part in that which is the glory of Ober-Ammergau.

To take part in the Passion Play is held up as the great object of ambition. From early childhood this idea is instilled into the child's mind. To play the part of Christus or John or Mary is an honor surpassing all worldly honors. This idea, inculcated in the home, is emphasized in the school, hallowed in the teachings of the church, and is sealed with the authority of the state.

So soon as the roles are assigned the study of the parts is begun, and this is carried on through all the intervening months. Then when the separate parts have been taught, those who participate are brought together and a single scene is portrayed. This is followed by an attempt at a general rehearsal. Thus gradually the gigantic whole is wrought out with painstaking precaution and the single parts are welded together into a harmonious unity.

On the morning when the Passion Play takes place divine service is held in the village church for all who take part. The play is meant to be not a theatrical exhibition but the deeply, solemn fulfillment of a sacred vow.

We are fortunate enough to have the sermon which Father Daisenberger addressed to his people on Whit-sunday, 1870, and which expresses the spirit which animates those into whose hands the direction of the Passion Play has fallen. With touching dignity and sincerity, Father Daisenberger said:

"Dear friends: You are called upon this year to fulfil a great and holy vow; you will, as it were, in some measure take part in the apostolic office. From the day of Pentecost the apostles went into all lands to preach Jesus the Crucified—His doctrines and His deeds, His life and His death, His resurrection and His glorification—to show to men how ancient prophecies, how the types of the Old Testament, were fulfilled in Him. We are now to go forth into the world to make known the Crucified, but thousands during this year will come to us, and ours will be the privilege to represent before them what the apostles preached. If we work together with holy zeal worthily to represent those mysteries, then we may hope that with God's blessing much good may ensue. Many pious Christians, touched by the representation of their Savior's death, will return home edified and strengthened in their faith and love, and with renewed resolutions to continue His faithful disciples. Many of the lukewarm and frivolous, unable to throw off the solemn impressions they have received, will in future show that the seeds of a better Christian life were sown here. It may be that the sight of the Savior's great love for mankind, and of His bitter sufferings for their sins, may draw tears of penitence from the eyes of sinners, and these tears, aided by God's grace, may be the beginning of a sincere conversion; and this gazing on the Passion may be the way by which the Good Shepherd seeks and finds His lost sheep. But, dear friends, we can only hope for God's blessing if we undertake our work with pure motives and holy zeal; and not with selfish and vainglorious motives. If with the latter, God will surely look down upon us and our work with displeasure; we shall be misusing and dishonoring the most sacred things; we shall reap to ourselves, instead of honor, blame; instead of gain, most bitter loss.

What is the True Aim

"It is not our aim to shine in the art of acting; that would be presumptuous and ridiculous in simple country people; but it must be the earnest desire of each one to try and represent worthily this most holy mystery. Each one who takes the least part in this work is a necessary link in a great chain; let him therefore endeavor to fulfil his task with devotion, to the best of his ability, and thus contribute to the success of the whole."

It is the spirit of this discourse that inspires those who are responsible for the performance of the ancestral vow.

When we first saw the Passion Play, some thirty yeare ago, Joseph Mayer had become world famous. In March, 1900, when I saw him I expressed my regret that he was no longer to portray the Christ. He said to me, "My hair is gray, my beard is white, my brow is covered with wrinkles." So he bowed himself to the inevitable. He was, however, chosen to speak the prologue, and he so magnified his office and imparted to it such a dignity that men will long speak of the new triumphs Mayer won as Prologus. Moreover, he spoke with so much affection of his successor that I could not but feel that he had added a new beauty to his character by conquering the temptation to look with an envious and jealous eye upon his successor. Anton Lang merits all the praise Mayer bestowed upon him. He proved himself an admirable Christus, so that he is once more called to take this position. He is only thirty-five years of age, yet this will be the fourth time he has taken part. As a child of five he waved his palm-branch; as a boy of fifteen he was in several of the tableaux; ten years ago he reached the summit of an Ober-Ammergauer's aspiration. He is just as simple and natural as of yore. He has not been spoiled in any wise by all the attention paid him, nor by the fame he has won. "I seek," he said to me ten years ago, "to dedicate myself to the Lord, that I may lose myself in my part. I withdraw as much as possible from the idle visitors who come out of curiosity. I seek to be much alone. I walk daily in the woods. I commune with my own heart and keep still. I sit all alone in my room in the theater during the intervals, that I may not be thrown out of tune and touch with my great theme. Yet I do my daily work, and see my friends, and mingle in my family life in my home. The discharge of everyday duty does not interfere with our high calling. We read that the people in olden times did eat and drink and saw the Lord."

Next to the part of the Christus, that of the virgin mother is the most important. The Mary of this year is Ottilie Zwink. She is the daughter of Zwink who so marvelously represents Judas. She is twenty-nine years of age. She has had much experience in the dramatic art. She was the Claudia last year in the tragedy of St. Sebastian, in which An-

EDITORIAL

paper and what features to emphasize more strongly, so that it will render a greater service to all of us. Cut out the list of questions, answer them frankly with whatever suggestions you may have to offer, and mail to us. Here is your opportunity to make your wants known, which may be the wants of hundreds of others, for the mutual benefit of all. Answer these questions at once, do not delay.

Emmaunel Kant, the great German philosopher, is author of the following rule of life: "So live that the principle of your life may be worthy of being made a universal law." This is more than an echo of the golden rule given by our Master. It contains a profound truth, that we are only living as we ought when we are willing to have all others do as we do. We all are to be examples of that which has upon it the stamp of eternal truth, like Him who left us a perfect example. If the principles that determine your action are not worthy to become the universal laws of mankind you are not at all times radiating a wholesome influence and are falling short of the ideal portrayed in Christ. What are the principles that determine your conduct in life? Are they worthy?

COMBINATION OFFER:—This is the time of the year when renewals are coming due and when we are making plans for reading and studying during the winter months. The following offers may contain a few suggestions to help you make your plans.

On another page you will find a description of the book, "Lights and Shades from Hindu Land," a book that is full of information concerning the social, moral and other conditions in this heathen land. This book has been published in the interest of missions. Arrangements have been made with the authors that ten cents of the selling price of each book sold shall be devoted to mission work. Consequently in taking advantage of these offers you are contributing directly to mission work, also contributing to the support of the publishing interests of the Church and at the same time receiving in return helpful literature that will be a blessing to those who read it. Following are the offers:

To New Subscribers:—

Fifteen months' (until and including Dec. 1911) subscription to the CHRISTIAN MONITOR,	$1.25
One copy "Lights and Shades from Hindu Land,"	.50
Regular price,	$1.75
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For the same price ($1.25) we will renew your subscription for another year and send you one copy of "Lights and Shades from Hindu Land," postpaid.

Make this offer known to your friends who are not readers of this paper. Secure their subscription and send your renewal with it. Act at once. Sample copies of the CHRISTIAN MONITOR are cheerfully sent upon request.

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ton Lang played the chief part. It is remarkable that the Mary and the Judas dwell in the same house and belong to the same family. The mother told me that she took part in the Passion Play, and sung in the chorus thirty years ago. The parents have a becoming pride in the honor that has come to Ottilie. She is tall and slender, and has a face that is quick to express emotion. She is a beautiful character, pure and sweet as the air of her mountain home. She rejoiced greatly as she told me that Rosa Lang was her godmother. As I passed one day she was sweeping the snow from the front porch of her home. She stopped her work to greet me, and finding that I did not know my way, she accompanied me and brought me to the home of another of the chief actors. Her sweet and gracious nature encircled her as an atmosphere. It was a great privilege to look into so beautiful and white a soul. May no contact with this stream of modern life that will invade Ober-Ammergau this summer cloud the clearness or trouble the calmness of her earnest, artless life or faith.

The part of Judas is once more assigned to Johann Zwink, who was the predecessor of Peter Rendl as the apostle John. Zwink's delineation of Judas is one of the great features of the Play. It would seem as if he had tried to creep into the heart of Judas, that he might represent in some measure the traitor, not as a monster of iniquity, but as a man of like passions as we are. As Jerome says: "Alas ,poor Judas. He loved Jesus, in a way, like the rest. It was only his fear of poverty that made him betray his Master. He was so poor, he wanted the money so badly! We cry out in horror against Judas. Let us pray rather that we are never tempted to do a shameful action for a few pieces of silver. The fear of poverty ever did and ever will make scamps of men."

The Gain to Those Who See It

Hans Christian Anderson says, in his "Pictures of Travel:" "Never shall I forget the Passion Play of Ober-Ammergau, so completely did it surpass my expectations. I could not think of it beforehand without being scandalized at the idea of seeing Jesus acted on the stage; but as it here took place, in religious faith full of fervor, and with a beauty quite unimagined all offense was taken away, and one found himself taken possession of, he came into sympathy with it and was quite borne along. This whole religious play has a majesty, a simplicity, something so strangely absorbing, that even the most irreligious must needs be dumb. How small and mean do not the usual theater pieces become when compared with this great tragedy of humanity. The entire play was like a going to church where the priest is not heard, but is seen as a living wonder: each went away raised in spirit, filled with that soul or love that gave itself for unborn generations."

No sermon to which I have listened, and I have heard most of the great preachers of Britain, America, and Germany, no commentary I have ever read, and I have read all the great commentaries, have ever set the Redeemer of men so worthily before me as did these peasants of Ober-Ammergau. I felt, as I was present, as though I veritably witnessed the great decease accomplished at Jerusalem. I gained new faith for the proclamation of the old, old story that transforms the world.—The Sunday School Times.

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A NEW BOOK

PATHS TO PERDITION

By J. E. Hartzler.

is just off the press and is ready for delivery. In a very interesting and forcible way the author sets forth a brilliant array of data exposing the evils attending an alliance with well known institutions of iniquity, both those that are conceded by all to be evil and those looked upon by many as being entirely legitimate for the Christian or any one to indulge in.

The following quotations from the author's preface are suggestive of the character of the book and the style in which it is written:

"The paths to perdition are not the only paths. There are brighter things coming. The kingdom of God will conquer." "But sin and wrong never were a necessity. Sin had its origin not in the nature or will of God but in free beings who knowingly acted contrary to the will of God." "There is bad in the world; it is full of pitfalls. Present-day religious and social reformers have seriously avoided a definite and fearless treatment of many of the modern sins which are threatening the life of our homes, Church and State." "The time to save the boy and girl is before they are lost. Knowledge of the world's evil will save more people than ignorance of it." "The Church needs to extend a hearty welcome to the wayfaring, the men and women who have side-stepped. No soul has been so blackened by sin but that it can be made a bright and shining jewel in the eternal kingdom of the Creator."

The subjects treated are: Satan; Sin; Three Deadly Sins—Lying, Stealing, Profanity; The Secret Lodge; Twin Paths to Perdition—The Card Table, Gambling; The Modern Tobacco Evil; Fashion Follies; The Modern Theatre; The Modern Dance; The Modern Saloon; The White Slave; Hell—The Lake of Fire. This book should find a place in every home; especially should it find its way into the hands of young people who are in that period of life when the allurements and attractiveness of these evils are especially strong. It may cause many to stop and consider before trifling with them. The book contains 275 pages. Bound in cloth. Price, postpaid..... $1.00

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By J. A. Ressler.

is now off the press. This is a pictorial book on India, setting forth the social, industrial, religious, etc., life of the natives. It contains many interesting and instructive glimpses into the life of the people among whom our missionaries at Dhamtari are working. Bro. Ressler was eminently fitted for this work during his nine years' labor among these people. A large picture appears on each right-hand page with an accompanying description on the opposite page. A study of this book cannot but result in an increased interest in the salvation of these people.

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CHRISTIAN MONITOR

NOVEMBER, 1910

A Prayer

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This, too, I pray,
That for this day
No love of ease
Nor pride prevent
My good intent,
Not to be pleased, but to please.

And if I may
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love.

—Maltbie D. Babcock.

SELECT READING

ACTIVITY CONDUCIVE TO INDEPENDENT THOUGHT

It frequently occurs in the course of affairs—and it is a part of life itself—that we are called upon to act. Some obligation is developed upon us other than repeating or reproducing what someone else has written or said; a requirement that makes it necessary for us to branch out in a line of thought different from anything we have entertained before. This is the case with every individual, I suppose, and I deem it far from the least important feature of life. Those who are so fortunate, or rather unfortunate, as never to be called upon to act independently are few indeed.

It is the ability to respond to the demand upon our inventive faculties that tests our power to stand alone.

As a general thing, it is not due to intellectual debility that we cower and procrastinate and show so much indifference when we are asked to perform some difficult task. Why is it then that we put off duties till forced by necessity, or till we go to work simply to escape the disgrace of not doing them? Have we not time? Is it because we do not desire to give the fruits of our talents and service to those who can justly demand them?

The answer is in the negative? We admire a thoroughly live article written or a noble task completed by someone else, and we aspire to the accomplishments of some as they lift us by the product of their own thought. We give time to useless purposes that could be spent in independent thinking. Every phase of life around us is full of subjects. We will not admit that we cannot master, in some degree, the topics of general interest. I ask again, why are we so disinclined to exercise the powers of our minds? Instead of taking a delight in conducting a train of deep thought independently, we stick closely to the text of some book, or to what someone else has said or written, so much so that when a lesson is recited or a duty performed, we congratulate ourselves—accompanied with a sigh of relief—that we have done all that is required of us; and then we are quite contented to rest in peace until some other duty intrudes into our affairs to mar our happiness.

The answer to this question comes to me something like this: In the sluggishness of our mental constitution we do not put into operation the powers that we possess. We possess great possibilities but they are not converted into active energy. I think the lesson of what may be done if we will, was never more deeply impressed upon my mind than on one occasion when I was observing the maneuvering of several railroad trains in the train yards. The first of these I noted was a long heavily-loaded succession of cars of all sorts and kinds, drawn by a small standard eight-wheeled locomotive. When the time came for this train to be off, the conductor gave the signal. The engineer answered with two sharp toots, and then opening the throttle lunged into the links. But the engine came to a stand. The engineer swore that it could not be done—the load was too heavy. The start was a failure, and by the help of another engine, only, was the train set in motion.

The second train, the make-up of which I describe as I did the first, but notice this point of distinction: The time came for this train to start, and I stood wondering if it would share the same fate as the other. The sign to start was given—the engineer responded in the usual way—I might state there seemed to be determination in those two sharp whistles. The engine moved ahead, and seemed to exert all its energies—the wheels spun beneath the weight they carried, but the cars would not move. Defeated? No. The engineer reversed his engine, and backed—giving all the slack in the links and couplers that was possible. Then throwing the engine in the forward movement and turning on the sand, he applied the steam; and amid the loud, sharp pulsations of the exhaust of the sand beneath the wheels, and eruptions of black smoke and sparks, and the clank, clank of the heavy cars behind, as each one in turn received the jerk from its neighbor in front, every car was set in motion. And by prodigious efforts the little monitor headed its train over hill and vale till I could no longer hear the rumble of the onward rolling wheels.

The leading question is not our capability but our disposition to undertake with might and main that which is placed upon us as a duty, and by making this resolution: Let no one say, "I have not time, I can not."

The difference between the two engines was not in their hauling capacities, but in the application of the power possible to each. We possess powers diversified in the ways they may be applied, but unless we convert these capabilities within us to the power that moves, we will disgracefully fall short of doing that which is within our reach.

Let us take the lesson of the eight-wheeled locomotive, and meet our obligations to the best of our ability.—*Inglenook.*

DOMESTIC LOVE IS THE BEST MEDICINE

The windows of the great house were darkened, the door-bell muffled, and the pavement in front strewn with rushes, while the physician's carriage waited long outside.

In the hushed chamber Mrs. Allison lay still with closed eyes. Doctor and nurse bent over her in anxious ministration, but the expression of the wan features never altered, and, beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall a waiting figure came forward to meet him.

"How is she now, doctor?"

The doctor shook his head.

"Shall we go into the next room, Mr. Allison?" said he. "I will speak with freedom there."

The two men sat down facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn, and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief or anxiety is preying upon your wife's mind?"

"Secret grief—anxiety! Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken, and she is absolutely without fever. Yet she shows no signs of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything, including her recovery. Unless this condition be speedily changed—which appears unlikely—I can no longer offer any hope. The patient is evidently drifting away from us, while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician rose and after a few sympathetic expressions left him alone.

Meanwhile in the sick-room the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying on the bed, and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features mind and spirit were still active.

"It isn't so hard to die after all," ran the slow current of the sick woman's thoughts. "It's easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying and—let go! I have accomplished so little of all I meant to do, but—the Lord understands!

"The children will miss me for awhile—the poor dears!—but sorrow isn't natural to young people. I'm not necessary to them as I once was when they were little. It would have been dreadful to leave my babies, but now—it is different! Helen has her lover—Roger is a good man, and they will be going into a home of their own be-

(Continued on page 708.)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. II SCOTTDALE, PA., NOVEMBER, 1910 No.11

THE MULTIPLYING POWER OF A LIFE OF OBEDIENCE

I do always those things which please Him.

My meat—the thing I live on—is to do the will of my Father who is in heaven.

Not my will, but Thine be done.

These are the things that one Person has been able to say of Himself. One of those living in the same century with Him touched the nerve of the subject in this sentence "By the obedience of One shall many be made righteous." **One did it,** and the end is never to come.

For the sake of clearness, I mention two or three propositions. First, obedience to God is man's way of lifting his own life to the highest levels of possibility. There is such a thing as a man's lifting of his own life; there is such a thing as a man's own upward push on his own life that puts his life up to such a level as makes it possible for God to do something with it. "I do those things that please Him," and therefore He can do those things that please Him through me. Unless I thus push my own life up to its highest levels God has no fair opportunity to do anything with it.

In the development of what we call a personality, the philosophers point out that there are four steps. The first is self-consciousness. One becomes aware of himself as separate from all others, as separate from the world. He becomes aware of himself as an entity, as a personality; and he says, **"I am."** If a man gets beyond that, he is a simple egotist. Many a life is spoiled by an exaggerated self-consciousness, and many a life is arrested in its development at that point.

The second stage in the development of a personality is the consciousness of power. The individual begins to say, **"I can."** "I can write a letter, I can master a problem, I can kick a goal, I can rule the community." If one never gets beyond that he becomes a tyrant, simply exercising power.

The third stage in the development of a personality is the consciousness of obligation which the consciousness of power brings. Duty shines through one's sense of what he is and can do, and he says, **"I ought.** It haunts me by day and troubles me by night." In this stage he may progress so far as to say, "I not only ought, but I should really like to." This is taking the veil off many hearts. But many, unless they are fortified by the power of God, go into the world as those who wanted to do and stopped before they did. God must help us to go on.

The fourth step in the development of any true personality comes when one takes himself and his powers and his sense of obligation up into his unconquerable resolution and cries for time and for eternity, for weal or for woe, **"I will."** God is standing before you waiting to hear you say that to Him and His will for you.

Or we may approach this goal along two paths instead of four. Personality in its first instance is simply self-assertion; and in its second instance is self-surrender. But in either case it is the upward push of the man upon his own life.

Now let us go back to that supreme illustration of it, passing by all imperfect illustrations to the one perfect case in the person of Jesus Christ. Listen to the most perfect self-assertion in regard to His own life, "No man taketh my life from me; I have the power to lay it down; I have the power to take it again." There the self-assertion might have stopped, and would have stopped if it had been like that of most men. But there it did not stop, and there it can not stop until the laws of the world are all abrogated; for He went on to say, "I lay down my life for the sheep." It is crowding out in eternal multiplication until this day. This is the upward push that a man gives his own life.

In the second place, obedience to the highest puts life in harmony with those eternal forces that make for permanence and enjoyment. It is the house divided against itself that can not stand. It is the seed unplanted that does not multiply. It is the seed planted that links itself with all the forces of the earth and air and sky and life. It is the seed that is planted that brings forth thirty-, sixty-, and an hundredfold. It is the single eye that sees. It is the one serving one Master and not two for whom the stars vie in their courses. You can do nothing against the truth, but for the truth. All things work together for good to people called according to His purpose. Everything cooperates with the obedient man. Forces of earth, forces of air, forces of sky, forces of right, forces of truth, forces of mercy, forces of love, forces of goodness all cooperate with the obedient life.

In the third place, obedience to God puts life into harmony with God so that He can multiply life. It is not merely poetry that declares "one shall chase a thousand." That is truth. It is not fiction that declares a larger statement, "two shall put ten thousand to flight." That is one of the minor scientific facts of human history. No doubt it is true that three could put an unnumbered host to flight, if they were all three in right relations with God Himself.

There is a very fine illustration in the New Testament of this highly multiplying power of obedience. It is the story of the lad with the five little loaves and the two small fishes; the lad who heard the word, "Bring them hither to me," and walked up and put them into the hands of One who made no bread for Himself after He had fasted forty days, but made bread in quantities for others who had been without food for a few hours. The lad saw that marvelous multiplication of his small resources so that the throngs were fed and there was immeasurably more at the end than there was at the beginning. Some Christians are wondering what they can do with their lives to make them count for the greatest possible advantage. Put your lives in the hands of Jesus Christ. In your hands there is not enough for you to feed yourself with; but in His hands there is enough to feed the world.

One individaul and God can effect such a multiplication of resources as business prudence never imagined. One with God can multiply a life.

At a hotel in Madison, Wisconsin, I sat down to breakfast one morning at the same table with a fine young fellow. Being the elder I said, "Good-morning."

"Good-morning," said he; and then I saw, what was beautiful to behold, that he was full of the business for which he was in Madison. He did not wait to tell me about it, he was so enthusiastic.

"I am a traveling man," he said.

"So am I," was my response.

"This is my first trip out in my present relation."

"It is not quite my first trip out; I am an old hand."

"I am in the jewelry business."

"So am I!" (Making up jewels for the Master's crown).

"I am in business with my father."

"So am I."

"My father started the business."

"So did mine."

"For a long time my father hired me."

"So did mine."

"Now he has taken me into partnership."

"So has mine."

"I used to get wages, but now I get a share in the profits."

"So do I." (I get a share in the profits. The Welsh revival enlarged my spiritual bank account; the triumphs in Korea have increased my deposits.)

The young man then looked up and said, "I have a new interest in the business since I went into partnership. I want to make a good report when I get home."

"Bless God," I said, "So do I want to

make a good report when I get Home!"

One with God! Where are you in your relationship, a servant or a partner? Which? One with God! Oh, it makes the heart beat fast merely to say that. It is difficult to go on when one sees the result when once God has His perfect chance in a perfectly obedient life. Once there came to earth One between whose knowledge and whose conduct there was no contradiction, between whose speech and life there was no break, no chasm. Once there came One who in youth said, "I must be about my Father's business," and at the end said, with truth, "I have finished the work Thou gavest me to do." The opportunity God had in Him God wants again in us; He wants it today and tomorrow and forever. "All power is given unto me," said that obedient One, and of His Church He said: "The gates of hell shall not prevail against it." If twelve disciples could turn the world upside down, what would happen? I will change the word—what **will** happen if four thousand of us fling our lives today for perfect obedience into the hands of God? You can not face this matter, you can not turn your back upon it and ever be the same again.

There is a story that comes out of the South African war. Brave General Wauchope had been given an order to carry out in one of the battles. He knew it to be the impossible thing—but we know that the task we are ordered to perform is a perfectly possible task—and the grave general said, "If I obey this order I lose my life; if I disobey it I lose my sword. If I obey it I shall go into a soldier's grave; if I disobey it my sword will be stained with disobedience and taken away from me forever. I will obey. There are a thousand things in the world worth losing your life for; there is not one honorable thing for which it is worth while to lose your sword." We can say: there are a thousand things in the world worth giving up your life for; but there is not one thing in the world for which it is worth while to lose your soul. If I obey I may lose my life; if I disobey I shall lose my soul. Friends, multiply your life by obeying.

I have come to a new theory of education. I have lived through two or three in my life. I once thought that the end of Christian culture was the development of character. Later I caught a word that is much used and believed, that the end of Christian culture is service. Now I believe that I have advanced a step farther. God is trying to teach us to be like Him so that He shall have a people to help Him, so that being like Him and having helped Him they shall be with Him forever. That makes life infinitely richer.—Extract from an address at Student Volunteer Convention.

(Continued from page 706.)

fore long. And Dorothy—so beautiful and such a favorite—her friends must comfort her. And the boys—somehow they seem to have grown away from me a bit. I ought not to mind it. It must be so, I suppose, as the boys grow into men. It will be harder for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago, when we were first married. How happy we were—so long ago—in the little house on Carlton street, where Helen was born! Henry has been a rising man. Any woman might be proud to be his wife. Some way I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy, and the nurse set the door ajar. A sound of suppressed voices reached her ear, and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself. "She hears nothing."

Once more skill and training were at fault. That which, in the nurse's ears, was only an indistinct murmur, to the nerve-sense sharpened by illness slowly separated itself into words which made their way in the consciousness awake and alert in the weak frame, as if spoken along some invisible telephone line of the spirit.

"Oh, Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

'None, unless her condition changes—those were his words, father told me." The words dropped drearily, like the trickling of water in a cave,

"But she was better yesterday!" That was Rob, the handsome collegian, who had been summoned home when his mother's illness began to cause apprehension.

"So it seemed. But she does not rally—she takes no notice."

"But she can't be going—to die—and leave us! She wouldn't do such a thing—mother!"

The tones of sixteen-year-old Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She is 'drifting away,' the doctor says. Oh, Dorothy! Oh, boys!" she said in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserably selfish since—since I had Roger. I didn't mean it, but I see it all now."

"You haven't been one-half as selfish as I," sobbed Dorothy. "Here have I been rushing here and there, evening after evening, and she often sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth so much to me as mama's little finger!"

"And I've been so careless about writing her regularly." There was a break in Rob's voice. "There was always something or other going on out of study hours, and I didn't realize. It was so easy to think mother wouldn't mind. And now—why, girls, I could never go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good-night for ever so long," said Rupert. "I'd got a fool notion that it was babyish. I always used to think I couldn't go to bed without it. I wonder if she ever missed it. I've seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I could never stand it—never! I should want to run away—or drown myself!"

The door of the sick-room opened a little wider, and Mr. Allison entered noiselessly.

"Is there any chance?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it be sleep or stupor."

"How long"—the strong man choking, left the question unfinished.

"It is hard to say," answered the nurse, pitifully. "But she has lost within the last twenty-four hours."

The husband knelt at the foot of the bed, behind a screen which had been placed to shade the sick woman's face from the light, and rested his head upon the coverlet.

"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "My rose of girls—my bride!—the mother of my children—the heart of my heart—spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honors! Take her not—"

"Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed excitement in her voice. He rose to his feet. His wife's eyes were open—the pallid features were illuminated. One hand moved feebly toward him across the white counterpane. He fell again on his knees, and pressed the thin fingers to his lips.

"Henry—darling"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I am going—to get well!"

Long afterward the nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as could be without actually ceasing to breathe, when she simply made up her mind to live! A marvelous case!"

Not so marvelous, perhaps, good physician! Only a righting for once of the disordered sequence of this topsy-turvy world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin-lid were spoken oftener into living ears, how many other weary feet might turn again from the "valley of the shadow!"—*The Advance.*

The largest mass of ice in the world is probably the one which fills up nearly the whole of the interior of Greenland, where it has accumulated since before the dawn of history. It is believed to form a block 600,000 square miles in area and to average a mile and a half in thickness According to these statistics, the lump of ice is larger in volume than the whole body of water in the Mediterranean; and there is enough of it to cover the United Kingdom of Great Britain and Ireland with a layer about seven miles thick.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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GIVING:—The failure of the Christian Church to respond to the call of the Lord for a liberal giving of self and means for the propagation of His mission has always been a hindrance to the work of the Lord. At present there is a call for more means, for more workers to carry to a successful conclusion the stupendous enterprise of evangelizing the world in this generation. It is said that the next ten years will mark a great change in the complexion of the missionary situation. If the Protestant churches will take advantage of the present situation by being liberal with their means and workers, many strategic positions may be secured in the mission field, if not, the loss will be irretrievable. Conditions seem to indicate that this is the golden opportunity of the Church. Yet we read of mission stations being closed because of lack of funds. Many stations are handicapped because there is a dearth of both means and workers. Not only is the work in the foreign field suffering, but also in the homeland, only in a lesser degree.

The Laymen's Missionary Movement, that spread over this country last winter, succeeded in at least arousing a temporary interest in foreign missions among business men, so that the missionary contributions of the various denominations have been greatly increased. However good the results of this movement may be, we doubt whether it is the final solution of the problem of giving. However, if men refuse to give on a systematic basis, the Bible method, it is perhaps better to appeal to their emotions and business sense than not to have them give at all. This is not the ideal way. The one who gives only when carried away on the wave of enthusiasm cannot experience the truth that, "it is more blessed to give than to receive." If this movement succeeds in leading men to see the fundamental principles underlying giving and to resolve to give on this basis, it will accomplish a mighty work. Any method or plan that will succeed in bringing home to each individual member of the Church the knowledge and conviction that the Bible method of giving is based on system (II Cor. 16:2) and lead them to adopt it cheerfully will bring about a revolution and an awakening in the Church that will sweep many into the kingdom of heaven.

The question is often asked, "Why do Christian men and women not give more liberally to the cause of Christ?" The only answer we can give is that they fail to see the relation between the means entrusted unto them and the kingdom of heaven. In other words, they place too high an estimate upon wealth itself and underestimate the value of the kingdom of heaven. Rest assured that the person who sees the proper relation between these two will see to it that the Lord gets His share. Things remote do not appeal as strongly to the average individual as those near at hand; things spiritual, eternal, not so strongly as things material, perishable. As a rule the 10% interest on $1,000 is more attractive than the interest that will be placed on the credit side of the ledger in heaven by investing it in the work of the Lord. The one is tangible and near hand, the other is a spiritual asset and perhaps more remote.

We are not our own, much less the things entrusted to us. As soon as a man becomes conscious of the fact that he is only a steward, that soon will he feel the obligation of using it as such. In the parable of the talents the Lord not only required a part of the profits made on the principal, but both the profits and principal. Just so the Lord will require of us a strict account of the use of the principal, consisting of both natural gifts and wealth. He not only wants the principal returned but He wants interest, too.

The consecration of our means to the Lord is as much a religious duty as the consecration of self, in fact the two are inseparable. Only to the extent that we as a Church see this relation and live it out will the coffers of the Lord be abundantly supplied to support the work the Lord has entrusted unto us and enable us to enlarge it. If we pray for the salvation of the lost and withhold ourselves and our means to carry on the work, we cannot expect an answer to our prayer. The one who sincerely wrestles with God in behalf of the heathen is willing to pay the cost, either by giving his own life to the work or his means, or both.

The Symposium on "Giving" in the Young People's Bible Meeting department contains many excellent thoughts on this topic. Read it carefully in the light of God's holy Word and act as the Spirit dictates.

We again wish to call the attention of our readers to "Our Family Circle" which appeared in the preceding issue. A few have responded giving expression of their opinions regarding the improvement of the paper. We would urge that you respond more freely in order that the editorial staff may know more clearly what the wishes of the readers are so that they can more definitely supply your needs. Cut out that section of the October issue containing the questions to be answered, answer them and mail to us.

We are sorry that space did not permit the publishing of some correspondence from some of our Y. P. B. M. workers. Nothing preventing it will appear in the next issue, also an article on the organization of our Y. P. B. Meeting. Would be pleased to have some more correspondence from the workers in the field.

CHRISTIAN LIFE

PEN PICTURES FROM THE GOSPEL STORY

VI.

J. W. Shank.

"By the Side of the Road"

(Mark 10:17-31)

The scene is laid in a Judean highway some miles north of Jerusalem. Jesus and His disciples are again on their way to the southward. Some distance away a throng of women and children are gathered. They too have had their few moments of joy in the presence of the "Great Teacher." But scenes must change and new duties must come for One whose mission extends to a whole world of humanity. The women and children pass on to their simple homes among the hills of Judea, and Jesus turns His face toward Jerusalem and the scene of future suffering.

The highway is dusty and warm. The sun beats down upon the group of weary disciples and they wonder if the Master's work for the day is done. They long for an hour of quiet in the cool of the evening when they may sit alone with Jesus. How strange that they have forgotten the words of their Master: "I must work the works of him that sent me while it is day!" They have forgotten also that the roadside is ever teeming with people whose souls are hungering for the touch of the Master's hand or for a word of counsel from His lips.

But the day's work is not done. Another heart is longing for a brief communion with Jesus, and he who now comes running and bows to the earth is a young man. A thrill of joy comes into the heart of Jesus as He recognizes before Him a man of unusual possibilities. It is a youth who understands the methods of commerce, how that a certain definite act will always bring a definite result. How natural then that he should seek spiritual results in the same manner!

By a few pointed questions Jesus learns that this youth is a devoted follower of the formal law, but that he has never learned the most fundamental of human virtues—sacrifice for others. It is hard for a teacher of spiritual things to lay his finger upon the open sores of human lives. Men are willing to hear suggestions about the little mistakes of life, but they can hardly bear to see their fundamental failures laid bare.

Jesus loves this young man and it gives Him inward pain to lay bare the secret sin of so young a life. Nevertheless, He speaks the word and lets the truth burn its way into the young man's conscience: "One thing thou lackest; go and sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven: and come and follow me."

These words are like dark clouds that mar the brightness of a summer day. The youth came with the hope that eternal life lay within the grasp of his hand. Now the bright vision is caught away to be seen no more. He turns away sorrowful for his riches are the pride of his heart. As Jesus and the disciples stand by the roadside pondering the significance of this incident, the day passes into evening and the scene changes.

By the side of the road! Is it strange that Jesus was found so often in the public highway? Look at the picture again! See the man of fortune and wealth kneeling on the trampled roadside, looking pleadingly into the face of his Elder Brother! See the face of the Master beaming with compassion upon this young man of promise! See the Master's hand pointing to needy homes situated along the valleys and nestled among the hills! See the sorrowful face of the strange youth as his eyes follow the sweep of the Master's arm and then fall languidly to the dusty ground at his feet! See the drops of sweat that stand out on his temples while the struggle goes on within his bosom! See him as he passes on down the hillside, back to his home and his riches!

Reader, if a tear falls from your eyes as you behold this picture do not suppose you have seen all of its pathos. There are other pictures, strangely connected to it, that are fully as sad and heart-breaking as this, and you have seen them often. Take a meditative glance along the highway of life! Let your eyes fall upon the roadside where you travel each day. Study the faces of the men and women who pass before you, but be sure to see farther than their faces. Gaze with your searching vision into the very depths of their hearts; and what do you see?

Some have found world success and are now seeking for greater soul peace, but they do not hear the pleading voices along the roadside; some have never known that life has fountains where the soul may drink deeply of purity and love; some wear the badge of suffering upon their faces while from their souls the image of the Christ shines clear; and, here and there are busied forms who pause often by the roadside and give a steady hand to the weary. It is a picture of humanity, humanity, humanity!

Behind the scene is the form of the Master who beholds the onward tread of the many footsteps. Perhaps He thinks of the roadside in Judea where the children came for a blessing and where the young man sought the way of eternal life. Perhaps He thinks of you and me and wonders when we will find our places by the roadside.

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Nor hurl the cynic's ban.
Let me live in a house by the side of the road,
And be a friend to man.

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with strife.
But I turn not away from their smiles or their tears—
Both parts of an infinite plan—
Let me live in a house by the side of the road,
And be a friend to man."

Hastings, Nebr.

THE TRUE LIGHT

Rufus Buzzard.

The light, in the path of a pilgrim here,
Is not like a dim twinkling light,
That feeds but the flames of the scoffs and the jeer
Of the sinner and the self-justified.

It shines with a brilliant and celestial hue,
Because it is but left to shine—
Its lamp is the eye, with but one single view
And in touch with the oil divine.

If the light that is in thee be false and untrue
How great is that darkness from thee!
Thy path, is the path, that the wicked pursue,
And their fate is the fate thine shall be.

How great is the darkness enthroned in the soul,
Because of the sin-darkened eye;
Its light so untrue! Yet it fosters control
And allures men on it to rely.

The just hoary head, who has long life received,
Will soon, in his triumphant way
Rejoice that his crown (like the life that he lived)
Will shine through that most perfect day.

The path of the just, as a bright shining light,
Shines brighter to that perfect day,
It stands as a true beacon light 'mid earth's dark night,
And its manifold joys prove its way.

La Junta, Colo.

"Must the fruitful bough be pruned? Must the knife cut even the best and most useful? No doubt it is so, for very much of our Lord's purging work is done by means of afflictions of one kind or another. It is not the evil but the good who have the promise of tribulation in this life."

See our special offers on page 735.

THE DELAY OF GOD

H. T. Miller.

He is not slack as men count slackness, but is long suffering.

"Judge not the Lord by feeble sense
But trust Him for His grace."

In the multitude of ignorant prayers this one tops them all: "Lord, how long?" The heathen chief said, "If these things are true, why are you so late in coming?" How can we prove our right to ask, "How long?"

Two things belong to God. He is holy and He is hidden. Secret things belong to Him, but things revealed belong to us and to our children. Go back to the 15th of Genesis. Learn to take off our shoes. Thus early did He reveal His promise and conceal His reasons. Look at the scene, the childless man, the vision of God, the banishment of fear, the power of the judge, the promise of a good old age, the stretch of four hundred years, the reason for long delay, "for the iniquity of the Amorites is not yet full." Who shall measure the speed of God? Who shall dare to call Him slow Who said, "They shall afflict them four hundred years?"

What do you mean by delay? If three millions of people had to be transferred today from Egypt to Palestine, what would men do? They would advertise for contracts to move the world, and impose heavy fines for nonfulfilment as to time, speed, etc. But the Lord did the whole business, and how did He do it?

"Forty long years was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known My ways; unto whom I swear they shall not enter into My rest."

Man could make the transfer in forty days, for the land was near. The Lord took forty years. Man measures time by the clock, God measures by character. How prodigal of time?

It is amazing how these accusations of delay rise up in the hearts of the good, and stand in front of the Most High. Martha and Mary said, "Lord, if Thou hadst been here my brother had not died," and yet in sovereign holiness the Master said, "I am glad for your sakes that I was not there."

Vineland, Ont.

THE SECRET OF JOY

Abounding joy is the prime characteristic of our holy religion—joy unspeakable and full of glory. This is as natural to true religion as the bloom on a maiden's face is to perfect health. If your life is joyless find out the reason why your harps hang on the willow. You may find it here: "When the burnt-offering began, the song of the Lord began also." A self-centered life is a miserable life. We are right with God in the exact proportion that we are right with men and women around us. Let us test ourselves, not by what we are on Sundays at Church, but by what we are to the man whom we like least. Is there any unkind, jealous feeling between man and man? any irritation or fretting because of another's success? Are we prepared to square up old scores? to give up things in business that we know are not perfectly consistent with Christ's commands? If so, shake hands; write that letter; pay that money; have done with that source of irritation. Let the love of God be poured into your soul, and after that joy will come.

Have you some hidden cupboard in your soul in which you are harboring things whose miasma is killing your joy? Face your true condition. Too often we are like those who fear their lungs are diseased, and who dread examination by the stethoscope and surgeon lest they should reveal the true condition. We can make no headway until we are clean. Before you can have God's best, you must let Him search your soul, and show what the unclean thing is which entered a year ago and has choked your spiritual vitality ever since.

How we fight against God's will! We think it is hard, inexorable, terrible; but, when we submit ourselves to it, we find it good, acceptable, and perfect. As we look into Christ's face and say, "Rabboni—Master, "joy springs up in our soul.—F. B. Meyer.

MORE THAN TOOLS NEEDED

A young Italian one day knocked at the door of an artist's studio in Rome, and when it was opened, exclaimed: "Please, madam, will you give me the master's brush?" The painter was dead, and the boy, filled with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying: "This is his brush, try it, my boy." With a flush of earnestness on his face he tried it, but found he could paint no better than with his own. The lady then said to him: "You cannot paint like the great master unless you have his spirit."

Only by the power of the Holy Spirit are we able to successfully carry on the Master's work.

The same great lesson was taught once in a museum of old-time armor. When a visitor was shown the sword of Wallace, he said, "I do not see how it could win such victories." "Ah, sir," said the guide, "you don't see the arm that wielded it."

We need all the grace and tact we can acquire through studying the best models and imitating their example; but if we are mere imitators our lives will be void of real power. We must be filled with the same Spirit who wrought in and through His noble ones.—Christian Union Herald.

LOVE IN THE HOME

A distinguished and altogether worldly visitor to the home of the saintly Fenelon is said to have remarked that were he an inmate of the house he would have become a Christian in spite of himself. Lovable Christians are religion's best apology. Some people take their religion so somberly and others take it so dolorously that children of bright and happy disposition shrink from it as from a threatened evil. There is an art in making religion impressive without making it oppressive. Miss Elizabeth Harrison, of the Chicago Kindergarten College, tells of a beautiful mother she knew who felt the responsibility of representing God to her little ones. A boy of hers, four years old, with all a boy's love of lordship and a quick temper beside, was wont to be masterful to his two-year-old sister, even going to the length of striking her when his temper was most quick and least lordlike. One day as the two were playing together the temper in the lad broke loose, and the mother with fine self-control, calling him to her side said gently, "Philip, it makes mother very sad to hear you speak in that way to little sister."

"I know it does, mamma," replied the boy, already penitetnt, "but I just can't help it."

The mother, putting aside her sewing and taking the little fellow on her lap, said: "Do you know, Philip, that sometimes you make mamma feel just that way about you? Would you like to know what I do to keep from speaking crossly to you?" To which the boy, lifting up wondering eyes, said, "Yes." Softly and reverently the mother said, "When I feel the quick, angry words coming up, I shut up my eyes for a moment and say, 'Please, God, help me to be strong.'" Whereupon the boy, having put his arms about her neck, kissed her lovingly, and slipped away to play again with his sister. Pretty soon another tempest gathered and an imperious, "You shan't do that, sister," rang out. A little arm was raised to strike, but before the blow came down there was a catch of the breath and the eyes went tight shut. The arm was lowered, and the eyes were opened and a quiet, pleasant, voice said heartily, "All right, sister, you can have that, I will take this." One cannot imagine a more wholesome or more memorable lesson associated with a teaching more genial or more lovable. The boy had taken his most important instruction in practical religion—that God is at hand to help when help is needed and sought—and it had been associated not with a specifically religious exercise, but with the general ongoing of his life and even with his game and play. Reared in an atmosphere of that kind, an atmosphere in which religion appeared as at once the most natural and most helpful thing in the world the man would have to do violence to the loveliest memories of his childhood who ever became indifferent or hostile to the God of that association.—Northwestern Christian Advocate.

"I saw a picture which represented a rising storm. Seen at some little distance it appeared as though dark, black, threatening cloud battalions were speedily covering the entire sky and blotting out all the patches of light and hope. But when I went a little nearer to the picture I found that the artist had subtly fashioned his clouds out of angel faces, and all these black battalions wore the winsome aspect of genial friends. I have had that experience more than once away from the realm of picture and fiction, in the hard ways of practical life. The clouds I feared and worried about, and concerning which I wasted so much precious strength, lost their frown and revealed themselves as my friends. Other clouds never arrived—they were purely imaginary, or they melted away before they reached my threshold.—*Jowett.*

MISSIONS

Conducted by I. R. Detweiler.

BEGINNINGS

XVIII

J. A. Ressler.

But whatever may be the causes of famine in India the outcome is always very much the same. True, since means of communication have multiplied, it is possible to get aid to the sufferers much more readily and effectively than in earlier days. In many parts affected by the famine of 1875 the cattle died and the relief officers tried to get grain over rough and muddy roads with gangs of men to draw the carts by means of ropes. Such means of transportation were far from adequate and people died of starvation by the thousand.

In the rainy season of 1900 the Raipur-Dhamtari Railway was not quite completed. Trains were run to within 14 miles of Dhamtari and from there the relief rice was hauled in carts. But the rains were heavy and the road, usually good, softened under the heavy traffic and one lot of carts loaded with rice for the relief camps was four days in coming the last four miles of the way —one mile a day. Once I saw five carts within a space of fifty yards stuck to the axle in mud and the slime so forbidding that no one cared to wade in to steal or to save the burdens.

And there was suffering among the people in spite of all the efforts that could be put forth by Government officers and missionaries.

Yes, Government officers did put forth almost superhuman efforts to help the people. One young man from South Africa, a young man of brilliant promise, under the tremendous pressure of work and the loneliness, lost his reason and was sent to England for rest. He was a good friend of ours—how sorry we felt for him. Another acquaintance of ours, a Government officer under somewhat similar circumstances became mentally unbalanced and committed suicide in the Deputy Commissioner's home.

After the famine was over and most of the people had gone home again to their own villages, was the time when the resources of the mission were put to the severest test. Orphans came in daily, having lost their parents either by death or by their wandering away in search of work and failing to return to their home. At one time there were over six hundred children in the care of the mission at Dhamtari.

The children were fed mostly on rice. The extra water in which the rice had been boiled was, according to the custom of many of the Dhamtari people, poured off and given to the cattle to drink. Many poor people who had been attracted to Dhamtari by the relief work, refused to obey the general order to go home and remained near the place where they had gotten help in need. About fifty to one hundred of these people used to come daily to get a portion of this poured off rice water for the children's food. This was all the food that many of them got.

Some dozen or fifteen of the poor people never left the vicinity of the mission but slept beside the compound wall under the meager shelter of the eaves of the crude shop in which the mission carpenters worked.

One evening as I was out by the carpenter shop to look after the work, a woman, one of those who slept under the eaves, began to beg most pitifully to be taken in and cared for. I hastily reviewed the situation. She was a woman of forty, not properly an orphan. She was not sick, only hungry. She was not a leper. The poor-house and the kitchen had been closed by the Government. There was no institution into which she might be regularly admitted.

Again, if we invented a pretext and admitted her to our list of people rereiving gratuitous aid, there were a dozen others right beside her just as needy and just as worthy as she was. If we admitted one we must admit the others or be unjust. I knew if we admitted a dozen there would be a hundred there the next day. If we admitted the hundred there would be a thousand at the end of the week. That I knew would not be allowed by Government, nor by our people at home, nor by our own physical strength. All this I thought but what I said to the woman was, "What can we do? We can do nothing for you," and I walked away.

Next morning when I went to see the work at the carpenter shop one of the men said to me, "There is a corpse out there by the gate."

I went and looked.

It was the very woman who twelve hours before had been pleading with me for mercy—and I had refused.

Oh, the agony of that hour. Twelve hours before she had been a living human being with a living human soul. Now she was gone and when next we meet it will be at the great day. All that was left was a mass of putrifying clay.

As I stood by that prostrate form there came a voice to me; it seemed clear to me as did that voice of old to the traveler on the road to Damascus, "I promised to supply all your need, and ye would not believe."

Was it still the same One who spoke?

Oh, you who would fain be missionaries, and whose hearts swell with sentiment at the loftiness of the "call," remember that voice that shall one time speak in your ears, "Inasmuch as ye did it ..... ye did it unto me."

Smithville, O.

CONDITIONS IN CENTRAL AMERICA

(The following is a summary of an address delivered by Mr. Toms, a missionary in Guatemala, which we had the pleasure of hearing. Mr. Toms has been laboring in Central America for nine years. This is a mission field of which we hear very little, hence it will be of greater interest to us.—R.)

Guatemala is one of the five republics of Central America, the beautiful region lying south of Mexico. The total area of Central America is 195,000 square miles, having a population approximating four millions, nearly half of whom are Indians.

For four centuries these people have been dominated by the Roman Catholic Church. Nearly all the Indians have been forced by the sword to accept the Catholic faith. They nevertheless have their own religion, so that at the present time they have an admixture of Catholicism and their own peculiar form of paganism.

The most bitter enemy of the Cross of Christ is the Roman Catholic Church. The more faithful an individual is to the teaching and practices of the Roman Catholic Church the more sure of being eternally lost. This assertion was corroborated by a converted Catholic priest. Catholicism is the same the world over. The Catholic Church intensely hates the Protestants and are their sworn enemy. The only difference between the Catholic Church in the United States and in Central America is, that here she appears in her best dress, while there she appears as she really is.

The blighting effect of the domination of the Church is seen in the social conditions of the country. About 85 per cent. of the people are of illegitimate birth. It is a rare thing to find a girl above 13 who is a virgin. There are very few marriages. Those who can afford it have their concubines and a number of wives. They know nothing of home in the sense we use the

term. They use the word "house" instead, and such it is to them. Love in the home is a stranger to them. Their life is merely an existence.

The people are very untruthful. It is a habit with them, taught by the Catholic Church. They are taught that to tell a falsehood is no lie when a mental reservation is made. When they lie to gain a certain end, they will say, "I know it is a lie, but I use it to gain a certain end." By making this reservation they are not considered guilty of lying.

Drunkenness is one of their great vices. Men, women and children indulge in the intoxicating cup. Women with babies tied upon their backs are seen going into the saloons, get their drinks at the bar, dip their finger into the liquor and moisten the lips of the little babe with it, thus creating an appetite in infancy. Women as a rule are bar-tenders.

Practically everybody is addicted to the habit of smoking. Stealing is a custom among them. They will steal whatever they can lay their hands on, whether they can make use of the article or not. These are the Christian people, so-called, the Catholics. They have the name of God on their lips almost constantly. They always say, "If God is willing" I will do so and so. If they go out to steal, or whatever they do, be it right or wrong, it is always on this condition. Conscience has been destroyed by this pure literalism. They do not swear; do not know how until Americans teach them.

They are extremely superstitious. As an illustration of their superstition and the influence of the priestcraft over them the following incident was related. In the Church they have a wooden image of Christ in a glass case. Once a year during what they call holy week, which in fact is the most unholy week, this image is taken out of the case and its face is washed with olive oil a number of times during the week. It happened that shortly after this event the missionaries, the foreign devils, or heretics, they call them, came to this town. About the next day the priest noticed that this image was weeping, and said it was because these foreign devils had come to town. The people became aroused and flocked to the church each carrying a candle to see this image weeping. While they were there they noticed that it was weeping more, and they were sure that it was because of these heretics. They were too ignorant to discover the cause of this weeping, as they called it. The heat in the church caused some of the olive oil with which the face had been washed to accumulate on the surface in small drops. And when the church became crowded with people each one carrying a lighted candle, the temperature raised and caused more of the oil to form in drops on the surface. But these poor deluded people resolved to get rid of the foreign devils. Unknown to the missionaries they plotted, but an overruling hand intervened in their behalf. The chief official of that province was strongly anti-Catholic, but no Christian. He heard of this plot and immediately ordered a policeman to keep watch over the house and stationed one at each corner of the block in which the missionaries lived and gave orders that as soon as there was any indication of danger to notify him at once. Nothing happened that night and not since.

The priests are more immoral than the people. They set the pace. The Indians have a higher standard of morality than the whites.

The prevailing tongue is Spanish. The Indians have a number of dialects which makes the work rather difficult.

The evangelization of this country depends largely upon the work of the native converts. When a new field is to be opened, a convert is sent. He goes into the town and visits from house to house, telling the story of the Christ. He does not say anything against the Catholic Church nor conduct any public services. After about eight months of this work there may be some there who are ready to accept Christ. Thus far there has been very little if any opposition from the Catholic Church. The missionary is now sent for. As soon as he appears it is a signal for war; it then becomes a formal thing. He immediately holds public meetings. At one of these first meetings, Mr. Toms preached to a full house. Some of them were interested, some were curious and others were enemies. But as soon as he told the sweet old story the countenance of many changed. After the meeting some came and said they liked the story about Jesus. When asked whether the priest never told them about it, they would say that they never heard it. But the people there are like here, they like to hear the story, but they do not want the Gospel. At this one station they now have 25 or 27 baptized converts. None are baptized until they show fruits of the Christian life.

Indian Women, Honduras

It means something to these people to accept Christ. It means that the members of their family will bitterly hate them and the entire Catholic Church will turn against them and make life miserable for them. The lines are sharply drawn because of the persecution. It would perhaps be well if we would have to face more persecution so that the lines between those in the Church and those on the outside would be more distinctly drawn. These people make good Christians. They count the cost before they take the step and when the step is once taken they stand true with very few exceptions. An old lady, the vilest and most wicked woman in the town, was led to accept Christ. Her former friends ridiculed her and said she would soon be back again. But she is holding out faithfully. When asked about her faith she replied, "I am not looking for anything else, I am satisfied now. What Rome gave me did not satisfy."

Central America has less than 45 missionaries. Salvadore, one of the republics, has two missionaries, a man and his wife, for its 1,000,000 people. Nicaragua and Costa Rica have only one lady missionary each.

Mr. Toms is working under the auspices of The Central American Mission. This is an interdenominational movement founded twenty years ago through the instrumentality of C. I. Scofield, author of the Scofield Bible. This organization now has about 23 missionaries in the field. The work is supported by voluntary contributions. Missionaries have no salary allowance. The present needs are 20 new missionaries to supply the places that are open to them for work.

NEW OPIUM WAR IN CHINA

No nation ever faced a stiffer proposition than China when she set about freeing herself from the curse of opium. Her treaty with a foreign Power obliged her to admit it from India, her own people were growing it in large quantities, the acreage was yearly increasing, and the profits big. The opium habit had fastened itself on men and women of all classes; the highest officials, the gentry, the merchants, the farmers, the artisans, the coolies, were using it. And the confirmed opium user must have his smoke or at least his pill every day, and the influence of the opium is to destroy the will power to such an extent that there is left in the man himself very little energy to fight the appetite. The opium pipe had become a social demand; a guest was not properly entertained without it, and every social function had its opium divans; the large merchants talked with their customers over the opium pipe.

China realized that opium smoking threatened the very existence of the empire, and after much talk an edict went from Peking to all the provinces to stop the use of the poison. England agreed to release her from the obligation to import it, decreasing the quantity from India yearly for ten years, when it might cease, pro-

vided she stopped the production within her own borders. China then had a three-fold task: (1) To shut the opium dens; (2) to stop the private consumption; (3) to stop the raising of the poppy.

Now what has she accomplished in these lines? In answering this I shall confine myself to what I have seen in Foochow, the capital of Fukien province, and in the country districts in the northern part of that province, a region with about 12,000,000 people. From all reports which I have been able to get, the purpose in all parts of the empire is the same. Localities differ in the progress made, and I judge Foochow is in the front ranks in her advance of this reform.

Five years ago there were more opium dens in this city of 1,000,000 people than there were rice shops, and rice is the food of the people in this region. As we walked the streets, the finest fronts were those of the opium joints, and the fumes were almost constantly in one's nostrils. In two years' time every one of these places was closed and became a rice shop or a tea house or other equally useful shop. Today there is not one place in the city where a man may go for a smoke of opium. There are places controlled by the authorities where opium may be procured by those who have the proper license. The officers of the Anti-Opium League know every smoker and all about him, and the amount of opium he can buy daily is stipulated by the league. This is necessary, for it would mean certain death to a man who had used the drug steadily for years to stop at once. The league has also opened refuges where smokers may go to receive help in breaking off the habit.

Opium Smokers

Five years ago the fields in all directions from Foochow were beautiful with the poppy blossom; for the past two years I have not seen one poppy plant. I have heard of two or three fields in remote places which were destroyed as soon as the authorities were cognizant of their existence.

Early in 1909 the league in Kucheng, a county 100 miles inland from Foochow, decided to eradicate opium entirely before the end of the year, not waiting for the ten years of the treaty to expire. An estimate was made of the loss to the importers for this country. The money was raised by subscription, paid to the proper authority and a receipt taken. A Chinese whole-sale dealer from Canton contested the league's action, enlisted the services of a foreign firm in Foochow, who in turn asked the help of the foreign consul, who demanded of the viceroy of Fukien that the traffic be reopened in Kucheng. This was done, and at least twelve shops were selling opium in that region for some four or five months. But the Foochow Provincial League came to the rescue, and in November, 1909, the Cantonese was arrested and punished, and every shop closed. This county is clear of opium.

In a sentence, then, Foochow has stopped the public sale of opium and the public smoking of opium; she has her hand on the private consumption of the drug so well that she knows the name of every smoker, his residence, how long he has smoked, how much he uses, and how fast he is decreasing its use.

How has this been done? The central government sent through all the provinces edicts making the public sale of opium and the cultivation of the poppy illegal. Anti-opium leagues were organized in all the provincial capitals, and then branches of these in the smaller cities. In Foochow the credit for the success of the movement is due to the league. These men have led the officials in the work and they have used the officials. This league is officered by the best citizens of Foochow, regardless of whether or not they are Christians. They have a vigilance committee for each section of the city, whose duty is to find out who is breaking the law, either by selling or by smoking, and then to surprise the man in the act, seize him and all his opium and all the utensils in use. The quarterly reports of this vigilance committee make interesting reading. More than one member of these committees has come out of a raid with a black eye and bruised shins. The pipes, lamps and other utensils used in the preparation of the opium are collected after being seized, and from time to time burned in some public place by the league, with great demonstration, in the sight of thousands of people. I attended the seventh burning in Foochow shortly before leaving, last January. The number of pipes alone burned up to that time was around ten thousand. Among other things thrown into the caldron were several thousand American cigarettes, for the league is fighting the introduction of this foreign product because almost as injurious as the opium, and the government makes it unlawful for a Chinese student under twenty-five years of age to smoke the cigarette. In this the Foochow league seems to be winning the day.

In addition to the execution of the law against the use of opium the league at once began a vigorous crusade of public education. The press and platform were both used, and once a year the birthday of the league is made an all-day festival, during which practically every person in Foochow is reminded of the anti-opium work. How? A large temple is beautifully decorated with bamboo, evergreen, and banners. Invitations are sent to all the Chinese officials and gentry, the foreign consuls, officials, and missionaries, and such organizations as the Young Men's Christian Association and the government schools and colleges are given from 9 a. m. till 5 p. m. Public opinion is so strong that a Chinese official who has not entirely reformed will speak on the platform against opium because he dare not decline the invitation of the league.

But the most potent influence of the day's work is the part of the government colleges and schools. Each in turn marches through the streets of the city in uniform, with banners and music, always bringing up at the big public meeting. Thus nearly every street has heard and seen the movement against opium sometime during the day. At the close of the college year the students in the upper classes are given literature by the league and told to organize branches in their home villages and shut up the opium dens there. Of course the use of opium by Chinese students of the modern schools would be considered a sin against the government.

Now what is the relation of mission work to all this? (1) No one will ever know how much credit to give to the teaching of missionaries and of Chinese Christians on the sin and resultant evil of opium smoking. But this teaching has so taken hold of the Chinese church that no man who uses opium at all is admitted. So far as one can see this teaching and example have been the foundation of the whole work. (2) The mission hospital first gave assistance to men in breaking off the use of opium. The missionary physician and the Chinese assistant have often watched all night by the man in critical stages. And however imperfectly the refuges of the leagues may follow the methods of the mission hospitals, the measure of their success must go to

the credit of the missions. (3) From the beginning this crusade has had the moral support of the missionary body. The Chinese testify to the great help this has been to them. It has given them confidence, strength and courage. But this is not all. The leaders of the movement have continually invited the missionaries to their committee meetings and asked of them counsel, and the missionaries have had important parts on the program of the public meetings.

No one realizes more keenly than the Chinese that the victory is not yet won. They say: "We have made only a beginning. There is a lot of hard work ahead." They ask us to give them credit for being sincere in their professions of hatred toward the use of opium, and that we give them our hearty sympathy in their efforts to rid the empire of this curse. Humanly speaking, the success of the anti-opium leagues in China could not have been attained without the aid of missionaries, and the time and strength given by the missionary to this work are most profitably spent. He is rubbing up against the men who are making the new China.—Missionary Herald.

A FEW PARTING THOUGHTS

C. D. Esch, M. D.

The joy of Christian service is never felt so keenly until one is called upon to make some sacrifices; when our natural man rebels against the spiritual and we find the saying true—"And ye cannot do the things ye would." So at the eve of our departure we rejoice in the Spirit yet sometimes feel like mourning according to the flesh. It is very hard on the flesh to have to suffer so many privations and endure so many sufferings. But God said that the spiritual nature should rule and we believe that no one can enjoy the Christian life in its fulness until he has gotten his human nature entirely in subjection to the divine.

During the last few months we have had so many happy meetings, and learned to know so many friends who have showed so much interest in the Lord's work and have promised to pray for us, that we rejoice to be counted worthy even to suffer for His work. We are made to think of many who upon their departure did not have the encouragement we received. How sad it must have been for them to depart when they had not the assurance of support from the friends they left here, either in temporal things or in prayer. But with us it is far from being so. We praise God for all these blessings, and pray that God may give us strength to accomplish His work in such a way that the prayers and gifts may not be in vain and the expectations of our dear friends may not be disappointed.

The mighty deep is before us and the great fields to be conquered on the other side, but we rejoice to know that,

"The Lord of Hosts is with us,
The God of Jacob is our refuge."

(On board the S. S. *Carpathia*, New York City, Oct. 8, 1910.

THE OPEN DOOR

L. Ellen Schertz.

"Not more pity for dead souls, but a passion for the glory of God, is what we need to hold us on to victory."—Trotter, Africa.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth my soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24:11, 12.

There is a river flowing through our District. It rises in the hills south of us and flows for the greater part of the year a placid, shallow stream. But when the monsoon rains overflow the watersheds, it fills with a sudden magnificent rush, that can be heard a mile away.

Out in the sandy river bed there are a few grass huts. A few gardeners live there to watch their stuff. They stay until the rainy season comes on and then leave for their homes. Suppose, that knowing the rain had begun to fall on the hills and the river was sure to fill, you had passed that way when the laborers were settling down for the night, would you, **could** you have passed on content without an effort to tell them so? Could you have gone to bed and slept in perfect tranquility while those men were out in the river bed? If you had, the thunder of the rushing river would have wakened you and forever your heart would have been cold with a chill colder than river water, cold at the thought of those you dared to leave to drown.

You cannot see them, you say. You can. God has given eyes to the mind. It is God who speaks. Oh! by the thought of the many that are drawn unto death, by the thought of the sorrow of Jesus who loves them, **consider.**

But you say, "all are not called to India." But remember the field is the world. **After all what does our work amount to if we are not in our place? If "the things prepared for us to do" are lying close to our hand at home there will be a settled peace in the doing of it; if abroad and we will not** go and do it.—Oh! then our very prayers will fall as withered leaves when the wind that stirred them falls, yea more so, for the withered leaves have a work to do but the prayers that are stirred up by some passing breeze of emotion do nothing, nothing for eternity. God will not hear our prayers for the heathen if He means us to be working among them instead of praying at home, or if He means us to give up some son or daughter and we prefer to pray.

Do you know that if God is calling you and you refuse to obey Him, you will hardly be strong enough to bear what follows afterward? Remember Israel. "God gave them their request, but sent leanness to the soul." Sooner or later the thought will burn into your soul and into your life and into your business that you disobeyed God and lost your chance and lost it forever. No chance to retrace then.

Are you in doubt? Then "Arise, go forth into the plain and I will talk with thee." Alone with God. No sudden decision. No emotional giving way, but calmly, determinedly, not in your own strength, but made new in Him. In His strength you can enter that new and now open door. If not—God's glory shall be given another.

Beholding His glory let us go forth. Oh! Spirit come and lift us up into the love that caused God to give His Son, inspire us with this love. Let us look at the vision of the glory of our God with eyes that have looked at His love.

Newton, Kans.

NOTES

What Tells in Missions

The first and essential thing in Christian service is the life of God in the soul of man, the living Christ as redemption from sin; these in the possession of the individual other things will adjust themselves and non-essentials will find their proper place and take on their normal proportions. It was no doubt this emphasis of first things that won from Lord Lawrence his tribute that missionaries had done more for India than all other forces for good put together. When asked for his estimate of missionaries a certain prominent man answered that he spoke from the viewpoint of a business man of the world, that he had seen them in many continents and countries under every form of stress, in wilderness and village and city, in school and hospital, on the plantation, in mines and teafields, in the cotton mills, and that taking them all in all, they are the grandest and most useful body of people in the world.

The Cry of a Human Soul

What a vivid contrast arises before the mind of the Christian! While he walks in the sunshine of divine love, multitudes of his fellowmen stumble in the darkness of the night of their need. While he says of his God, "Closer is He than breathing, nearer than hands and feet," this other child of the Father cries, "Oh, that I knew where I might find Him!"

How intolerable it is to his soul! He cannot turn away from it any more than one standing on the shore of the sea can turn away from the cry of the man caught by the undertow, wrestling with all his might for his life, and calling for aid to save him from the depths. Or as when a mine is wrecked and precious lives entombed, those who seek to rescue their brother workmen redouble their heroic efforts as they hear through the barrier of earth the faint tap of the imprisoned men doing their best to aid their own rescue, so the sense of the world's struggles toward the light intensifies the effort to bring light to the world.

If we could not tell where the trouble lay in that aching world-heart it might be different, but we know beyond all doubt what the secret is, that it lies in the failure of the non-Christian faiths to lead man to the good God and to provide an adequate remedy for sin.

"We Need Your Prayers"

How often the missionaries write these words! Perhaps we have received such requests in a passively approving manner, and have not realized the real distress of mind and sense of need out of which they have come. Perhaps we have taken them in a vague way, instead of applying them to certain definite and crying situations and needs. We confess it was a distinct sense of surprise that we learned that the missionaries delayed deciding upon certain projects until after a meeting of a little band that met regularly, and had been asked to pray for that particular thing. Does it mean so much to them as that? Then, friends, let us be more thoughtful and faithful in this matter, remembering our missionaries by name, daily and thinking of them in special problems which beset them from time to time. It might be well for the missionaries often to write for special prayer in behalf of definite problems. And no doubt they would if they were a little more conscious of definite prayer being made.

Might it be well to have more of these prayer circles that meet at certain times? Might we have more of this kind of a feeling going out to our different institutions where a number of brethren and sisters meet regularly?

What Three Representative Men of India Say

Some time ago H. G. Bissell was on his return to India and met three men, the one an Italian consul-general, another a Parsee merchant of Bombay, and the third a major of the British army returning to India after a brief furlough. The observations of these men concerning Indian affairs, missionary work in India, the prospect of political and religious changes in the Indian empire, etc., were drawn out by the wide-awake missionary. The consul-general thought that the problems of political India are not to be solved by military tactics, but by the civil army of the government. He had a high opinion of what the British government had done in India, no other world power could have done it, and there is no parallel to it existing in the world's colonial governments. To be sure the masses are very largely untouched, but a start has been made at least. He believed in education for India that should combine industrial with intellectual training. Scientific agriculture is India's salvation from famine. Missionary work he thought to be still in its infancy in India. There has not been time yet for such work to bear the desired fruits in such a country. Moral earthquakes are not so frequent as physical. We must remember how many centuries the inhabitant of India have been dominated by prejudice and superstition, whose frigid influence we know but a small part.

The Parsee architect affirmed that in all the agitation in India a Parsee has never led. They have always backed up the government. He praised the work of the British Government in India. He feels that the British government could give India more local representation with great benefit, but that India is not capable yet of using more representation in Parliament. He thinks that India holds by far more friends than enemies to government; that millions would gladly face an opportunity to serve the crown if the call came.

The British major things that times have changed since every Englishman in service in India felt that the honor of his country and his queen's name depended upon his action in the presence of other peoples. Englishmen are not so sensitive now to the name they bear. Further, he also thinks higher education in India is not an unmixed good. The trouble is this training of the intellect is not joined with strong moral training. The neutrality of the British government on these questions makes the need of some supplementary institutions to supply the moral quality very obvious. All such help is a great blessing to India. The unrest in India is due in part to the changed attitude of the English and is hardly below the surface. What India wants she will not now get for a much longer time, for she has blundered in the method of her asking. We all must recognize in India today a great and rare opportunity to help a people to know themselves and to come to the higher ideals which the best in the West sets up before them.

The Village School in India

The following ought to be of special interest to our readers since our missionaries in India have been doing special work in village schools.

Says Edward Fairbanks, of Vadala, in the Maratha Mission Report:

In the early part of the year I had unusual opportunity for touring among the villages. More than two months were given to this special line of work. My special object was a careful study of the village mission school. In an experience of fourteen years of mission work in India I know of no agency better fitted for evangelizing and uplifting the village people of this part of the country. The introduction of schools is invariably followed within a year or six months by baptisms from the adult population. Moreover, up to within recent years our schools have seldom been attended by Kunabi (agriculturists) children. The pupils have been almost exclusively from the outcaste population, with the result that the Christians are from those castes. But latterly we have been very much gratified to find our schools more and more attended by children from all the castes represented in the villages. In many places the most urgent requests for our mission schools have come from agriculturists, the backbone of India's population. The children from these castes formerly refused to come to the mission school when it was held within the precincts of outcaste sections. But latterly even this barrier has been thrown aside. One school that I visited, for example, was in the Mahar rest house. Here were forty-two children, of whom only ten were outcastes and the rest were all from the good castes represented in the village, most of them agriculurists. That school has not been a mushroom growth, but has been carried on under these conditions for the last three years and more. Here is our enlarged and enlarging opportunity. We must make more of our village schools.

Mission Work in Manchuria

A Scotch missionary writes as follows, showing how his task differs from that of the clergy at home: "The street chapel is one of the most important parts of the work of a Manchurian mission station. In Ashibo every day at the busiest hour, when the streets are thronged with people, the chapel is open to all comers. It consists of one room with mud floor and mud walls, two rows of wooden benches, and a small stove in the middle.

"The board shutters having been taken down, the foreign missionary and his little band of native evangelists take their stand inside the little wooden railing in front of the chapel, and sing a hymn or two, making as much noise as they can. When a sufficiently large crowd has gathered they are invited to walk in and take a seat. The majority generally do so, partly through curiosity to hear the 'doctrine,' but also, if the foreigner is present, glad to have a chance of examining him at their leisure, and at close quarters.

"Once seated, the preaching begins. The missionary and two or three native evangelists hold forth by turns. When one is exhausted another takes his place. A Chinese preacher is never at a loss for words, and always ready to 'explain the doctrine.' During the preaching men walk in and out as they like, smoke their pipes of cigarets, and occasionally give vigorous assents or dissents to the oratorical question, which, however, has no disconcerting effect upon the preacher. Only now and then does a quite irrelevant conversation start between two or three of the audience, and they always politely stop when requested not to 'speak words.'"—Selected.

Bible Study

Conducted by S. F. Coffman.

THE DELIVERANCE

X

Exodus

THE TABERNACLE OF THE TESTIMONY (Continued)

The Testimony of Sacrifice—Ex. 30.— In the study of last month we noted particularly the types of the Tabernacle and its different appartments and the testimony of the priesthood. One cannot but notice that the whole Tabernacle would be a useless piece of furniture and the priesthood valueless without "Somewhat to offer." As is suggested by the Apostle Paul in the Hebrews, the Levitical priesthood had offerings to make, and Christ, as the great High Priest especially appointed of God, must also have "Somewhat to offer" in order to make atonement once for all for the sins of the people. The altars and offerings, then, have a significance which underlies the whole service of the Tabernacle.

The Altar of Incense—Ex. 30. 1-10.—The construction of this altar is similar to that of all the other furnishings of the Sanctuary. It partakes of the same nature and belongs to the sanctuary, bearing a similar testimony. It stands in the place of intercession. While it is located in the Holy place its ministry is unto the Most Holy place. It stands before the veil. It is a place of daily offering in the morning and in the evening. The censer of the priest stood upon the altar and the smoke of the incense ascended up and passed behind the great veil and filled the Most Holy place with sweet perfume. This was the only offering that could be made upon this altar. That the office of this altar was associated with the forgiveness of sins is evident from the fact that atonement was to be made upon it once a year. This atonement accomplished the purifying of the altar (Lev. 16:17-19). The altar represents a Sin Bearer who intercedes for those who minister in the Holy Place and for those whose offerings have been placed upon the great altar of atonement. It represents the Intercessor pleading for forgiveness before the mercy seat in the Most Holy Place. That the intercession is acceptable unto Jehovah is represented by the sweet incense, and also by the fact that no offering needs to be made to gain acceptance or to secure forgiveness. Christ is the Mediator. He is also the Advocate with the Father. He is the acceptable offering for sin. His ministry for transgression is constant. The surety of the soul who trusts in Him is evidenced in the sweet incense of the daily sacrifice. "He that believeth on the Son, **hath** everlasting life."

Another feature of importance in connection with the altar of incense is this, that the fire upon which the incense is offered is taken from the altar of daily sacrifice. The intercession, then, which is made for the transgressor, is based upon the atonement made with blood. "Without the shedding of blood there is no remission." Christ Himself, who is the Great High Priest of God and our only hope of forgiveness and eternal life, did not make atonement with His good works, nor with His self-denial, nor cross-bearing, but with His own blood. Our prayers would avail nothing; our works, our sorrows, our crosses can avail nothing; they are not accepted of God for atonement. The sweet incense of sufferings and service will only arise acceptably unto God when placed upon the accepted offering of the sacrifice and blood of Christ.

The Testimony of Redemption—Vs. 11-16.—The half shekel was a piece of silver designated by the Lord as the price to be paid by every soul of Israel over twenty years of age. It did not represent the value of the souls, but represented the price paid by which atonement was made for their souls. The sums of money were to be used in the service of the Sanctuary, which service, as we have already seen, consisted in daily offerings for sin and periodical celebration, each of which was connected in some special manner with making atonement for transgressors and the celebrating of the peace thus secured with God. The bases or sockets for the boards of the Sanctuary, and for the pillars of the great veil of the Tabernacle were made from this silver. Atonement is the ground-work of the fellowship of the soul with God. Truly did Jesus say, "No man cometh unto the Father but by me."

The Testimony of the Laver—Vs. 17-21.—Standing between the great altar in the court of the Tabernacle and the door of the Sanctuary, stood the brazen laver at which the priests were required to cleanse themselves before ministering at the altar or entering into the Tabernacle of testimony. It represented the holiness of the things of God. Holy hands alone could minister unto God. Holy feet alone could stand in His presence. Such was the character of Christ. Only those who are cleansed by their consecration unto God through Christ may minister acceptably before Him. The **brazen** altar pointed to an earthly sacrifice. The **brazen** laver to an earthly purity; not the purity of the flesh, but the purity of the Spirit in the flesh which enables men redeemed from sin to serve in the spiritual household of God.

The Testimony of the Anointing Oil and Incense—Vs. 22-38.—That much importance is to be attached to these two elements used in the service of the Sanctuary is conjectured from the careful description given in regard to their preparation. Oil is in a special manner the figure of the Holy Spirit. The oil of the golden candlestick represents the enlightenment of the Spirit; the annointing oil, the annointing grace of the Holy Spirit. The Holy Spirit as He was poured out upon Christ at His baptism and poured out upon the Apostles at the day of Pentecost was the grace of God imparted to His Son and to His servants to prove their special consecration to Him and their acceptance, also giving them a special power for His service. The incense represents an accepted offering made unto God. It has been said that the incense represents the crucifixion of Christ. It was ground or beaten very small. If this be true of the incense it may also be true of the oil. Neither could be procured without bruising or crushing. In this sense we may deduct the fact that only through the denying of ourselves, the mortifying of the members of our bodies, and the crucifying of the flesh can we become acceptable offerings unto God. But the special Heavenly character to be represented by these symbols is evident from the fact that no other should be made like unto them.

The Construction of the Tabernacle—Ex. 31:1-11.—As the Lord had selected a special man through whom the character of the Tabernacle was revealed, His selection of men for the construction of the Tabernacle was also by Divine appointment (See V. 3). They were men, "Filled with the Spirit of God." They did not belong to the Levitical tribe. They were chosen with special reference to the building of the Tabernacle. Even those who were skilled in any work that might be done for the service of the tabernacle were increased in their wisdom and skill. The Holy Spirit bestows His gifts "Severally as He wills." While men's natural abilities may be increased by the power of the Holy Spirit, we must recognize the fact that the Holy Spirit bestows gifts which are not natural to men. It is through these Divine gifts that the great Temple of the Lord is being prepared for the Lord's coming and His acceptance.

The Memorial of the Sabbath—Vs. 12-18.—This institution had been given to men from the beginning. It was embodied in the commandments which God gave to Israel. It was repeated to Moses at this time as a special injunction to guard the people against violating the laws of God even while they were engaged in the Holy service of constructing a Tabernacle for the worship of God.

THE IDOLATRY OF ISRAEL.—Ex. 32

In the Absence of Moses.—The dim conception which the people of Israel seemed to have had with regard to the meaning of their deliverance from Egypt is plainly seen in their conduct while the man of God, their leader, was absent from them. They were no doubt glad for the deliverance from the bondage of Egyptian servitude. They had not understood that the service of the Egyptian gods was a greater barrier to their welfare than were the taskmasters. The new laws which had been imposed upon them by Moses had not been esteemed as being the laws of God, although they had been accompanied by the overwhelming demonstrations of Divine power at Sinai. Their thoughts reverted to the trials at the Red Sea, at Marah, the Wilderness of Sin and Rephidim, and they became bitter against Moses. Turning to Aaron they sought in him a means of relief from the restraints which the new law placed upon their passions, with the result that idolatry was set up in their midst.

The Golden Calf.—What may have instigated the making of a Golden Calf may only be conjectured. Egypt worshiped a live bull and not the image. The influences of idol worship abounded everywhere. The pastoral life of their forefathers may have influenced them to select the image of a calf as a fit expression of the life-sustaining power of their forefathers, even as the Philistines worshiped the image of a fish-man as their god. Nevertheless, in their choosing they violated both the first and second commandments which the mouth of Jehovah had uttered in their hearing and which they had faithfully promised to obey.

The Anger of the Lord—Vs. 7-14.—Note in verse 7, that the Lord disowned Israel. He said to Moses, "Thy people." He knew their sin (V. 8). Their conduct was rebellious (V. 9). Their judgment, destruction (V. 10). A remarkable feature of this occasion is the promise made to Moses in verse 10. The destruction of Israel would not violate the promise of Abraham, since Moses would still be "The seed of Abraham" through whom the nations of the earth could be blest. In this instance Moses would only stand as a successor to the promises, as Isaac and Jacob had been. The humility of Moses is hereby vividly portrayed. The nature of Christ is exemplified. He considered not His own glory. He was willing to lay it aside that He might save His people from their sin. He pleaded the promises and as a Mediator secured the forgiveness of His people and the Grace of God upon them.

The Return of Moses—Vs. 15-35.—With the assurance of mercy for the people, Moses descended the mountain with the two tables of the testimony and met Joshua (Vs. 15-18). Together, they descended to the camp and saw the idol and the people engaged in its worship (V. 19). The worship of this idol was no doubt accompanied with the usual festivities which characterize all idol worship. "The people sat down to eat and drink and rose up to play." The idol was destroyed and the people were made to drink of the judgment which came upon their god (V. 20). Aaron confessed his sin (Vs. 21-24). The judgment of God was brought upon all the rebellious ones (Vs. 25-29). Three thousand men was the penalty which that occasion of rebelling against God had brought upon Israel.

The Mercy of the Lord—Vs. 30-35).—In His capacity as Mediator, Moses went into the presence of the Lord to make reconciliation for the people's sin (V. 30). His great love for the people is manifested in his being willing to die with them rather than to see them die (V. 32). And that eternal Law of God was again revealed, "The soul that sinneth it shall die" (V. 33). And with this judgment, God commissioned Moses to go forth with his people, with the assurance of the angel's presence with them (Vs. 34, 35).

The Promise Renewed—Ch. 33:1-3.—The mediation of Moses resulted in the promise being renewed for all the faithful. God would fulfil His Word given to the fathers, to the fullest extent. His own power would deliver the land from their enemies. His Own Presence go with them. But, their unfaithfulness would at all times be judged.

Israel Judged for Idolatry—Vs. 4-11.—While the Lord had given to His children the promise of salvation and stayed His hand from destroying all the people He could not pass by so great a disregard of His commandments without an exceptional expression of His wrath. This decision of God was received by the people with great sorrow (Vs. 4, 6). The Tabernacle—the sign of God's presence in the midst of His people—was taken out of their midst. The fear of God possessed the people with great power lest His anger suddenly destroy them (Vs. 7-11).

God's Testimony to Moses.—Vs. 12-23.—This is one of the tenderest passages in the book of Exodus. One cannot appreciate the great struggle that seemed to have waged in the mind of God Himself and the greater strife in the heart of Moses; yet God in His infinite wisdom knew His way and followed out His purpose. Moses, through his faithfulness to God and love for his people, sought God on the grounds of his faithfulness and mercy. He talked with Him face to face (V. 11). He communed with Him as friend with friend. The great problems which confronted him were brought confidently unto the Lord, but one thing seemed lacking to confirm his unswerving faith in the presence of God. It is expressed in verse 18. Even this glory was not forbidden to Moses the servant and friend of God (Vs. 19-23).

The incidents of this section portray again what great things the Lord will do for His people. Such revelation of grace we could not expect from a righteous God. Israel fell in a grevious sin by openly violating a clearly defined law and justly merited a swift judgment. But where sin abounded "grace did much more abound," and Israel was again delivered from their sin. Even as the testimony of the Tabernacle revealed forgiveness for sin and deliverance from its judgments, so did God openly bear witness to His forgiveness to His people and delivered them from death.

DEVOTIONAL STUDY

X

Ephesians

Practical Influences of the Grace of God
Eph. 6.

The Grace of God in the Home. Vs. 1-9.—One's religion may be perhaps judged by one's application of it to his every-day life. It is more easy to be good when in good company; to be religious when in a congregation of religious people; to be prayerful when in special seasons of prayer. But it requires a spirit-filled and consecrated life to live each day with the manifestation of the grace of God in one's heart. This is especially true of those who are young in years.

In his exposition of the glory of grace, the Apostle has not forgotten that children may enjoy these blessings of God as well as those who are older in years and perhaps more developed in their understanding. But, it is their privilege too, to reveal as well as to enjoy the knowledge of the blessed God in their hearts. The Apostle has not given the hundreds of Jewish laws which their children were required to learn and observe in order that they might ceremonially fulfill the law. The fifth commandment is based upon the grace of God in the heart of the child. True love yields honor and obedience to the parent. The child that loves God and feels the joy of the forgiveness of God, renders his parents the sense of gratitude which his heart feels toward a kind heavenly Father, and toward a suffering, sacrificing and loving Savior. After all the tables of stone are only the hard substance upon which God has written His unchangeable commandments of love. Again, if the law in the coldness of the letter has such a reward—long life on earth—how much greater may be the reward of the warmth and fullness of the Spirit through grace, with blessings in time and in eternity? Let the child obey his parents in the Lord and in the Spirit of the grace of God.

In the same manner in which the child honors the parent, the parent should also honor the child. Not one of the ten commandments is referred to by the Apostle in writing to parents. There may be no commandment for the parent. The father's law for his child is his love. Yet, that love, strong and deep as it may be—as full of tenderness as David's love for his child—needs to be seasoned with the grace of God.

The parent who is filled with a desire to love God and to keep His Word, having in his heart the ambition to attain to the best and noblest things in life and win the righteous and eternal glory of Christ in the life to come, desires nothing less than this for his offspring. The grace of God is the only thing by which these great objects may be obtained. It is this alone which the parent may offer to his child as a sure means of present and future profit. Wrath and destruction go hand in hand; love and life are inseparable companions. The "nurture and admonition of the Lord" means, the way of divine love and eternal life.

The home life is usually not complete without servants. How lightly is that title esteemed. How mean the place which the servant occupies in the estimation of men. May the day be present or speedily come, when that title and the place may be honored with the dignity which they both deserve. No doubt our present age has advanced far in this respect, that servants are no longer slaves; and our Christian conception of man's relation to man has lifted up the servant to an equality with his fellowman. But may the Spirit of the grace of God so pervade the heart and conscience of every man and woman that they may be able to see in the servant a brother, a sister, a joint-heir with Christ. And in the same spirit let the servant consider that his duty and his place in life is as noble as that of any other man or woman, for we are all but servants one to another, differing only in the character of the service rendered.

The possibilities of Christian attainment are equal for all men. "The grace of God unto salvation hath appeared to all men." In the case of the servant his opportunities are equal to those of his master. This being true and salvation being assured, his position and his rank as a servant are but means by which he may give expression to the fact of his possessing the grace of God in his life. This may be done by being faithful as a servant, by rendering obedience to his master. The Apostle expresses the obedience as a very hard and severe master and the service of the severest kind. If such be the case obedience is nevertheless required in order to show the true grace of God. So faithful should the servant be to his master as if he were personally serving Christ. The Master's will should be as the will of God; the service rendered should be as joyous as the service rendered to God. How light the burdens that one may bear for Christ! How hearty the service we may render unto God, the King of kings and Lord of lords! Then, how much easier to be a servant when the grace of God dwells in the heart and the love of Christ prompts one in all his duties to men.

Again, it would seem as if the Apostle felt a special interest in the servant on account of his devoting so much of this epistle to his admonitions to servants. It may be that many of the believers in Ephesus were of the servant class. In that same age Rome was a city of servants with but a few hundred proprietors or masters. One can only imagine what would have resulted if in those early days Christianity would have stirred up the servant against the master and the yoke of servitude made more galling by the teachings of the Christian faith. On the other hand Christian servants were admonished to render their duties "with goodwill as unto God and not to men." They became better servants than other men. They were more content with their wages since they looked not for the present reward alone. If the injustice of their masters kept back from them their proper recompense, the Master in heaven would complete and more, all that was due them.

Much of the agitation in society today is caused by the misunderstanding between masters and servants. Men may try to adjust these differences, legislatures may endeavor to remedy the conditions, wise men may invent new theories to relieve the troubles, but the only solution for this great problem is the application of the principles of grace as here divinely taught. The trouble is not alone in the servant, nor with the Master.

What shall be the attitude of the master to the servant? "Do the same things unto them." First, the masters "with singleness of heart" should be masters, not as menpleasers, but doing the will of God from the heart with good will. Doing service as unto the Lord; to treat the servants as they would treat Christ if He were their servant. Masters should be so filled with the grace of God that they look not for present recompense but for the reward which every faithful servant "bond or free" shall receive of the Lord. Threatening and violence does not belong to the Christian master. With what judgment ye mete it shall be meted unto you again. Even as masters would that their Master in heaven should do to them so should they do with their servants.

It is impossible to pass by this section of the Apostle's letter without feeling in some sense his intimate knowledge of men, and social relations, and home life. How much home and society resembles the present day. The whole story of family ties and troubles is brought to mind. The parental sorrows caused by disobedient or neglectful children. How many parents even in those days, could perhaps point to their children as being the cause of their great sorrow. The happiness of the home was destroyed perhaps by some rebellious son or wayward daughter.

Those to whom the epistle was addressed may not all have been acquainted with the law which had the promise connected with it. To those who knew the commandment, it was a source of encouragement to realize that the promises of the Lord under the Old Dispensation were still in force; and to those who did not know the law there was a special incentive to honor the parents. But, love is its own reward, and those whose hearts are filled with the new life in Christ will be repaid with the joy of loving and the pleasure given as a result of loving obedience, although they have no other reward than that.

Could parents but implant the principles of obedience into the hearts of their offspring and could they ever practice the love and forbearance which is due every child from its parents, the happiness of the home would be secured; the sorrows of parents and children averted, and estrangements of home-ties be a thing of the past. Only the love of Christ in the heart will keep the life near that condition of blessedness. How often has conversion been the means of reconciling parents and children! The spark of love that had died out was rekindled and burst into a living flame when it came in touch with the love of Christ. It is indeed a "Glorious Grace" which can keep or bring about such conditions of happiness, and that where it is the most needed and where it can be the most continuously enjoyed—in the home.

The Apostle had seen other conditions which were in need of the Gospel of grace. He had known masters who had a great deal of trouble with their servants and servants who suffered a great deal on account of the cruelty of their masters. One can not read the Epistle to Philemon without feeling that all masters and servants should be possessed of the Spirit of grace. It is not enough that all men recognize their fellow-men as brothers. Some men may hate their brothers. But, all men should love their fellow-men with "brotherly love." This we can do only when we love with the love of Christ in our hearts.

In these and many other ways is the grace of God revealed in a practical way. It is what we need. It is what the world needs.

AGNOSTICISM, OR MODERN PHASES OF DOUBT

(The following is a summary of a lecture on the above title by Dr. John Koehne. This is one of a series of six lectures on the general theme "Christian Evidences" we were permitted to hear. Dr. Koehne has been lecturing on this theme for seventeen years and is familiar with the teachings of the different phases of modern doubt, which are the result of a destructive higher criticism. This summary of an hour and a half lecture is necessarily greatly condensed, and contains mere statements of the principal points made with some of the illustrations used to explain them. These notes contain food for thought and meditation. The one who will study them will find considerable material that will be valuable in dealing with those of an agnostic or skeptic turn of mind. We give this summary in the hope that the faith of those who may be experiencing doubt may be strengthened and that some who are strong in their faith may be enabled to deal more effectively with those who are having doubts so that they may be led into the Light. Study these statements carefully before coming to any definite conclusions.—R.)

The modern agnostic takes the attitude that he must know that certain doctrines taught by the Christian Church are true. He says he cannot accept anything as truth simply because it is old, or because it has been taught or declared true by great men, neither because tradition says so, nor because it is plausible or correlated to things that are true. The thing must be true in itself.

Doubt for the sake of doubt is dishonest.

Truths that the agnostic ignores:

Truth may be mysterious, but not uncertain.

Truth may be apprehended, but not comprehended. An example of this is the sun. We can apprehend the truth that there is a sun, but the human mind cannot comprehend it. Regeneration, or the new birth, is another example.

Truth may be so vast that it can only be hinted at. As an illustration we have the divine nature of Christ.

Truth may not be visible here, but may be somewhere else. The rings around the planet Saturn may not be visible everywhere, but only at certain places under favorable conditions. The resurrection of Christ is another example.

Evidences of truth may be in partial ruins. As an example we have the ruins of Pompeii; convincing evidence of an ancient city.

Truth is never conditioned upon your consent. It is never conditional. If Christ, is the Son of God, he is such if the whole human race denies it. Truth is not changed by the opinions of men.

All sacred beliefs must be held as truth until proved false, because they may be true.

The mistake of the agnostic is that he does not construct as fast as he destroys. He is under bond to construct as fast as he tears down. Every man has the liberty to doubt all he wants, but **has positively no right to voice** his doubts until he has a substitute to offer that is as good or better than the thing he destroys. I have no right to burn another man's cottage unless I replace it with one equally as good or better. The man who shakes an humble man's faith without offering a substitute as good or better is a moral criminal.

Ingersoll, the agnostic, did some good as a critic of the Church. The Church needed a critic, because she was teaching by inference at that time that churchmembership saves. Ingersoll saw the fallacy and ridiculed it. God does not read our church rolls. **Orthodoxy does not save, nothing but Jesus Christ Himself.** Ingersoll however did not stop with ridiculing the Church, but attacked the Bible. His attacks awakened the Church and caused her to dig up the ancient ruins and prove that the things he denied were true. Ingersoll's mistake was that he failed to construct as fast as he destroyed, and his influence today is leading thousands of men and women astray.

One of the causes of unbelief is due to the failure of the human mind, or reason, to find God. God cannot be found through reason. Because of the conditions of knowing Him, He is a mystery. A certain astronomer turned his telescope toward the heavens, searched them thoroughly and finally said that he could not find God. A chemist can analyze a drop of water and determine its ingredients; if that drop of water is a tear of a drunkard's wife, he cannot find in it the woe, misery and heartaches that produced it. We must recognize that a mental fact is mentally discerned; a physical fact is physically discerned; a moral fact is morally discerned and a spiritual fact is spiritually discerned. When Peter made that wonderful confession that Christ was the Son of God, Christ told him that this was not revealed through flesh, but that God revealed it. It was a spiritual fact and had to be discerned spiritually. Consequently the agnostic cannot discern these spiritual facts because he is seeking for them in the mental, physical or moral realm.

We can never fully know God. Proportionally we know as much about God as you can take space in your hand. By no process can the finite ever fully comprehend the infinite.

When the agnostic is asked what man should worship, he may tell you to worship humanity, or the universe or probably the unknown, whatever that is.

The platform of the agnostic is, "I do not believe the Bible is true nor Christ divine." The dishonesty of the agnostics is shown by the fact that their libraries are filled with agnostic literature that helps them to reinforce their own ideas. They are like the man with consumption who goes into the swamps to be cured, or like the man who always lived in a cave and never saw the sun—only a few of his rays. When told that those rays come from the sun he denies it and ridicules the idea that rays of sunlight can come from a sun millions of miles away. No amount of argument will convince that man. When asked to come out of his cave, he refuses and stays in his cave with his superior wisdom as a companion. Such is the condition of the agnostic. Reason cannot prove that Christ is divine, only the personal test; come out and see, but they refuse to do this.

One reason why so many educated men are unbelievers is due to our strange ideas of culture. We allow the Bible to be taken out of our schools and teach for the sake of culture and not for the sake of character.

We need men of authority. The man who knows nothing about science and offers a tirade against some new scientific theory plays the fool in doing so. So does the agnostic when he tries to preach. The witness of a man who knows is worth more than that of a million or more who do not know. The testimony of the man who knows that his Redeemer liveth is weightier than the testimony of all the agnostics. The skeptic arrays reason against one who knows.

The skeptic must admit that thousands believe what he denies.

The skeptic may believe tomorrow what he denies today.

Sincerity in believing or denying never alters a fact. Your sincerity in believing that you are eating non-poisonous mushrooms, when they are poisonous, never alters the mushrooms. They are what they are regardless of your beliefs.

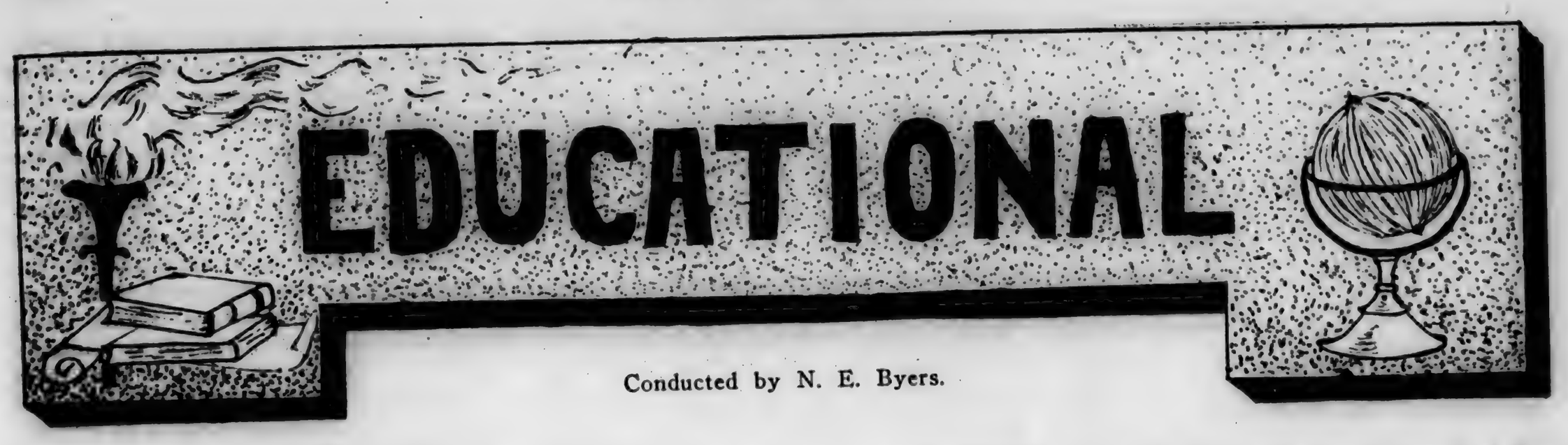
There are two schools regarding the doctrine of future punishment. Each of these schools uses Scripture to prove their position. An interesting fact is that they frequently use the same Scripture. Christ spoke about future punishment. It is a danger signal; beware. Stay on the safe side. Rather take the place of the thief on the cross than go down denying many of these things as did Prof. James, the great philosopher who died recently.

The agnostic as a last resort turns to the forgery theory, that the four Gospels are forged. Following is the problem confronting these four men to forge the Gospels. These four men propose to create a divine man, when the fact is, that the Creator is always greater than the thing created. These four men must make all the Old Testament prophesies concerning this promised Messiah center in this one man. This would not be so difficult if the prophesies were all parallel, but they are not. He is spoken of as a lamb and also as a lion. These opposites and others must be brought together in this one man. Then, too, this man is taken from the most despised people on the whole earth. He is then hidden for thirty years, then brought out and tempted. They then put on the lips of this man the solution of all the world problems, and not only that, but also the solution of future problems. These solutions are such that the scholars of all ages since then cannot find one flaw in them. They also had to harmonize the miracles with a divine personality; too many or too few would reveal the fraud. Then, too, to maintain the high character of their being they had to dispose of him properly, which they did by having him crucified and then resurrected.

If the agnostic asks you to accept this explanation he asks you to accept a greater miracle than Jesus Christ Himself.

Laymen Tithing Themselves

The same writer reports: "At Sargodha we have just closed what might be termed a Laymen's convention. Some 200 representative men from all over the district were called together for a three days' conference. It was aimed especially to be a conference to get the people weaned away from their old customs and to instil into them yet more deeply the spirit of Christianity. The closing meeting was especially memorable. The people had prest upon them what Christianity should mean in the individual life, in the home, in the community and in the land. Then two of our native ministers took charge of that last meeting of the conference, and without any suggestion from the missionaries, without the missionaries even knowing what was planned, they began calling for volunteers to pledge their tenth to the Lord. Fifty-one men responded. These, together with those already tithe-givers, made a showing of 100 tithe-givers in that audience of 200.—Sel.



Conducted by N. E. Byers.

OUR EDUCATIONAL SITUATION

V

Finances

The necessary cost of higher education is so great that if the students would be required to pay enough to meet all expenses only the rich would be able to get a higher education. As a consequence most institutions are financed either by state appropriations or endowments donated by those interested in this cause.

It is only because of some liberal donations that our schools have been able to exist thus far. Both schools have productive farm land and dormitories that are a source of income. A small beginning has also been made in the form of endowments and annuities.

The work however is seriously hindered because of debts which require the payment of interest. If all those really interested in the schools and who desire very much that the Church should pay her debts would pay what they easily could, this debt could be canceled at once. How this can best be accomplished is one of the most serious problems before the Board of Education. Continued prosperity and a growing confidence in the schools ought to bring many voluntary gifts, so that it would not be necessary to ask any one to undertake the unpleasant and thankless task of soliciting funds.

PESTALOZZI

ORIE MILLER.

During the nineteenth century the primary educational system of Switzerland as well as of all Europe was in a deplorable condition. Such a caste system prevailed that the poor people could not obtain its privileges. The teachers were usually men who were unfitted for any other useful occupation, usually an old servant or a crippled soldier. These were ill paid, making it almost impossible for them to live.

Pestalozzi was born in Switzerland in 1746 in the midst of this state of affairs. Pestalozzi always felt the impractical education given him by his parents. He was a very awkward boy and was always laughed at by the other pupils at school where he attended. This accustomed him to be alone a great deal and indulge in day dreams. Later he entered the Academy at Zurich and there made himself prominent on account of his political enthusiasm.

Pestalozzi at first had no definite idea of becoming a teacher. He abandoned in time both his preparation for theology and law. He now came under the influence of an experimental agriculturist. He now conceived the idea of taking up a large tract of waste farm land at Neuhof and of putting his newly acquired ideas into practice. In doing this he thought more of raising the condition of the Swiss peasantry and of getting rich himself.

In 1769 he married Miss Anna Schultess, a woman who was very much devoted to and enthusiastic over his plans. But in spite of their united efforts the enterprise proved a failure and Pestalozzi found himself without resources. And now though scarcely able to support himself he invited the very poorest children he could find to his home. He soon had a group of about twenty gathered together. Here his work as an educator might be said to have commenced. He attempted to give those children industrial training along with intellectual training. In this establishment he found many difficulties to overcome. He had the prejudices of the parents as well as the ill-will and ingratitude of the children to contend against. Often after he had fed and clothed these beggar children they ran away. Besides this the various duties and obligations of managing an establishment of this kind proved too much for him and by 1780 he found himself a bankrupt, and many of his friends deserting him he was forced to close the asylum. In his work he used the methods which he employed in the education of his own son and for these he followed closely the principles formulated in Rousseau's "Emile."

After the check given to his work at Neuhof he remained inactive as an educator until 1798. In 1780 Pestalozzi wrote "Evening Hours of a Recluse." In 1781 he wrote his first volume of "Leonard and Gertrude." This is considered his best work on education. The story shows how that by the quiet influence of Gertrude a mother, a husband was reformed and how her principles in educating her own children succeeded in influencing the neighbors' children and finally were adopted as an educational system for the village and also for a whole kingdom. This shows us that Pestalozzi intended that education should begin in the home and that he wanted schools modeled after the home as nearly as possible.

In 1787 Pestalozzi turned his attention to farming again. He now became acquainted with Fellenberg and Fichte. His name now became celebrated and in 1792 he was made a French citizen in company with Washington and Klopstock.

In 1798 Pestalozzi was offered the charge of a Normal school which he refused for the charge of an orphan asylum at Stanz. Here for the first time he was a school teacher and was enabled to realize his dreams and ambitions. Here as at Neuhof a part of each day was devoted to manual labor. Pestalozzi here tried to make the school as near like a home as he could. He used the inductive method of study and taught by objects as much as possible. He taught reading with writing and natural history and geography by conversation. But above all else he wished to arouse the moral sentiments of the pupils and their fraternal affection for himself. However the fortunes of war closed this experiment.

In 1799 he succeeded with difficulty in having a primary school at Burgdorf entrusted to his care. He succeeded admirably with the little children. Then older ones were given to him and with these he did not succeed so well. In 1802 he was obliged by the Swiss government to transfer his school to the convent of Munchen Buchsee. After a short stay here he betook himself to Yverdun and here started anew again. At this place he established a secondary school. Pupils of all ages poured in from every side. The school had a large number of visitors, many who came for mere curiosity's sake. The institution seemed to prosper for some years. Then discords and quarrels and misunderstandings among his colleagues and as-

sistants tended to weaken the institution. In addition to this Pestalozzi on account of his age seemed to have become very unfit for practical affairs and for managing a work of this kind. In 1809 the Pere Girard was commissioned by the Swiss Government to inspect the school and his report was unfavorable.

Disheartened by this Pestalozzi in 1824 went back to his farm at Neuhof and there wrote his two last works, "The Swan's Song" and "My Destinies." There on the farm where he began what he considered his life work he died on February 17, 1827, after about a month's illness and there in 1846 a monument was erected to his honor by the Canton of Afgovia.

On his monument were inscribed the following words, "Here lies Henry Pestalozzi, born at Zurich January 12, 1746, died at Brugg February 17, 1827, savior of the poor at Neuhof, preacher of the people in Leonard and Gertrude, father of orphans at Stanz, founder of the new people's school at Burgdorf and at Munchen Buchsee, educator of humanity at Yverdun, man, Christian, citizen, everything for others, nothing for himself, Blessed be his name."

Pestalozzi with Herbart and Froebel were the leaders of the psychological tendency in education which endeavored to reduce the naturalistic tendency to a scientific principle and apply it to practical school room affairs. He held that a teacher in educating a child must know him and have a sympathy for children; that the education grows from within the child and cannot be forced on him from without and that this growth is the result of the child's own activities and interests; therefore he put object study as the process of instruction and sense perception before memory in early training.

Some educators have a definite goal in view which they strive for by a more or less fixed plan. Other educators have a particular aim in view and no definite plan of procedure. What they see is the defects in society and education as it exists and the need it has of reform. Pestalozzi was an educator of the latter class. As an educator he failed in almost every enterprise he undertook leaving his principles to be worked out mostly by subsequent educators. As a person his defects were numerous, his figure ungainly, and his dress untidy. He would not even be considered a respectable citizen in our day. But with all this Pestalozzi possessed some underlying power coming at the time it did which cast its influence on all our modern education and ranks him as one of our most important educational reformers.

Middlebury, Ind

THE SOIL

HERBERT GROH.

That common place thing, the ground on which we tread, day after day, at once becomes invested with a new interest, when we begin to enquire after its hidden mysteries. It assumes a character of surpassing importance, the moment we once regard it as a soil, in the light of its relation to our physical welfare. To the farmer few things can be of more pressing concern than the problems connected with it; and intelligent ideas regarding these problems are the best asset which he can possibly possess. However skillfully he may turn a furrow, he is only but poorly equipped for his work, unless he has also some such clear conception of the elements and forces he is working with.

Given the soil, Nature unaided will accomplish certain results, it is true; but under the conditions prevailing in our day, those results do not satisfy us, and agriculture, which is the application of man's labor and intelligence to the production of food from the land, is necessary. The savage in his tropical home, finds his meagre wants supplied without such effort on his part, and he consequently, can afford to be indifferent. The farmer on a virgin homestead, may also for a time, disregard such considerations as arise from a careful study of the soil. He can sow his seed, and reap his harvest, much as the prospector develops his claim, and removes its yield of mineral wealth. But like the miner, he can continue doing so, only until the yield falls to a point below which it no longer pays to operate; he must then betake himself to a new location, or change his policy.

All too generally, on this continent of splendid natural resources, the course has been to "mine out" the land, and then change the location. With the steady filling up of unoccupied lands, this is scarcely longer possible; and we are at last being forced more and more, to adapt our methods to the end of conserving the soil's productiveness, so that we may go on indefinitely securing satisfactory returns. Not only are we stopping much of the wasteful treatment which we have practiced in the past, but we are finding that we can take many of these worn-out, abandoned farms, and by judicious management reclaim them to the purposes of agriculture. Already in the United States a distinct movement has set in from the present high-priced lands of the Middle West, to the lately-despised farms so numerous in many of the New England States. It is being discovered that the disastrous effects of the earlier methods of farming were due, less to the actual removal of plant food from the soil, than to their effect upon its physical condition. This being the case, it mainly requires that right methods be adopted now, as they might better have been earlier, to make the lands again productive.

In order that we may be in a position to know what treatment the soil requires, and what methods of agriculture will give it this treatment, we need to observe first of all, what purposes it serves. We know it is not a dead meaningless mass of dirt, in which plants are growing more by chance than by necessity. While there are forms of vegetation which thrive quite independently of any soil environment, they are mostly of such a slight importance to the farmer, that we may disregard them here.

For the great majority of plants which interest us practically, the soil is primarily a means of attachment, which enables them to withstand the onslaughts of wind and weather, while striving to reach up into the the all-important air and sunshine.

Its second great function is to serve as a storehouse of water for their use. From a bare rock surface, the water flows quickly away, and only certain simply organized plants, adapted for enduring long periods of drought, can grow at all in such situations. Most plants use large quantities of water, both as a food material, and as a carrier of food in solution, from the soil, up through the sap vessels to the leaves, where the solutions are utilized, and the excess of water is evaporated.

The soil itself furnishes a most essential part of the food materials which go to build up the plant structure; although not the greater part, as is commonly supposed. Air and water contribute much the larger amount to the bulk of the plant. From the soil are derived all the elements which remain in the ash after complete burning; and also practically all the nitrogen of the compounds which give muscle-building value to the crop. The manner in which these food materials are rendered available for the plants' use in this laboratory of Nature, is extremely wonderful, and can be understood only after we have first enquired somewhat into the nature of the soil.

That we may frame a fair conception of it, we should try to think of the soil, first, as an accumulation of mineral matter and rock particles existing in a state of considerable firmness; then, as a mixture of this material with the decayed and decaying remains of plants and animals; and finally think of the whole as the field of activity of myriads of minute living organisms, which are working incessantly upon their environment, in the process of sustaining and reproducing themselves.

The mineral or inorganic matter, which forms the necessary basis of any soil, has all been derived from solid rock, either underlying it, or at some distance, by the process of weathering. The freezing of water in cracks and pores of the rock, the wedging action of the growing tree roots, which have inserted themselves into what may have been at first small fissures, the dissolving power of water charged with carbonic acid, the grinding of glacial ice, and various other agencies more or less potent, have combined their slowly working forces upon the long task of reducing the rock mass to a state of ever-increasing fineness. Any limestone quarry will illustrate how the process of soil formation goes on. The uppermost strata of the

formation will commonly be found irregular and broken, and with fine rock dust filling whatever spaces have been opened. Immediately over the rock will be a mixture of loose, coarse fragments, with the finer material, and from this to the surface of the ground, the proportion of the fine to the coarse increases, until with the admixture of sufficient decaying vegetation, we have a typical soil. In other cases the history of the soil is more involved. Instead of remaining as a blanket of earth where it is formed, the disintegrated material is borne away by wind, or water, or it may be by glacial action, only to be deposited at some other place as the raw material for a future arable soil. Wind-formed soils are sometimes spoken of as loess; and those which are formed by the gradual deposition of sediment from rivers, are called alluvial soils. Our soils in northern United States and Canada are mostly of glacial origin, having been brought to their present resting-place during an earlier period of the earth's history, when this continent was much colder than it is at present. From the silts, sands and gravels thus transported to these regions, a surface layer, by continued weathering, has been prepared for future generations of plants and animals and for man himself.

The distinctive qualities of any soil depend on a number of factors, some of which may next be considered. The degree of fineness which its particles may ultimately reach, is governed largely by the nature of the rock from which they were derived; thus quartz or sandstone yields a coarse-grained, sandy soil, feldspar a close clayey soil, and the materials from these rocks variously mixed, the loams which possess less extreme characteristics. The unlike chemical compositions of different rocks will also give their special characters to the resulting soils, so that one may be rich and another deficient, in some compound such as lime or potash. Depending upon these peculiarities in regard to inorganic matter, different soils often support very dissimilar types of vegetation; and when brought under cultivation, prove to be quite differently adapted for the crops which it is desired to grow. In the average soil, however, all the elements which are essential to the growth of the staple farm crops are present in sufficient quantity; if they seem to be lacking, it is usually because they are not in a form available for the plants' use. Potash, phosphoric acid and lime are the mineral compounds most apt to be thus lacking. Iron, silica, magnesia, sulphur sodium, etc., are substances which are almost or quite as essential as they, but since the supply of these is almost certain to meet all demands upon it, there is less need to pay attention to them agriculturally.

Having dwelt at some length upon the nature and source of the inorganic material which is the basis of our soil, we must turn now to the organic portion, known as humus, which after all has the greatest practical interest for us. We might liken the former to the steam engine which is powerless to do work until it is operated on by some energy from without; and the latter to the lighted fuel which sets all in motion. Fill the soil with humus and you make it friable, warm, retentive of moisture, and change a body of dead sterile earth, into a world of chemical changes and vital processes—a contest, in fact, which to see, it is only necessary to turn up a few inches of subsoil. Humus itself is not living matter; it is the result of the decay of vegetable and animal matter which has become incorporated with the soil. It is a complex mixture of unstable chemical compounds, and therefore subject to constant change. Where the conditions in the soil are favorable for rapid decomposition, dead plants and animals will be quickly reduced to this indistinguishable condition, and as the process continues, will be gradually lost into the air as gases, so far as their organic constituents are concerned. It sometimes happens that in wet, cold situations, where the air is largely excluded from the soil by water, decomposition is incomplete with the result that humus accumulates, forming muck or peaty soil. When these conditions are extreme, the soil will be as unsuitable for average vegetation, as are those at the other extreme, from which the organic matter is too readily dissipated.

Like every other process in Nature, these changes going on in the soil must be understood in the light of the cause which is related to the effect; only then can we know why here, this result, and there that one, is produced. These chemical changes of decomposition which we have noticed, must therefore be understood as the effect, of which swarming millions of bacteria are the cause. First one kind, and then another, thrives upon the changing mass; and each in turn induces some further change. There are bacteria for instance, which only attack the decaying mass in the earlier stages, changing the nitrogen compounds of the plant, animal or manure, as the case may be, into the form of ammonia. These are followed by others, some of which carry on the change to nitrite, and some continue it from here to nitrate. These are known collectively as nitrifying bacteria. Until the nitrogen has reached this form of nitrate it is of almost no use as food for plants. There are still other series of bacteria, distinguished as dentrifying, which under certain conditions will take these available nitrates, again change them into the air, and are lost so far as concerns the productivity of the soil.

When we consider that nitrogen is, of all the elements of plant food, the most frequently lacking, and at the same time the most expensive when it has to be purchased as a commercial fertilizer, we begin to realize that the part played by soil bacteria in crop production is an important one. If we then add to this the beneficial effect upon the mechanical condition of the soil, of the humus produced through their action, and the part which they are believed to take in rendering other elements of plant food available, we may fairly question whether they are not among the most important of the natural agencies with which the farmer has to deal. When we consider further that their activity in the soil is dependent upon the existence of certain conditions of moisture, temperature, tilth, aeration,, drainage, etc., over which the farmer may have a certain measure of control, it becomes clear that our interest in them is not merely a theoretical, but a practical one.

A consideration of various farm practices and operations in their relation to the soil as we now understand it, might next be profitably undertaken; but so wide a subject must be reserved for fuller treatment than is here possible.

Ottawa, Can.

THE OPPORTUNITY AND DUTY OF THE PUBLIC SCHOOLS AND COLLEGES IN THE PEACE MOVEMENT

S. A. Zook.

Great reforms are not the work of a day. They are the imperative and certain triumph achieved by the long activity of subtle and persistent intellectual forces. Slavery was abolished, and the saloon is now being wiped out, by a slowly educated public opinion; and arbitration and peace can and will supplant war only when the world is educated to the necessity and the practicability of such a reform. The public schools and colleges can do much in so educating world opinion. They deal with the virgin mind, and create attitudes and ideals. Today more than any other agency they are molding and shaping the opinions of the coming generation on international relations and world movements. This is why they have a great opportunity and a great duty in the peace movement. The boys and girls in the little red school house, the young men and women in our great universities will soon be the leaders in the world's work, and if they are won for international peace and good will, the world will be won. To this end, the great fundamental principles of peace must permeate all teaching in kindergarten, public school and college.

In the past the teaching of history, and especially that phase relating to war, has too often inculcated prejudice, contempt, and even hatred for other nations. The statement is made and not without foundation that the antagonism to Great Britain so prevalent in this country until within a few years ago had its tap root in the pernicious manner in which the wars of the Revolution and of 1812 were taught in the public schools. Children learned to regard Englishmen as their natural enemies. They exulted because at the battle of New Orleans two thousand "Red Coats" were slain to the seven Americans. Instruction such that it causes a child to hate an Englishman, a Frenchman, or a German, or to exult in the

shedding of human blood, is not education; it is an outrageous crime. It is true that war, because of its influence on the movement of civilization must have an important place in history. But a wrong and undue emphasis has been placed upon it. Strip war of its false glamour and glory and set it forth in naked fact and it will cease to inflame the passions of youth. Furthermore, a real work of peace can be accomplished in the teaching of history by showing the enormous cost, the horrors, the barbarity, and the crime of war, and by contrasting its destructiveness with the constructiveness of pacific civilization.

Not only history, but every subject must be taught and interpreted in the new spirit of the age—the spirit which transcends national boundries, recognizes merit wherever it is found, and makes every man a citizen of the world. The growing youth must be taught that nothing human is foreign; that in a sense all men are brothers. It is just as easy if not easier to teach children to respect and love as it is to despise and hate. Baron Constant, the noted Frenchman who has just received the Nobel peace prize for this year, in an address to four thousand school children of New York City, said, "Boys and girls grow up with love in your hearts for the French children, the German children, and all the children of the world, and then when you have grown up you will not want to fight each other." Have you ever heard a more reasonable or more sensible statement? Similar is the spirit of a resolution passed by a convention of Japanese school children and presented to the school children of this country. It reads, "Resolved, that we the children of the Imperial Republic shall never raise our swords against, but shall ever emulate the pupils of the United States as perfect example of brotherhood and sister-hood." Why cannot such sentiments be made common to the school children of every country through the medium of the public schools? Such ideals of kinship and fraternity implanted in this generation will save the next from the barbarity and blood shed of war.

The schools also have the power to create a true patriotism, which too often has been associated with blood and battle only; too often the military hero has been the only hero. It must be shown that patriotism is a virtue which every one can practice by being an honest and upright citizen. The war heroes of the past need not be disparaged; but teacher and pupil must realize that today the fight is on newer and higher ground, and that what our country now needs is not so much heroes who will die bravely on the field of battle as heroes who will live fearlessly in combating the evils and corruption permeating our civil and public life. Due honor must also be given to the heroes of invention, of science, of letters;—Gallileo persecuted, Dante exiled, Milton blind. In a recent voting contest in the public schools of France, where for a number of years, peace principles have been well taught, the pupils when asked, "Who is the greatest hero of France," did not say Napoleon—his name came seventh on the list; they did say Louis Pasteur, who gave his life in the laboratories to help the suffering world. This shows that the growing youth can appreciate the heroes of peaceful achievement, as well as the heroes of war, and further what the schools can do in establishing the truest and noblest kind of patriotism.

These are some of the peace principles which can be embodied in both primary and secondary education. Directly, the public schools can do much to promote the cause of peace by observing May 18th, the anniversary of the opening of the first Hague conference as a special "Peace Day" as we now have "Arbor Day." This movement has been strongly endorsed by the National Educational Association and by the United States Commissioner of Education, and last year the day was observed in over a dozen states with impressive exercises in the grades, and essays, orations, and debates in the high schools. The teachers of France have also adopted the day with the added resolution that the teacher is an earnest disciple of peace, and that his motto is "War on War;" and at the International Congress of Public School Teachers held in Belgium four years ago, a whole day was spent in discussing the teaching of peace in the public schools, and every nation represented strongly recommended that one day of the school year be set aside for the purpose of "emphasizing the blessing of peace, of showing the superiority of arbitration over war and of exalting the brotherhood of nations." The observance of May 18th, should be made universal in the public schools, for by its observance the newer ideals of peace and the principles of international justice and fraternity can be impressed upon the boys and girls in such a simple yet effective way that they will never be forgotten.

Various movements in the colleges and universities also promise much. The "Corda Fratres," or "Band of Brothers," whose object is "to promote international union among students, and to second by all means the work of peace and arbitration between nations," now has branches in sixty-three of the principle university centers of Europe, and holds yearly congresses. Cosmopolitan clubs in the large universities are bringing "closer together men from different countries to learn the customs, viewpoints and characteristics of other nationalities, to remove national prejudices and establish international friendships." The intercollegiate Peace Association is interesting hundreds of students through oratorical contests. The Student Volunteer movement scatters advocates of the "Prince of Peace." The Rhodes scholarships bring together Englishmen, Germans, and Americans. The interchange of professors and fellows is becoming more frequent. The influence of these movements in paving the way for world peace cannot be estimated. Ignorance alone divides, knowledge and acquaintance unify. Men have spent their most open years in the intimacy of college life and organization, in after life, will not draw their swords against each other without doing the utmost to avert such a calamity.

Colleges are also paying more attention to international law and the history of the peace movement, and they need offer no excuse for so doing; for through them should radiate all those influences which make for social betterment and social advancement. They should be the leaders in world thought and world reform. The college which cannot make its student see beyond the bounds of its own campus fails in its mission. It must give them a world wide outlook. Every graduate must feel with Garrison, "My country is the world, my countrymen are all mankind."

While the public schools and colleges are thus already doing much for peace, the work really is only in its infancy. Students, teachers, professors, superintendents, college presidents and educational journals should realize its importance and do their utmost until every school and college throughout the civilized world is promulgating the doctrines of international justice and fraternity. This is one of the easiest and surest paths to a permanent and lasting peace. The student is in his most impressionable years if the work of peace and arbitration is presented as it should be he will form definite convictions—convictions that the theory of war is based upon erroneous principles; that might cannot make right; that physical force cannot decide a moral issue; that in this day of Hague Tribunals and arbitration courts strife and dueling are as wrong and uncalled for between nations as between individuals. And these convictions in after years, through pen and pulpit, through press and platform, through statesmanship and private life will bear fruit. The young man who goes forth, believing that human sacrifice to the Moloch of war is one of the greatest existing wrongs, and who has a determination like Lincoln on slavery "to hit it hard" will make himself felt and heard, and the world must change its attitude on war.

The true work for peace, then, is more a matter of education than of diplomacy. If the world is properly educated, diplomacy, limitation and reduction of armaments will take care of themselves. Arbitration treaties and leagues of peace will be as natural as the flowers of spring. It is not exaggerating to say that if throughout a generation the educational institutions in one country had done the utmost possible in teaching the doctrines of peace and of international justice and equity, and in a sister state a similar thing had been done, then those two nations would never dream of settling their disputes with the cannon and the sword. This is what the public schools, and colleges can do. This is their golden opportunity, their profound and imperative duty. It has been said that the victories of England were won upon the play grounds of Eton; the victory for peace can be won in the public schools and colleges. Let them turn forth men and women who believe that war is a hideous relic of barbarism, and that is must be eliminated from our civilization if the race is to reach its highest possibilities, and uniting under the banners of peace, they will sweep this old world in a triumphant conquest for reason, righteousness, and justice.

Goshen, Ind.

Wedding presents originated in a feudal tribute from the vassals to their lord. When feudalism ceased the presents became voluntary. In the days of Queen Elizabeth a pair of knives or scissors was a common gift, and symbolized the cutting of unfaithful love.

PILGRIMAGES

J. S. HARTZLER.

It is a common thing to hear of people making pilgrimages, either to some heathen shrine, or some place made sacred by an event which occurred there, but it is a little doubtful whether any one will get a correct idea of them from the promiscuous way in which they are generally spoken of. I am also conscious of the fact that the description of one pilgrimage will not be an explanation of all, but it may help some one to get the idea a little more clearly fixed in his mind.

Tuesday afternoon, August 16, our guide, Mr. Ephraim Aboosh, planned to take us to the Church of the Holy Sepulchre. As we left the hotel, we heard singing and we turned our eyes in the direction of the sound. A large procession was coming in at the Jaffa Gate. It was a body of between five and six hundred Austrian Roman Catholic pilgrims. They marched, four abreast, each one having a white band around the right arm, and on this band was a number suggesting their place in the procession.

In front were two of the officials from this city who were supposed to see that the way was clear. Next were the leaders of the pilgrims who in turn were followed by the standard bearer carrying an ensign something like a flag, but much thicker. On both sides of this were seen some Bible mottoes, designs, etc., all in the finest and most elaborate needlework. Every so far one of the number carried a stick about five feet long, on the top of which was a small frame. In this frame was a card with numbers. The first was 1—100, the second 101—200, and so on. This enabled one to find his place in the ranks.

Whilst one could not understand the words they sang, the earnest way in which they did it, the good time kept and the clear strong voices impressed us with an air of solemnity. There was no ragtime tinge about it. We watched and listened until nearly the whole procession had passed. Nearly all classes were represented. The monk with his priestly robe, the peasant with his plain, much worn garments, the Sister of Charity, with her special garb, the rich, the poor, the high, the low, all were here; and all with seemingly one object in view that of worshiping at the (to them) sacred spot where the "Lord lay."

We were then hurried on to the steps of a high platform just outside the Church of the Holy Sepulchre, "for," said Mr. Aboosh, "these people are going direct to the church."

Here we watched them until more than half of them had gone into the church. The guide, knowing every opening and turn in the church beckoned us to follow him. We did so. He found us a position where we were about five or six feet above the people who came in and it gave us an opportunity to watch the proceedings closely. There were no seats in the church. Each one as he or she came in knelt in silent prayer. After all were in, they began to chant, kneeling or standing as the chant seemed to suggest. After a while one of their number began to preach.

We listened for a time but our time being somewhat limited and not being able to understand, we hastened on to see the various parts of the immense structure. By the time we had returned to the place where this large body had gathered, they were gone. Arrangements had been made in the large number of convents in the city for food and shelter. From these places they made tours in smaller bodies to Bethlehem, Emmaus and a number of other places which they consider sacred because of some event that occurred there. The object of these tours like the pilgrimages in the first place is not so much to see the place as worship there.

This morning (August 25) about five o'clock, we heard songs again and we hastened out to see. The pilgrims were gathering from the various convents singing as they came. They took the morning train for Jaffa where they will board a ship chartered for the voyage to their home land.

These pilgrimages have their advantages to those who use them right. To stand on the Mount of Olives and look upon the city of Jerusalem with the thought that some where, and possibly just where you are now standing, Jesus stood and with the tears trickling down over His cheeks said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not," can not help but stir the emotions and inspire the soul, or a visit to the Garden of Gethsemane with the thought of the Savior's agonizing prayer, tends to give one a much higher appreciation of His great goodness and His love toward man, and so illustrations might be multiplied.

But they have their disadvantages as well. Too many people make these long journeys with a thought of receiving something to their credit in much the same way that for the doing of a certain piece of work a person receives credit on his side of the ledger. The time lost, the number of prayers offered, the money expended all count so much to their advantage. What a delusion. A proper study of John 4:21-24 would certainly give the worshipers a different view.

Seeing their actions and knowing the scriptures on this point makes us feel the more grateful that He has not left us in darkness with regard to these things, but has given us the light to know that God looks on the heart and judges according to the spirit in which the prayer is offered rather than the place where the individual was at the time of its offering. These things become the more serious when we consider that there are from forty to fifty of these pilgrimages each year and that the one made to Bethlehem by people from all over Christendom on Christmas day reaches up into the thousands as shown by the accompanying cut.

Jerusalem, Palestine.

Bethlehem. Pilgrims on Christmas Day

A man that has simplicity, truthfulness, purity and fidelity, whether he be rich or poor, is prosperous.—*H. W. Beecher.*

Young People's Bible Meeting

Conducted by J. R. Shank.

LIFE LESSONS FOR ME FROM JOHN 14

Topic for November 6

MOTTO

"Let him that glorieth glory in this, that he understandeth and knoweth me."

OUTLINE OF CHAPTER

I. Reasons for Comfort and Assurance.—
1. Faith in the Father and Son.—V. 1.
2. The fact of the Heavenly mansions.—V. 2.
3. The fact of Christ's preparation for the disciples.—V. 2.
4. The assurance of return.—V. 3.
5. The knowledge of the way.—V. 4.

II. Puzzling Questions Discussed.—
1. How know the way?—Vs. 5-7.
2. How know the Father?—Vs. 8-12.
3. Nature of the believer's Heavenly communion.—
   a. Prayer.—V. 14.
   b. The Comforter.—
      (1) Condition of His coming.—Vs. 15, 16.
      (2) Nature of His presence.—Vs. 17-26.
   c. Peace a legacy from Christ.—V. 27.
4. Jesus' goi g and return.—Vs. 28-31.
3. "Greater Works."
4. Remembrance Brought Through the Holy Ghost.

STUDY OF WORDS AND PHRASES

V. 2. "My Father's house."—The Heavenly home with all its relationships.
"Many Mansions."—A place or sphere for God's children.
V. 6. "The way."—Not a natural path, but a spiritual guide and helper.
V. 10. "I am in the Father and the Father in me."—A spiritual not a physical union.

PERSONAL THOUGHT

I am longing to know the things of God. I have found a personal Savior to whom I can look for this knowledge. Help me, my Lord, to be in a teachable spirit that Thou mayest manifest to me what Thou desirest.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, "Father."
2. Exercise.—The story of the last night of Jesus with the disciples.

For Young People.—
1. A True Comparison.
2. The Hope of the Future.
3. The Privilege of Prayer.
4. The Importance of Keeping Jesus' Words.

For Older People.—
1. Jesus Manifesting the Father.
2. The Peace that Jesus Left.

JESUS THE MANIFESTATION OF THE FATHER

Paul E. Whitmer.

Jesus had lived, taught and worked miracles in the presence of His disciples for a few years and was now within a few days of the cross. At this time He had good reason for evidences of an advanced faith among His disciples and a sure grip on the things He had so diligently taught and lived in their presence. At the very outset of His public ministry He was a witness of God to man, revealing "his glory, the glory as of the only begotten of the Father full of grace and truth." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath disclosed him." Speaking in a broad, general way, these passages teach that Jesus' mission was to reveal the Father to man. His whole ministry may be summed up in this: Jesus the manifestation of the Father.

How must Jesus have been grieved to have His disciples say, "Lord, shew us the Father, and it sufficeth us." This is what He had been doing all through His life, especially since He took up His active ministry of teaching and working wonders. In view of all this how natural Jesus' answer is: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The high claim of fully manifesting or mirroring or reflecting the Father would be blasphemy if made by any other than the only begotten Son of the Father. What then constituted Christ, that unique, superhuman being to qualify Him for this divine mission? In the first place He came from the Father in a way in which no human being ever came, for He was conscious of having a pre-existence with the Father. "No man hath ascended in heaven but he that descended out of heaven, even the Son of man which is in heaven." "He that cometh from above is above all." "Before Abraham was, I am." "Not that any man hath seen the Father save he which is from God. He hath seen the Father." In the second place Jesus was in a unique sense in close touch with the Father. "The Father loveth the Son and hath given all things into his hand." "He that sent me is with me; he hath not left me alone." "I and the Father are one."

In the third place Jesus was especially qualified to reveal the Father because He was in mind and purpose a full partner with God in redeeming man from sin. "All things whatsoever the Father hath are mine." "I speak the things which I have seen with my Father." "He that sent me is with me." "The Father is in me, and I in the Father."

Now how or in what specific ways did Christ manifest the Father? His whole life was one prolonged manifestation or succession of manifestations of the Father. His coming into this world, His works, His teaching, His suffering, His propitiation, yes everything that He said and did and endured was perfectly done. His whole life was a demonstration of the divine presence and approval. He carried the very mind and heart of the Father into everything that He did. His life was a portrait of the Father, as the clouds and the sky are portrayed in a clear stream of water. He responded so completely to the will of the Father that His words were the Father's words, His works the Father's works, His will the Father's will, His love the Father's love, His sacrifice for the sins of the world the Father's sacrifice. He had already many times in Philip's presence showed His disciples and the world the Father.

Goshen, Ind.

SEED THOUGHTS

"The people that walked in darkness have seen a great light."—Isaiah.

Running like a gulf-stream through the sea of time, comes the affirmation that God has manifested Himself to man, and the best men have affirmed it most persistently. Wherever this affirmation has made its way the icebergs of scepticism have disappeared, the temperature of virtue has arisen, and the sweet fruits of charity have

ripened. If belief be false, then a lie has blessed the world, and the soul is so organized that it reaches its highest state of development in an atmosphere of deception; for it is a fact that man is purest and woman most virtuous where belief in God's manifestations is most intense and real.—O. P. Gifford.

Nothing reveals character more than self-sacrifice. So the highest knowledge we have of God is through the gift of His Son.—Wm. Harris.

I believe the promises of God enough to venture an eternity on them.—Watts.

OUR CONTACT WITH THE WORLD

Matt. 5:13-16; Jno. 17:15-21

Topic for November 13

MOTTO

"In the world, but not of the world."

OUTLINE OF SUBJECT

I. Defining Texts—Jno. 3:16; I Jno. 2:15-17.

II. Touching the World.—

1. Natural touch.—Acts 4:3; 3:7.
2. Social touch.—Matt. 16:19-21; I Tim. 6:17, 18.
3. Commercial touch.—Matt. 23:14; Luke 16:9-12.
4. Religious touch.—Matt. 23:15; 28:19, 20.

III. A Proper Touch.—

1. A light.—Matt. 5:14; Phil. 2:15.
2. An example.—I Tim. 4:12.
3. An ambassador for Christ.—II Cor. 5:19.
4. A sympathizing friend.—Rom. 12:15.
5. A separation from sin.—II Tim. 2:19-22; II Cor. 6:14-18.

STUDY OF THE TEXT

Matt. 5:13-17

"Ye are the salt of the earth."—That element which gives a savoury flavor to what we eat. Spiritually those who possess such a spirit by which society is preserved from corruption.

"Ye are the light of the world."—A necessary thing to light those who are in darkness. The spiritual guide of the world.

Jno. 17:15-21

"Keep them from the evil."—Guard them by setting a watch over them and by sending them such warning and promptings that they may know the dangers about them.

PERSONAL THOUGHT

The world is my present place of labor. It should appeal to me as the field of God. I see my fellowmen as those who may possibly become sons of God. I see the sinfulness of men as the condition brought about by the prince of darkness. Do I see my mission?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, "Pure."
2. Light a Type of Righteousness.
3. Darkness a Type of Sin.

For Young People.—

1. The World of Lust to Hate.
2. The World of Souls to Save.
3. The World of Eternal Glory to Obtain.

For Older People.—

1. Separation from the World. — In What?
2. A Good Hater.
3. An Ideal Life in the World.

OUR CONTACT WITH THE WORLD

Sadie Brubaker.

In Christ's prayer for His followers, recorded in John 17, it seems as though He saw a great mission for His people in this world. And He also saw on the other hand the conflict with the world. We can believe that this same prayer ascends in our behalf today. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth."

Then He goes on farther and says, "As thou hast sent me into the world, even so have I also sent them into the world" (V. 18). This brings us to realize our responsibility. May we just consider the purpose and result of Christ coming into the world, and then ask ourselves the question, Am I fulfilling my mission?

Often we speak of Jesus as the light of the world. Even Isaiah told us of how the dark places would be lighted at Christ's coming. Now may we compare this with the Savior's words in Matt.—"Ye are the light of the world," "Let your lights so shine before men, that they may see your good works and glorify your Father which is in heaven."

Then again let us think of Christ as the preserver of humanity from the curse of the law, and our preserving power mentioned in Matt. 5:13, "Ye are the salt of the earth."

When I think of what Christ has done for the world, even me, I feel that I am far from doing my duty toward the world. How easily we can limit God's power in working with the world by inconsistent living. Notice Christ never said we should **make** our lights shine, but **let** them shine. If Christ who is our light dwelleth in us, He will eventually shine out if we keep our windows clean.

May we in our contact with the world ever remember that Christ's only way of manifesting Himself in person is through us: And also may we realize that it is His desire that we should influence the world, but prays that we may not engage in the evils therein.

Hesston, Kans.

SENT INTO THE WORLD

Oscar Burkholder.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God had used various ways by which man could know his duty, but they all seemed futile. One prophet after another had been sent to warn man, but in vain. At last He sent His only Son that fallen humanity might be redeemed. What wonderous love God manifested to man when He made such a great sacrifice. And on the other hand what willingness Christ showed, when He obeyed God in every detail of the course laid out for Him.

After a life of usefulness, self-sacrifice and self-denial, Christ climaxed it all by His death and resurrection. The way was now opened whereby men could be saved. Satan was now crushed more completely than ever.

As Christ was sent into this world to lead men to repentance, so we are also sent. "Go ye into all the world and preach the gospel to every creature" is His command. The need of the gospel was great in the time of our Savior, but when we look around us and see how wickedness abounds on every side, how utterly God is ignored, we must come to the conclusion that the fields are white to harvest and that the laborers are few and much needed.

As Christ had an unbroken connection with God in the fulfilment of His mission, so let us pray without ceasing, that God may continually work in and through us. Thus in obeying the commands of Christ will our labors be attended with the best results.

As Christ gave all the praise to God, the Father, for every success, so let us not become elevated in our own minds when some of our labors are successful. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Jesus did those things first that were nearest to Him. Any little act of kindness that He could do, He did, or any opportunity of preaching salvation to the lost, He grasped without first looking around to see if there were greater or grander opportunities in sight. Let us do the little things that come in our way, and we may rest assured that they will lead to something of greater service.

If some of us have convictions that we ought to go to the foreign field, or any other large field of labor, let us not ignore the little things in life whereby we can serve our Master because we feel the call to such a noble work. Above all let us be fully consecrated to the will of God, then there will be no question as to our being sent into this world, for the furtherance of His kingdom.

Markham, Ont.

SEED THOUGHTS

Worldliness consists in these three: Attachment to the outward—attachment to the transitory—attachment to the unreal: in opposition to love for the inward, the eternal, the true: and one of these affections is necessarily expelled by the other.

Unworldliness is this—to hold **things** from God in perpetual conviction that they will not last; to have the world, and not let the world have us; to be the world's masters, and not the world's slaves.—F. W. Robertson.

The only true method of action in this world is to be in it, but not of it.—Madame Swetchine.

THE SIN OF INGRATITUDE.—Luke 17:17, 18 (Thanksgiving)

Topic for November 20

MOTTO

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

OUTLINE OF SUBJECT

I. Ingratitude Defined.—Rom. 2:4.
II. Why Ingratitude is Sinful.—
1. Sin is lack of harmony with the ways of God.—I. Jno. 5:17.
2. Ingratitude tramples loving kindness underfoot:—
   a. By forgetfulness.—Psa. 103:2; Rom. 1:21.
   b. By rejection.Rom. 2:4.
   c. By scorn.—Deut. 32:15; Hos. 7:13.
   d. By opposition.—Isa. 1:2; Heb. 10: 29.

III. Loving Kindness of God.—
1. In granting temporal blessings.—Acts 17:25.
2. In providing for our spiritual needs. —Acts 17:26, 27.
3. In sending affliction for our good.— Psa. 119:67, 75.
4. In planning our eternal happiness.— I Cor. 2:9.

STUDY OF THE TEXT

"Returned to give glory to God."—Returned to give thanks for the mercy and favor of healing.

"Save this stranger."—None returned to give thanks but the Samaritan. Those whom we naturally would expect least from often put those to shame of whom we expect most.

PERSONAL THOUGHT

Is my heart still so full of selfish covetousness for blessing, that when I am filled no emotion of gratitude springs forth? Lord, I must still cry unto Thee, touch Thou my heart till it becomes fruitful in thanksgiving.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, "Thanks."
2. Count Your Blessings.
3. What Can I Do to Show Thanks?

For Young People.—
1. "Where Are the Nine."
2. Gratitude an Essential of a Successful Life.
3. Ingratitude a Mark of Slavery to Sin.
4. The End of the Ungrateful.

For Older People.—
1. To Know God is Essential to a Heart of Thankfulness.
2. How to Use the Seasons Set Apart to Thanksgiving.

WHERE ARE THE NINE—LUKE 17:17

L. J. Wenger.

While Christ and His disciples were on their way to Jerusalem, ten lepers came to Him requesting to be healed. Christ commanded to show themselves to the priests, but were cleansed on the way. Only one returned to worship and thank Him for the blessing. When only this one returned Jesus naturally asked, "Where are the nine?"

They who had no hope of regaining health, no hope of happiness and usefulness any longer in life, with death staring them in the face are a picture of faithlessness, thoughtlessness, inappreciation and selfishness, in their failure to return to Christ after He so graciously healed them.

We believe the nine lepers had faith in Christ to heal their bodies according to the request and their obedience to His command, but were thoughtless regarding the duty and responsibility they owed to Him in return, because they sought their own selfish and sinful interests.

Christ expected according to His question, "Where are the nine?" to be worshiped and loved for the natural blessing. Furthermore His teaching about the new birth and Himself being their Savior would have been believed. Much greater blessings than these natural blessings were in store for them, but they had not the faith. Therefore we conclude that Christ expects men and women to love and worship Him because of the natural blessings and then He can lead them in paths of peace and happiness before uncomprehended, which can be realized only through the death and suffering of Christ Himself.

An unthankful man seems to think he deserves all his blessing and when God withholds some of them so as to be recognized as the Giver of all things, he murmurs. He knows God rules and controls all things and supplies his needs, but he does not appreciate it as he should, neither can he appreciate the favors and kindnesses of friends, for God's blessings are far superior, nor does he enjoy to lend a helping hand to others. Therefore life is void of happiness, joy and love, largely because of unthankfulness.

Orrville, O.

SEED THOUGHTS

"Gratitude is the memory of the heart."

Do not let the empty cup be the first teacher of the blessings you had when it was full. Do not let a hard place here and there destroy your rest. Seek a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Mclaren.

Thankfulness is the tune of angels.—Spencer.

GIVING.—I COR. 16:1, 2 (MISSIONS)

Topic for November 27

MOTTO

"It is more blessed to give than to receive."

OUTLINE OF TOPIC

I. The Spirit of True Giving.—
1. With a purpose.—II Cor. 9:7.
2. Cheerfully.—II Cor. 9:7.
3. In singleness of heart.—Matt. 6:1-4; Rom. 12:8.
4. Liberally.—I Tim. 6:17-19.
5. As stewards of grace.—I Pet. 4:10, 11.

II. The Objects of Our Gifts.—
1. The needy.—Eph. 4:28; I Jno. 3:17.
2. Places of worship.—Hag. 1:8.
3. Messengers sent forth.—III Jno. 5-8; I Cor. 16:10, 11.
4. All men especially those in the faith. —Gal. 6:10.
5. Faithful elders.—I Tim. 5:17.

III. Methods of Giving.—
1. Weekly contributions.—I Cor. 16:1, 2.
2. According to prosperity.—I Cor. 16:1, 2.
3. When moved by compassion.—I Jno. 3:17.
4. In readiness to distribute.—I Tim. 6: 18.

IV. Promises.—
1. Bountiful reaping.—II Cor. 9:6-12.
2. Treasure in heaven.—Luke 12:33.
3. Deliverance, preservation, strength.— Psa. 41:1-3.
4. Blessing.—Mal. 3:10-12.
5. Fatness.—Prov. 11:24, 25.
6. Happiness.—Prov. 14:21.

STUDY OF THE TEXT

"Lay by him in store."—Set apart a sum in keeping ready for use in the work of relief.

"That there be no gatherings when I come." —Paul would have all confusion and embarrassment put out of the way by this personal preparation on the part of all. Precious moments are often disturbed by the collection basket, and should be avoided.

PERSONAL THOUGHT

All men give. The object for which we give and the manner and spirit of our giving is the index of the life within us. What does my index say?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, "Give."
2. Giving to Self or to Jesus—Which?

For Young People.—
1. What to Give.
2. When to Give.
3. Giving to Missions.

For Older People.—
1. The Spirit of Giving.
2. The Widow's Mite.
3. Bountiful Giving.
4. Results of Giving Properly.

SEED THOUGHTS

By doing good with his money, a man, as it were stamps the image of God upon it, and makes it pass current with the merchandise of heaven.—Rutlede.

"Not for ourselves but for others," is the grand law inscribed on every part of creation.—Edward Payson.

We rightly use our past experience, if, in time present, we have no confidence in the flesh.—*R. C. C.*

Amos 3:2. The more dear we are to God, the more care will He expend on us. The more fruit-bearing qualities we possess, the more thoroughly shall we be pruned. The finest, rarest metals are exposed to the whitest heat. He chastens because He loves, and is about to use you.—*F. B. Myer.*

GIVING

Teach the Doctrine of Giving

If the Church as a body could be persuaded to believe that it is a part of the Christian religion to give freely and systematically, and that this doctrine is clearly taught in the Bible, there would doubtless be little occasion for making any special appeals for means to carry on the work of the Church. But the Church has not yet had sufficient teaching along this line. The record of the Church I believe will show that the giving has been consistent with the teaching she has received in past years on this subject.

We should not fail to teach that the first essential element that enters into this God-service is noted in II Cor. 8:5, where Paul assigns the reason for the bounteous gift to the fact that they "first gave their own selves to the Lord." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12).

To do anything successfully and effectively it is necessary that we first enter into the true spirit of the work we are doing. This applies to the giving of our means for charitable purposes, for the heart must be in the work of Christian giving. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

Therefore it is evident that if we have given ourselves to the Lord and entered into His service there is but one more factor needed to prompt us to give freely, cheerfully and systematically, and that is to acquire a thorough knowledge of the work to be supported.

A consecrated laity that is educated to the needs of the Church may be depended upon to respond to her financial requirements, but we can hope to reach this condition only by continuing to hold up the wisdom and necessity of frequent and systematic giving and to point out the needs.

A. Metzler,
West Liberty, O.

Systematic Giving Needed

Giving has been a requirement from ancient times. From the very beginning man was required to give of his service to the Lord. There was an offering required, and the time to offer. God endowed man with powers, with intelligence, talents and gifts with which he could serve his God and be a help and blessing to his fellowmen. Since man is a wayward being and prone to wander away from God, which many have, there comes the need of consecrated human instrumentality through which God shows forth His gracious, merciful Spirit, His loving grace and blessed truth. In view of this truth we see the essential need of giving up of self.

But when we examine the acts of the faithful old patriarchs, and as we see the work of the Lord attaining greater proportions, there dawns upon us the need of systematic giving of our temporal means along with our other endowments (Gen. 28:22). As Israel grew into a nation and as the tabernacle and its services were instituted, there came with it a requirement to give so that the tabernacle might be constructed and its services maintained. All through the history of God's people they were required to give of their means to aid in the ministration and the extension of His cause.

In the early Christian Church the doctrine of giving was upheld and many were induced to give liberally (Acts 4:34-37). We hear of Paul giving instruction to take regular collections. The Savior also gave instructions in the manner of giving, thereby recognizing the necessity of it.

Since in this our day the Lord's work has attained great proportions, reaching to the uttermost parts of the earth, where the fields are white and ready to harvest, thousands of souls famishing for want of the Light, the propriety and need of giving should not be questioned. It is through the Church that God has purposed to save the world. To carry on the great campaign for righteuonsess there must be means in the treasury of the Lord. As long as God has a work on the earth He will require His people to give.

The present condition of our Church work demonstrates to us the fact that some system of giving would be a great benefit. A great deal more could be accomplished if every Christian man and woman would feel impressed to lay by regularly a certain reasonable amount of their income for the Lord. The Lord gives to us that we may be able to give to Him. But when men and women waste these means in excessive luxuries and carnal pleasures and in adding house to house, land to land, and building a great pinnacle of fame, God is robbed and dishonored, His cause suffers, souls perish for want of food in His house (Mal. 3:8-10).

P. J. Blosser,
South English, Ia.

"Lord, Evermore Give us this Bread"

"Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." This is the "good news" or "glad tidings" the "gospel" message of salvation for sinners: but we know that not everybody is longing for salvation as something better than food and health and enjoyment of the good things of this life.

Jesus fed the hungry, healed the sick, opened the ears of the deaf and the eyes of the blind, made the lepers clean, cast out demons, and raised the dead. Is it to be wondered at that, when these things were the result of the gracious words of Jesus the "common people heard him gladly?"

Jesus began His good work among the needy in His land and day, by giving to the multitude what they longed for, in order that they might be more ready to receive what they needed more, but did not yet long for. "Ye seek me, (not because of the spiritual blessing) but because ye ate of the loaves and were filled." He had given them what they needed still more. Seeing the conditions and longings of those who lack what Christ, and those who teach in His name can supply, we can understand why Jesus gave to them the gospel He did. In various countries of the East the longing for food and healing is general if not universal. Anyone showing a kindly feeling toward the needy is called a physician, and is supposed to have power to give food and health.

It has been said that there is gospel in a loaf of bread. There can be no doubt that a hungry man, or a hungry child, will welcome good-tidings accompanied by bread and other needful food. This is a truth that has been recognized in all centuries and is of larger prominence in this latter day than ever before.

Moreover, it is realized now, as it was not always that a Christian missionary in any land has a duty to proclaim the gospel which the multitude longs for in their bodies while he seeks opportunities to declare to them the gospel which their inner spirits need. Within the past century more has been done by Christian missionaries in the line of caring for the bodies of the multitudes in lands unevangelized than in many centuries before.

Giving to unbelievers the gospel that they long for is a good way of encouraging them to be ready to receive, from the hand that has thus helped them, the Gospel that they need. This was our Master's way. Why should it not be ours?

D. N. Gish,
Millersville, Pa.

Giving of Money

Considering the importance of the subject we are glad to write on Giving of Money, and yet, when we think of where the subject strikes and how the opposer of all that is good for man is affected, we hesitate, fearing the truth may not be understood nor received.

Paul says, "The love of money is the root of all evil." And of course, Satan is interested in the growth of this root. Right here may we stop to raise the questions: Why do we give so little? Is it because we love money so much and therefore want to keep for ourselves all we dare? Again, Why do we so often give less than we first plan? Is it because we allow the enemy to stir up our love for money? Let us think on these things—"The love of money is the root of all evil."

By nature we are selfish. The "old man" is set on getting all he can, and, as some one has said, on canning all he gets. So many toil away six, or even seven, days in the week, just to get something for themselves. Such people count themselves en

tirely successful and happy when they "have much goods laid up for many years." How foolish, how sad! that anyone should not get beyond living merely to receive.

There is a better way. The Lord said, "It is more blessed to give than to receive." God set us the example "from the foundation of the world" by giving His only Son to die for our sins. Christ on earth follows up this example by freely giving Himself in loving service to the people and at last by laying down His life for you and me. Is it not strange that anyone should lay claim to a religion thus founded and not be interested in giving? And is it not likewise surprising that so many are content with the lesser blessing of receiving, while with a cold shoulder they turn away the opportunity to give? But when we take a second thought, the surprise vanishes for there is a devil to be considered in dealing with this matter. It is Satan the arch-deceiver that helps man on in this selfish, evil way.

How much shall we give? Before Christ's coming into the world God held as robbers of Himself those who did not give a tenth (Mal. 3:8-10). Shall we who live in the day of grace give less? The enemy says, "Do not give more than you are able," but God says, "Bring ye all the tithes . . . . prove me now herewith . . . . if I will not open you the windows of heaven and pour you out a blessing" etc. Let God have His share and He will take care of our being able. In I Cor. 16:2 Paul says our giving should be according as "God has prospered us."

When and how often? In answer to this question Paul says, "Upon the first day of the week . . . . lay by in store." This is at least one half of the act of giving, the other being to hand over to the Cause, when its need is presented and the Spirit so directs. If we be faithful in "laying by in store" once a week or whenever the fruit of God's prospering us comes to hand in cash or its equivalent, God's generous share, the other part of the act of giving will be a real pleasure—a blessing as the Lord has promised.

Who should give? Here again Paul answers in I Cor. 16:2 and says, "Let every one of you." It is not only the size of the gifts, but the number of them that counts. Christ noticed the widow's two mites and in the day of reckoning God will not overlook any offering though it be small, if from the heart we have given as He has prospered us.

Method and System. Above everything else perhaps this is our greatest need along the line of giving. Most of us are interested in God's work. We do love the souls of men. We can be moved by their needs. We make our resolutions—but, because we have not followed God's order and "laid by in store" at the time we reaped the harvest of the Lord's blessing, the devil succeeds in so occupying us with our own needs and our supposed inability that we either do not give at all or we give only a small part of what the Spirit first led us to think of giving. The time to decide the question of ability is when we receive the results of our labors and not when the merits of some cause presented are to be weighed. If this be done there will be no need of battling with self and the devil to see if we can spare something for the work that then moves our heart. If we will be honest with God, He will see to His funds and there will "be meat in His house" to supply every crying need. Shall God have His way with us in respect to our money as well as everything else?

A. D. Martin,
Greencastle, Pa.

Two Classes

Those who ought to give for missions are: The man who believes that when God said the heathen would be given to Christ, He meant it, and can and will accomplish it, and is now accomplishing it. The man who believes in the power of the Cross to conquer the world. The man who rejoices that the world is open as never before, and that the prospects are brighter than ever before. The man who feels that he has only one life to live, and wishes to make it count. The man who believes that giving is as much a Christian grace as loving or believing. The man whose ambition is to be like Christ, who gave Himself. The man who wishes to be found a faithful steward when the Lord of the Vineyard sends His Son to receive His fruits.

Those who ought not to give are: The man who believes that the world is not lost and does not need a Savior. The man who believes that Jesus Christ made a mistake when He said, "Go ye into all the world and preach the gospel to every creature." The man who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen. The man who believes it is "every man for himself" in this world—who, with Cain, asks, "Am I my brother's keeper?" The man who is prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Such a man is not asked to give to Foreign Missions,—*Missionary Voice.*

Giving

When God visited Jacob in a dream at Bethel and promised to bless him, Jacob vowed that of all the Lord would entrust to him, he would give the tenth for God's altars or for His poor.

Probably he had received such instructions. The tenth would seem a fit proportion to be devoted to the Lord. Circumstances vary however and it may be more or less according as the Lord has prospered us (I Cor. 16:2). This we should give regularly, willingly and cheerfully, for "the Lord loveth a cheerful giver."

The spirit of giving is found only in a life consecrated to the Lord. When the eyes are once drawn away from the glitter of gold, from the pleasures, popularity and wealth of this world, and fixed on things above, then can one see the *blessedness* of giving.

"The earth is the Lord's, and the fulness thereof," "the cattle upon a thousand hills," why attribute earthly things to ourselves; it is the Lord "that giveth thee power to get wealth" (Deut. 8:18). When His bounty flows forth upon us we should not confine it to ourselves, but let it flow out to others.

One of the sins that brought on the destruction of Sodom was that they failed to strengthen the hands of the needy (Ezek. 16:49). We have the poor with us always and have the privilege to do them good. Then we have the multitudes of heathen not living in the light of the Gospel. Laborers must be sent in this great harvest field. How thankful we can be that there are those that have the love of God shed abroad in their hearts who are willing to leave the comforts of home and volunteer to labor in this far-away field of the Lord.

We that have our spiritual work at home need not make the sacrifice they do and can therefore feel glad that there are those that are thrusting in the sickle in this vast harvest field and are gathering in the golden grain; but if it is not our mission to **go** then surely it is our mission to **give,** so that these laborers are encouraged in their work.

Are we giving anything or are we giving **nothing?** Are we giving in a way that we feel that we are truly sacrificing or are we giving of our abundance that which we did not need.

"I gave, I gave my life for thee,
What hast thou given for me?"

Can the Master say of us as He did of Mary, "She hath done what she could." Let us take this matter to God in prayer, that He may give us that charitable spirit to live for the good of others, and the reward will be—"Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

J. C. Clemens.
Lansdale, Pa.

Why I Should Give

Because of the need. The demand usually regulates the supply. Where there is no demand, there is no need for supply. Jesus says, "Ye have the poor always with you." So there is a constant demand for alms-giving. And what is true of this feature of giving, is true of every other phase of the subject. It is the Lord's will that the Christian Church and all her auxiliaries be supported and the cause of Christ promulgated by the means He has entrusted to His servants. There are times when the need for free-will contributions is greater than at other times, but there is always a need, and it is my duty to help supply that need.

Because it is a Gospel principle. God gave His Son. Jesus gave His life. The Holy Spirit was given. These divine gifts were all given for the benefit of needy humanity. The Gospel mandate is, "Freely ye have received, freely give." I can only be in line with the principles of the Gospel when I practice the divinely-ordained precept of giving.

Because what I have is not my own. "The cattle upon a thousand hills are his." "The earth is the Lord's." Even I myself am not "my own." All I have and all I am is of God. I must give an account of my stewardship. If I squander my Lord's goods, or use them selfishly, I shall surely suffer punishment. If I am faithful in using and distributing His possessions according to His will, I may hope to meet His approval. Then the needy cause is also His; He wants me to see that this need is met. He makes ample provision for every need. He depends on me to do my duty in this matter. If I do not give, I disappoint Him and so grieve my Lord.

Because true giving assures a rightful increase. "There is that scattereth and yet increaseth." "The liberal soul shall be made fat." "He that hath pity on the poor lendeth to the Lord;" and the rate of interest paid by the Lord is ten thousand per cent. (See Mark 10:29, 30). Many a person has grown poor in this world's goods and lean in soul by withholding the gifts God would have him bestow upon His needy cause. On the other hand, a safe and healthy increase in earthly wealth and heavenly treasure is sure to follow liberal and righteous giving. I want both. I need both. I may attaining to this end by exercising the boon of giving.

It fosters genuine satisfaction. Jesus says, "It is more blessed to give than to receive." Having been instrumental in feeding the hungry, clothing the naked, sending the Gospel to the lost or in any way alleviating suffering or furthering the cause of Christ, brings to the heart a degree of satisfaction, pleasure and joy that is immeasurable. My soul longs for this grace. I find one avenue to its attainment through giving.

It adds to God's glory. The chief aim of man is to glorify God. Every church erected; every mission established; every Christian institution founded and nurtured by the gifts of His people, augment His glory. "Whatsoever ye do, do all to the glory of God."

D. H. Bender.
Hesston, Kans.

"Give the Two Mites"

In every vocation in life adherence to system is conducive to greater results than random work. The world's greatest financiers have been men of system. So it should be in the work of the Lord. Frequently there comes across the waters an urgent appeal from our workers in India. Heartily the Church responds and the hearts of the workers are made glad. This shows that the Church has the means and that many are willing to help; but let us ask the question, "Why need these workers appeal for help?" Were not the same resources in the Church before the appeal was made? If, then, each conference district, each congregation, yea, and each member, had a system of giving, thus being co-workers together, the present needs of the Church would be supplied, and, the treasury of the Lord being full, many new places could be started.

Possibly no one system would be satisfactory to all. Some take Israel's plan of giving a tenth. This we would not discourage, if done in the spirit of the Gospel. There are many, however, who can give one-tenth of their income with no sacrifice and very little inconvenience. This we would call system based on form. People may give in this way through life and never touch the principle of Christian giving.

We behold in Christ the Gospel standard of giving. He gave His all, became poor that we might be made rich. We should be willing to give our all to be used in His service. It was the great need which God saw that caused Him to give His Son. Our love for the lost should govern the amount of our giving. It was the widow's love which caused her to cast in the two mites, even all her living.

We must turn from the beautiful picture of the widow giving all her living, to a darker one—that of God's people withholding money from the treasury of the Lord and spending it for selfish pleasure, for the frivolous, fleeting things of earth. Sad it is, but very true, that many things might be mentioned which are creeping into the Mennonite Church and are robbing God.

These things are a test. May we not hush the voice of conscience by giving what we can easily spare, while we have in our possession and in our homes luxuries bought with money that should have been cast into the treasury of the Lord. Have we the Gospel system of giving? If so, let us abandon these things for the spreading of the Gospel. If we follow the leadership of the Spirit, it will lead us far beyond this; even to the giving of things we need, a real sacrifice.

Perry J. Shenk.
Oronogo, Mo.

Giving

The idea conveyed by this word, embodies one of the prime characteristics of a Christian life. In order to remain unselfish we must continually have in mind the good of others. The latter can only be brought about by wisely giving of our means, sympathies, and a helping hand to others.

The Psalmist says, "The earth is the Lord's and the fulness thereof." The Lord also sends the "early and the latter rains." Because of this, the earth brings forth fruits and abundant harvests, which are also His. We are God's stewards, not in spiritual matters only, but also in temporal matters. The bountiful harvests which we have again gathered are but the expressions of His regards and loving kindness towards us. When the Lord established the heavens and created the earth, He adorned all for our enjoyment. He made all things to work out for our good. It is not ordained that we should live to ourselves, but for the good of our fellowman. We can only do this by giving to our fellowman of the substance of which the Lord has appointed us stewards. We are so prone to forget that Christ has plainly taught us that the second "greatest commandment" is, "Love thy neighbor as thyself."

Think for a moment what our condition would be after this life if we should not be saved. Suffering the tortures of the doomed because someone was not willing to **give,** to consecrate a few days of time to bring us a knowledge of God. Suffering the presence of sinners and infidels because someone was not willing to **give** a few cents that we might receive Bibles to read and find out how to escape such punishment. Suffering in company with hypocrites because someone was not willing to share the blessings of Heaven with those who knew not of the good things that are awaiting us. It is sin to horde up money and lands, hoping to satisfy our own desires therewith, while thousands of homeless children are crying for bread. Millions are starving for the want of Bibles and teachers. Why not help to remove the barriers by **giving** means, life and love?

We are enjoined, not only to give our lives to God, but our substance as well. Let

OUR CONVENIENCE

Would to God we could lose sight for a time of missionary organizations and every human agency, and could get one clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply to treat Jesus Christ right. I submit to you the question: "Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience."—Willis R. Hotchkiss.

us give, not spasmodically, but regularly, thoughtfully, and willingly as the Lord hath prospered us. Some **give** their time, others their talents, and many their life energy to the cause of Christ. Noble men and women have left their homes and friends in order to lend a helping hand to dying men. Not all of us can do these things, but we can **give** and so become ministers of God in helping those who can. Will you help? Will you **give?** Who can we make happy by giving? Someone may say, "I have no money to give." But listen. Among the homeless children, the discouraged fathers, the heartbroken mothers, is there none to whom you can **give** your love, your sympathy, your tender words? We will surely enjoy a greater reward in heaven by giving to the cause of the Lord Jesus. Yea, that more men might be brought to experience the joy and peace in the soul because they learned to know God!

O, that we might come into a deeper and fuller realization of the great truth expressed by Holmes when he wrote, "Build thee more stately mansions, O, my soul!"

Elmer J. Blough.

Holsopple, Pa.

Christian Giving

Truly Christ says, "I will build my church." This expression includes at least two things that man must do as "workers together with God," namely: give **ourselves** and also of our **means.** A high calling to be coworkers with our blessed Redeemer. A blessed privilege to give of our means, having the assurance that it is sanctified to God's glory by the offering of Christ; for, "every consecrated thing is holy."

There are three elements that enter Christian giving, namely: Cheerfulness, Liberality and System.

First let us consider some motives in **cheerful** giving. "God **so** loved .....that he **gave** his only begotten Son," etc. Here love was the motive power. Then listen, too, with what delight Christ came: "Lo I come.....I delight to do thy will, O my God." **Love** and **delight** then are two important elements in cheerful giving. Paul says, "Though I give **all** my goods to feed the poor and have not charity (love) it profiteth me nothing." John says, "We love him because he first loved us." So shall it be a "treasure in the heavens that faileth not." Bread cast upon the waters shall return after many days.

Second, "The liberal soul shall be made fat," says Solomon. This is a fatness of soul in joy and gladness and not of material things. Again, "He that soweth bountifully shall reap also bountifully," especially in the world to come. If the bulk of our treasures on earth were sent on missions of love, it would have a tendency to make us heavenly-minded, for, "Where your treasure is, there will your heart be also." Why be so niggardly and close with the Lord anyway? He is an excellent repayer. Liberality will make both the **"cords"** longer and the **"stakes"** stronger (Isa. 54:2, 3).

Third, a few thoughts on system. We can never improve on God's plan for doing anything. God's plan according to my judgment is tithing (or giving the tenth) with additional **freewill offerings.** But some will say, "We are not under the law, but under grace." Neither was Abraham, Isaac and Jacob under the law. Now Abraham, you know, is called, "The father of the faithful," and you remember Jesus said that if we are the children of Abraham we will do the works of Abraham. Now Abraham gave "tithes" to that great priest, Melchisedec, and Melchisedec was a type of Christ. Now it seems to me that Paul presses the **duty** of tithing very closely here.

Now the tithe is not the **limit,** but a **standard** of giving. If anyone does not give **more** than the tenth, he simply gives that which belongs to the Lord, but if our "heart stirs us up" to give additional freewill offerings it is then that God is pleased. In withholding the tenth of our income we simply **rob God** (Mal. 3:8), in the new dispensation as well as in the Prophetic age. Robbery is robbery in any age as well as lying is lying. "The earth is mine and the fulness thereof," says God, and "The silver is mine, and the cattle upon a thousand hills is mine." The tenth is the acknowledgement of His ownership.

We as Mennonites lay great stress on the word **"ought"** in John 13:14, which is right, but why not do the same in Matt. 23:23? When speaking of tithing Jesus says, "These things ye ought to have done, and not to leave the other undone." "But," says one, "He was speaking to the Jews." Very well, but He spoke the weightier matters to the Jews also: judgment, mercy and faith. Some people apparently have learned how to "divide the word of truth" and so divide it this way: When speaking of tithing it applies to the Jews only, but "judgment, mercy and faith" is still in effect. Let the reader judge.

If God's plan would be taken in giving the tenth with **additional freewill offerings** the Church treasury would be running over, and doubtful as well as ridiculous methods of raising money would be abandoned. It would keep the money solicitors at home and save their time and expense of traveling. It would give the Gospel to millions and cause the Word to "run swiftly" so that soon the "knowledge of the Lord would cover the earth, as the waters cover the sea."

David Garber.

La Junta, Colo.

Topic Card for 1911

The cards containing the topics for the year 1911 will be ready for distribution in a short time. The cards are similar to those of this year, containing the topics for each Sunday with the Scripture reading attached. They are of a convenient size to be carried in the Bible or in the vest pocket. All those desiring them can secure them at the following prices: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents. Address all orders to **Mennonite Publishing House, Scottdale, Pa.**

Korea and its People

This Peninsula, containing some 12,000,000 inhabitants, lies in the same latitude as our own greatest eastern cities; is about 600 miles long and 135 miles broad, and contains 80,000 square miles—about the size of the State of Kansas. Its hills are many, but low, and it has ten rivers.

Korea is not a religious land. It contains, says James S. Gale, no great temples, priests, incense-sticks or bell-books; and yet, the people seem to have an essentially religious nature. They imagine that dragons, devils and goblins are everywhere, occasionally kind and good, but generally malignant and to be propitiated. Ancestor worship is a passion among the people. Sacrifices are offered upon the graves of parents, which are watched and tended with elaborate care, for the repose of the dead is all-important. The general faith of the people seems to be akin to Buddhism.

Superstition there, as in most other heathen countries, reigns supreme. Thus, when a drought followed the introduction of the first trolley cars in Seoul, it was naturally attributed to the malign influence of "the devil that runs the thunder and lightning wagon." At last a mob of thousands gathered, rolled several cars over and over, set one on fire, and took possession of the streets, foaming and stamping like wild beasts.

Everybody smokes in Korea—men, women and children; but when they become Christians they usually put away the filthy weed.

Within fifty years after the arrival of the first missionary in Japan there have been gathered in 75,000 adult Protestant communicants. Within twenty-five years after the beginning of the work in Korea there have been registered 115,000 communicants.

Everything looks promising for work in this strange, interesting land; but men and money are sorely needed at once.—*Christian Herald.*

Korean Christian Generosity

The following item from the Korea mission field emphasizes strongly the generous giving of Korean native Christians: "During the past year the native church, with a baptized membership of 25,000, gave $80,000, notwithstanding that labor is but twenty cents a day, and that it was a year of very hard times. But their leaders, nevertheless, from time to time exhort and encourage them to more generosity. Last Sunday Pastor Saw thought the collection-plate held too many coppers in proportion to nickels and silver, and gently stirred up their pure minds by way of remembrance as follows: 'Honorable brethren, this plate looks very dark. When our dear Lord died for us our sins were very, very dark, but with His own precious blood He washed us and made us pure and clean; and now, when through His sacrifice we are white, shall we not give Him white money instead of only the darkest and poorest?'" —Selected.

See our special offers on page 735.

OUR SUNDAY SCHOOL

MEMORY WORK

Some teachers of our elementary grades have long felt the need of a system whereby an intelligent memorizing of Scripture might be accomplished. They have "the child in the tender years of youth, before doubt and fear come, while he feels his nearness to God, trusts in those with whom he associates, and when his mental faculties, God given, are waiting to be developed, and ready to be used." It is the period when the mind is plastic and can be moulded so that the course of the child in life will be largely determined thereby.

Memorizing is primarily an educational process, a training of the intellectual life. That intellectual life that is ignorant of the Scriptures is not fully and symetrically trained. The spiritual life suffers to the degree that the intellectual life lacks this training. Ignorance of Scripture and a strong, vigorous spiritual life seldom if ever are found in the same individual. "It is ignorance of the Scriptures that leads into doubt and despair and sometimes into sin." When we study the child mind and know that at this period memorizing is easy, the importance of supplementing the teaching of the Sunday school lesson with memory work becomes at once apparent.

It is true that there always has been some memory work in our Sunday schools, but the work has been conducted in rather a haphazard way so that the results have not been as desirable as they might be. The memory work has been done without giving much attention to the condition of the mind of the child. The verses memorized as a rule have no definite relation to any fundamental truths known by the child. All that is required is the accurate repetition of the verse, very little if any attention being paid to have the child understand the truth contained in the verse. The mere repetition of verses without having the child associate them with some fundamental truth known to him does not bring about the best results. It is true that the mind of the child may not be able to grasp the truth in its entirety, neither does the adult mind in many instances, but as a rule part of the truth can be made clear to the child. Only such verses should be memorized that contain truths capable of the child mind to understand fully or in part. We question whether a mere repetition of verses without the child seeing their relation to certain truths is very profitable. The child is not able to retain it so well if it is not associated with something he already knows.

Seeing the need of courses of lessons adapted to the needs of the beginner, primary and junior ages, whereby certain fundamental truths expressed either in Bible verse of hymns, can be taught, steps should be taken to supply such courses. The courses must necessarily be suited to the needs of the child mind in the several grades. They should be such that they may be taught not merely as rote memory, but developed by means of pictures, songs, etc., until the truth is understood. After the truth is made plain the text should be thoroughly memorized. After the truth is known the memorizing is easier and more interesting and will not be so readily forgotten because of its relation to the truth known by the child.

We cannot emphasize too strongly the need and importance of memory work in the Sunday school in this age. The time was when the results of this inadequate system of memory work were more fruitful than now because it was more fully supplemented by teaching in the home. Consequently the Sunday school has a greater responsibility along this line than hitherto. Let us store the mind of the cihld with a knowledge of the Word of God, but let us store it in a systematic way so that it will be of the greatest help possible to him as he grows to maturity and enters active Christian work. May the time speedily come when greater attention is given this matter by those who are leaders in our Sunday school work and are qualified to work out such a system of supplemental lessons to aid the teachers in these departments to have their scholars memorize Scripture. Until we have such courses it behooves each teacher to work out her own material as best she can so that those under her charge may receive a thorough knowledge of Scripture.

PURPOSEFUL TEACHING

Time is a valuable commodity. In all exchanges, it should receive the keenest attention. A pupil in class work should breathe an atmosphere fragrant and inspiring because of value units manifest in every moment. Too often teachers and taught seem engaged in passing away the time. Time is so golden and vital that none of it should be treated as leaden and thus vitiated. The teacher in public school and college who is worthy the name and position, has his work planned for every recitation and class of pupils. Yes, even a thought for the successful teaching of every pupil in the class. 'Tis not scholarship that makes a great teacher. He may have this and yet be a weak instructor, leader. Design purpose, enter in as elements of the real teacher. Each lesson is reduced to a unit. System and adaptation are studied. This teacher has a definite aim. He must realize this the period assigned for recitation. To do this he must have spent time in personal equipment, then common sense, tact, and time in the specific arrangement of the lesson.

By this process he may hope that the lesson will be transmuted into the brain and soul fibre. These rules apply to pulpit as well as public school and college teaching. The sermon must be more than a rhetorical composition. It should be literary. Jesus' sermon is a masterpiece of literature. Yet the sermon should be so purposeful that the disciple, auditor shall be conscious that this teacher speaks with authority. I am convinced that in our Sunday school work, more than anywhere else, there is room for improvement in the matter under discussion. How often the observer is impressed with a lack of plan in teaching. The time is used in disconnected talking, speculative quibbling, the mere putting in of time. No destination was in view, and the person who held the class has taken it to this nowhere station. The chosen disciples of Jesus had a very specified work to do, and this mission must be put into a limited number of years; so with the Bible school teacher. His task is definite, golden, and yet of such a nature as to rank with the highest of privileges.

This teacher deals in highest values. His consciousness must be acute. His sense of right relations and ratios should be correct. All this and more that might be detailed urges the best possible preparation in personality, culture, and specific lesson study. Purposeful teaching presupposes a life directed, permeated, illuminated with a radiant Christ-born ideal vision. When such a teacher faces his pupils, he does it joyously, cheerfully, yet studiously, and with reverence. He has a definite work to do. The lesson may be a paragraph most familiar. Even the unconverted in his class may have a knowledge of it. The Christian can repeat it from memory. This teacher will bring, in precise form, teachings, principles both new and old, so as to impress the sinner of his need of a personal Savior. The saint will be fed, nourished; yes, armed for new conquest. The trained Christian teacher has a vocation second to no other, and a reward rich and eternal.

It pays the church to seek out and educate such men and women, just as it pays the state to do this. The person can well afford to give himself or herself in willing, consecrated service, not seeking monetary compensation, knowing that his reward now is the consciousness of being good for something worth while, and then "to shine as the stars forever." This kind of teacher was Paul's ideal, "This one thing," and he sounds out the resonant note, "Seek first the kingdom of God," not only by profession, but in business and social relations as well.—Evangelical.

A teacher must not only have a personal knowledge of Christ but he must tell what he knows. It is pleasant to tell some things and it is very easy to leave untold other things; but, as teachers of young people, we need to tell of the binding obligations that rest upon the followers of Christ to serve Him faithfully, to let alone the things of this world, to stand out and out for Him.

Strive manfully! Habit is overcome by habit.—Thomas a' Kempis.

See our special offers on page 735.

Current Events

During the first week of October the civilized world was startled to learn that Portugal had succeeded in overthrowing its monarchy and establishing a republican form of government. It occurred so quickly and quietly that the world wondered how it was done. Reports since indicate that the throne had been very insecure since the death of King Carlos and the Crown Prince who were assassinated Feb. 1, 1908. King Manuel, a youth, then ascended the throne. He had no power of personal initiative, and was given to moral excesses so that he became a tool in the hands of designing politicians. He had a three-fold opposition to contend with. The clerical party, strong adherents of the Catholic Church, distrusted him because of his liberalism. The republican party who desired a republican form of government considered him a reactionary. Then Portugal has a pretender to the tnrone who increased his activity to regain it. For some time there was danger of a break with Rome, but the republicans are responsible for the present condition of affairs.

A liberal deputy, Professor Bombarda, was assassinated recently, the crime being charged to a plot by the clerical party. The republican party seized the opportunity, supported by the army and navy, to attack the royal guards, and drove the royal family from the city, about seven hundred men perishing in the uprising.

On Oct. 5, the Portugese republic was announced, with Theophile Braga as president, supported by a cabinet of ministers. Back of the assigned causes are the indulgences of the weak king. Infatuated with a dancing girl, he spent half a million dollars for jewels for her, in addition to this he indulged in other extravagances while people in Portugal were starving. People became incensed when they saw their money squandered and many of them lacking the necessaries of life.

The whole world is interested in the political and religious outcome of this change in the government. This uprising is a blow at the Roman Catholic Church and she will do all she can to have the king restored to power so that she can exercise the political power. The feeling against the Church of those in power is evidenced by the official order to drive from the country all Catholic orders. Spain, the bordering monarchy, which is also tottering, may experience difficulty in controlling the political situation and saving the king from a like fate. For some time the unrest in Spain has been on the increase and it requires very little to fan the flame of unrest into open revolt.

Morris and Co., meat packers of Chicago, announced that they purchased one and a quarter million acres of land for a cattle ranch in Mexico. The tract reaches within a few miles of El Paso, Texas.

At this time of the year when birds are flying southward hundreds of them are lured to their death by the bright circles of light that flash our around the feet of the Penn statue on top of the City Hall, Philadelphia. On clear nights they are able to steer clear of the danger, but on dark stormy nights they are attracted by the bright lights and approach it with great speed and are unable to turn aside when the dark figure of Penn looms up before them and they are dashed to death. On a morning following such a night it is a common thing to find a hundred or more small birds on the roof of the City Hall and in the courtyard. Through this slaughter of these birds interesting and instructive information has come to light regarding the habits of migratory birds. Between seventy-five and one hundred different species of birds have been found and listed within the last two years. Ornithologists used to think that robins do not fly at night, but the finding of dead robins proved that their conclusions were wrong. Many notions as to the time of migration of certain species have been altered, and several rare species not supposed before to be prevalent here have been found among the dead birds on City Hall. Very seldom that any of the large varieties of birds are found. The large birds fly by daylight, as they are not in danger of aggression from other birds. The little birds fly at night to escape attack from the larger birds.

Cholera has now raged without interruption in Russia, claiming up to this time at least 88,716 victims. The disease has spread into Italy and Germany. These two countries are exerting their utmost efforts to prevent a further spread of the disease, and will likely succeed. The entire world is becoming alarmed. As for Russia the case is one of almost hopeless despair. The educated classes refuse to put forth adequate efforts to wipe out the disease. The lower classes, the peasantry, left to themselves are unable to cope with the situation. They know nothing of proper sanitation or appropriate medical treatment. Superstition also prevents many from accepting remedial agents. There seems to be a woeful condition in this empire.

Announcement is made that excellent results have been secured from a series of experimental tests in making coke out of coal which it had hitherto been supposed could not be coked. These tests have demonstrated that the coal of many fields will, after a little preliminary treatment to eliminate impurities, make excellent coke. It is stated by experts that a large portion of the coal in Colorado and Illinois which was supposed to be non-coking can now be economically coked.

The Missouri Pacific Railroad had a map prepared of the North American continent including the part from the Canadian border to Panama. Its dimensions are 38 feet wide by 45 feet high. Its special purpose is to show, in their positions and relations, the railroads of the country.

The Australian government has sent an expert here to study the irrigation and land systems of the United States. He is also looking for settlers for Australian lands, and also seeking a number of American irrigation experts. The Victorian government of Australia is making some attractive offers to prospective settlers. After buying lands the Australian government irrigates them, and then offers them for sale. Houses are built for the entrymen, and the government agrees to advance 60 percent in cash of the amount spent for improvements and allows 15 years in which to pay the loan. In all, thirty-one years are allowed for the payment of the land. To take advantage of this offer prospective settlers must have at least $2,000 or $3,000 to buy stock, seed, etc.

"Five hundred women blacksmiths are idle in Cradley Heath, England, because they will not agree to work for the next six months for four or five shillings a week. The women, who operate forges in their own homes, are engaged in making chains. Their wages have been so low that a commission, after an investigation extending over seven months, decided that they should be increased, although the old rate might continue for six months if the women would consent. About half of the women agreed to work for the old pay. The rest have been locked out."

Figures compiled by Dr. Winslow, an expert on criminal lunacy, show that in nearly all countries there is an alarming increase of moral decay and unbalanced mental conditions. He alleges that the keen struggle for existence has caused an undue strain upon vitality, under which many succumb, and become mental and moral wrecks. He admits that in practically all cases much alleviation, and even a complete cure, might be affected by more rational ways of living, abstinence from intoxicants, and, above all, a firm dependence upon the all-prevailing power of God and His blessed promises.

Four years ago Santos Dumont made the first aeroplane flight in Europe. Next year French aeroplane makers expect to sell 11,000 machines. More than 1,000 aeroplanes have been sold in France since the first of the year, and another 1,000 will be turned out and delivered before the end of the year.

The great Krupp steel plant in Germany is rapidly growing. Within the last two years the number of employees has increased 5,000, bringing the present force up to 68,500. The total steam power in the plant amounts to 89,430 horse-power.

The great feat of crossing the snow-capped Alps mountains from Switzerland to Italy in a flying machine was accomplished by George Chavez. The young aviator after completing the most nerve-racking portion of his flight met with a fatal accident while attempting to alight.

See our special offers on page 735.

During the past generation the United States has been luring a steady stream of immigrants from Sweden, so much so that Sweden is becoming alarmed. A national society has been organized to discourage emigration and is actively at work to check the tide. Officials of this organization are now touring the United States, studying conditions and seeking a way to offset the greater advantages and opportunities offered here. These people are among the most desirable immigrants coming to this country. Sweden is not to be blamed for disliking to lose her young men and women, but the lure of America will no doubt continue to be too strong for them to resist.

The Cape Cod canal which was begun in June, 1909, will have cost $12,000,000 by the time it is completed. The excavation is chiefly in sand, and no locks will be necessary. Through the central part the bottom width will be 100 feet and at the ends 300 feet. It is estimated that 23,000 ships, carrying 25,000,000 tons, annually traverse the Nantucket shoals passage, and that about half a million people are carried over this route annually. This route will shorten the distance between New York and Boston by 70 miles, and it is believed that the greater part of this traffic will use the canal.

St. Louis grocers will ask their congressman to introduce in Congress a bill calling for a coin worth 2½ cents. The grocers contend that this coin is made necessary by the increased cost of edibles. As the wholesalers advance the price on the retailer a half or a fraction of a cent, so must the retailer harpoon his customers to make a profit. With the present currency, they contend, the customer loses about 2 per cent on the dollar.

Russia is still pursuing her policy of expelling Jews from some of the districts, especially in those places where the Jews are gaining control of the commercial interests of the community. From September 22 to October 6, 390 Jews were either expelled summarily from Kiev or given notice to leave within a stated period. During the same time 204 more were banished from two other towns.

If Collector Loeb's estimate is correct as to the amount that the United States was defrauded through the alleged undervaluation of art objects and other importations made by a New York firm, which was recently raided by custom officials, the sum involved will probably exceed the sum involved in the recoveries from the sugar companies, which exceeded two million dollars.

India is now one of the greatest sugar-producing countries in the world, its output amounting to four or five million tons annually. The establishment of large factories is planned there as a means of increasing the sugar yield and meeting the formidable competition of the imported article.

Many immigrants have recently been barred from entering the United States as a result of the Immigration Bureau to standardize tests at all ports of entry and to insist on strict enforcement of the immigration laws. Many appeals against such action are now under consideration by the bureau, but only in exceptional instances will the bureau recede from its stand. This movement for standardization is being carried to all our ports by specially designated officers of the bureau. Many humanitarians say the tests are more severe than should be applied to desirable immigrants.

That steel makers are planning a world-wide trust is indicated by a recent meeting in New York of steel men from many parts of the world. The principal steel manufacturers of the world were represented. While the meeting was not open to the public it is said that the control of prices is one of the objects of the trust. Some proposed that steel makers should adopt a common policy in seeking to maintain prices, even to the extent of curtailing production and throwing men out of work, if this should be found necessary.

One of the most remarkable signs of the awakening of China is afforded by the spread of European engineering methods in the empire. The new railroad between Peking and Kalgan, was constructed exclusively by Chinese labor under the sole direction of native engineers. While these Chinese students turn to Europe and America for instruction, as soon as they return to their native country they emancipate themselves from foreign instruction and attack their problems themselves.

Many of the great industrial concerns have taken a stand in recent years against the employment of drinking men. Now one of the strongest labor unions, the Brotherhood of Locomotive Engineers, insists upon absolute sobriety among its members, and shows no mercy to offenders. This means greater safety to all who travel on railroad trains, and gives a great impetus to the cause of temperance and total abstinence.

A German inventor has devised a novel method of cutting down trees. It consists of a fine steel wire which is looped around the tree and drawn back and forth by a motor. The heat generated is sufficient to burn a thin kerf through the wood. A tree 20 inches in diameter can be felled in six minutes. The charred butt of the tree may easily be marked with chalk, and the charcoal layer is so thin that it does not hide any decay or other defects in the wood.

The United States Secret Service Bureau has unearthed what appears to be a bold and extensive attempt at counterfeiting national bank notes. Counterfeit notes of the same denomination and issue were discovered almost simultaneously in Pennsylvania and California. Chief Wilkie is convinced that all the bills are being made by the same gang, and has rushed orders to every secret service man in the country to spread the dragnet. National bank notes in every city will be examined immediately by secret service men to determine how extensive the issue has been. The character of the engraving on the notes testifies that they have a very complete plant.

SPECIAL OFFERS

We are all looking for good investments. Most of us are sure we know a good thing when we see it. Yet bitter experience may have made us keenly conscious that perhaps sometime we lacked good judgment. This naturally will make us more cautious, sometimes so much so that we mistrust our judgment and let pass some profitable investments that come our way. A number have considered our offers in the preceding issue good investments and have taken advantage of them. Many others also no doubt considered them good, but have neglected to take advantage of them. There may be still others who may not have noticed them. Believing with a firm conviction that the one who takes advantage of one of these offers is making a profitable investment, we repeat them here.

We have two combination offers, one for new subscribers and one for renewals. We offer the book, "Lights and Shades from Hindu Land," with the Christian Monitor. This book is published in the interest of our mission work. It is a pictorial book on India, containing sixty illustrations, each accompanied by an explanation. An agreement has been made with the authors that ten cents of the selling price of each book is to be devoted to the work of our mission in India. Consequently you are rendering a threefold service by subscribing to one of these offers: First, your are contributing directly to the mission cause; second, you are contributing toward the support of the publishing interests of the Church; third, you are getting in return helpful literature that will be a blessing to you and all who read it.

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A NEW BOOK

PATHS TO PERDITION

By J. E. Hartzler.

is just off the press and is ready for delivery. In a very interesting and forcible way the author sets forth a brilliant array of data exposing the evils attending an alliance with well known institutions of iniquity, both those that are conceded by all to be evil and those looked upon by many as being entirely legitimate for the Christian or any one to indulge in.

The following quotations from the author's preface are suggestive of the character of the book and the style in which it is written:

"The paths to perdition are not the only paths. There are brighter things coming. The kingdom of God will conquer." "But sin and wrong never were a necessity. Sin had its origin not in the nature or will of God but in free beings who knowingly acted contrary to the will of God." "There is bad in the world; it is full of pitfalls. Present-day religious and social reformers have seriously avoided a definite and fearless treatment of many of the modern sins which are threatening the life of our homes, Church and State." "The time to save the boy and girl is before they are lost. Knowledge of the world's evil will save more people than ignorance of it." "The Church needs to extend a hearty welcome to the wayfaring, the men and women who have side-stepped. No soul has been so blackened by sin but that it can be made a bright and shining jewel in the eternal kingdom of the Creator."

The subjects treated are: Satan; Sin; Three Deadly Sins—Lying, Stealing, Profanity; The Secret Lodge; Twin Paths to Perdition—The Card Table, Gambling; The Modern Tobacco Evil; Fashion Follies; The Modern Theatre; The Modern Dance; The Modern Saloon; The White Slave; Hell—The Lake of Fire. This book should find a place in every home; especially should it find its way into the hands of young people who are in that period of life when the allurements and attractiveness of these evils are especially strong. It may cause many to stop and consider before trifling with them. The book contains 275 pages. Bound in cloth. Price, postpaid..... $1.00

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LIGHTS AND SHADES

By J. A. Ressler.

is now off the press. This is a pictorial book on India, setting forth the social, industrial, religious, etc., life of the natives. It contains many interesting and instructive glimpses into the life of the people among whom our missionaries at Dhamtari are working. Bro. Ressler was eminently fitted for this work during his nine years' labor among these people. A large picture appears on each right-hand page with an accompanying description on the opposite page. A study of this book cannot but result in an increased interest in the salvation of these people.

The book is substantially bound in cloth, and will be sent postpaid for 50 cents per copy.

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CHRISTIAN MONITOR

DECEMBER, 1910

On The Nativity

May this day of Thy nativity lead into the new birth myriads of those for whom Thou didst live the life that was death to Thee, and die the death that brought life and immortality to light. In my own soul renew Thyself, I pray Thee, blessed Master. Let this Christmas day that brought Thee so close to men bring me close to Thee. Let it teach me Thy self-sacrifice, Thy lowliness and heroism, Thy purity that conquered all earth's sin, Thy love that braved its gloom. While the bells ring and the songs are sung, my heart shall sing Thy praises and worship my wonderful Savior.—Amos R. Wells.

SELECT READING

FEAR THE BETRAYER

It is said that a general at the battle of San Juan Hill noticed a volunteer, a mere boy, panic-stricken under the rain of Mauser bullets and the thunder of Spanish artillery. The officer dismounted, spoke encouraging words to the young recruit, directed his aim again and again, and commended his returning steadiness, until the man in him awoke and the boy found himself a soldier.

Fear may make a coward of a soldier or a liar of a child. Fear and subterfuge are running mates, and often the terrified child, overtaken in a fault, is betrayed into the hands of deceit. The encouragement to find his best self is not given, he is overwhelmed at his weakest moment by wrathful accusation, and, with no time to collect his small fortitude, no word to help rally his courage, no hand steadying his aim, to avert the storm he lies.

A boy of six, sensitive, naturally truthful, and with a sincere desire to do the right, had great fear of his father's anger. One day, in getting a little flag from a mantel, he overturned and broke a picture frame. Before he could tell his trouble to any sympathetic ear his father came, and he joined the other children with his burden unshared. The father soon found the shattered glass on the hearth, and with a retributive air proceeded to determine the culprit. Each child gave a frightened denial, and, pained as well as angry, the father sought his wife's room. One of the children had told a lie; he meant to discover which one and inflict severe punishment, or else he would punish all.

"I think the one who did it will tell at bedtime," she said. "Let us leave it till then."

Dinner was a dreary meal, and the subdued quartet were ready for bed early—all but Jamie. He begged for a few minutes more, and then a few more, even after the others were tucked away, until, the nurse gone, the mother said, "Now, dear, hadn't we better have it over?"

Suddenly the fountains of his soul were broken up: "Oh, mamma, I can't go to bed till I say my prayers, and I can't pray till I've told you. I broke the frame, and I told papa a lie."

"Dear, I knew, but I wanted you to tell me."

"I started to tell you right away, but papa came, and—I was so afraid, he seemed so cross."

"And then you told the lie."

"I was afraid. Oh, why do I get so scared?"

"You will be braver next time, I feel sure. Are you sorry, dear?"

"So sorry. Can you love me any more, mamma?"

"Dearly. But I'm sorry, too, for the lie. I hope you won't tell another."

"I don't believe I will. I think I'll get braver—don't you? What must I do about papa?"

"Tell him yourself in the morning."

"He'll whip me"—in a frightened whisper.

"Well, then, be a brave boy and bear it. We are bound to pay in some way for misdoing, and the highest price we ever pay is for a lie. Do you know what I mean?"

"I think I do. But, mamma, I believe I love you so much because I want to tell you things, even when I'm naughty."

Love casteth out fear—yes, and remember that is reversible.—Sel.

THEIR TIME TO SING

A pretty incident happened on the Hamburg liner Patricia. When the big ship left Europe for America she carried across the ocean two sets of steerage passengers—hundreds of Russian Jews, fleeing from the persecution and massacres of that ill-fated empire, and thirty-six thousand singing birds, mostly canaries, consigned to a wholesale American dealer.

The birds, at first, remained mute. Not one sang a note from the time they were put on the ship until two days after she had left Dover. They kept their heads under their wings for the most part. But toward noon of the second day out from Dover the Patricia struck a terrific gale. She had to lie to for several hours. The immigrants were frightened; the children wailed; the storm grew worse and worse. But just as it reached its height the canaries, one after another, broke bravely into song. They trilled, they called, they sang as if their little throats would burst; and the thrushes and finches joined in courageously, till the whole thirty-six thousand seemed to be defying the storm at once.

The birds chose the right time to sing. In calm weather and under blue skies the world can get along without its singers. But when the storms come then all the faith, and courage, and hope, and gladness that are in brave hearts are needed. A poor little canary, in a tiny crate, down in a dark steerage, one among thousands of captives—why should it sing in the face of wind and storm? A single unregarded soul, in a narrow lot, in a dark and mysterious world, one among thousands of obscure lives—why should it bravely praise God and lift a voice of cheer and courage in the face of storms of sorrow and trial? All honor to those who answer by singing through tempest and night, and cheering those around them, steadily, to the end of the voyage.—Wellspring.

WHAT OF TOBACCO RAISING?

If there is a good revenue to be earned from one's ground by raising tobacco, even though one does not believe in the use of tobacco for himself, is there any reason why he should not earn that revenue in that way? Such is the question by an Ohio reader who lives in a region where the question is not one of theory, but of practical reality. We writes:

"This is a tobacco-growing district, and also maunfactures cigars, and of course the business penetrates all channels of trade. Many good farmers and church workers are actively engaged in raising the stuff, when they neither use it nor want their children to do so. Strange (to me at least) the attitude of the church is one of approval or indifference in the matter of making money so it is spent for a good cause. To pay the preacher and support the Sunday school and the denominational benevolences is all that is required!

"In my mind tobacco and rum have always been associated; indeed, they seem to be complements from a scientific standpoint; and I can no more justify a Christian farmer for raising tobacco than I could justify his renting his property for saloon purposes. Money seems to be the primary object—and the welfare of the youth a secondary matter.

"Now it seems to me, and so I teach by precept and example, that no Christian has a right to engage in any business if the product of that business is used almost exclusively to debauch or degrade mankind.

"Does it not seem that we need some vigorous teaching on this principle, when we find preachers, teachers, and doctors interested in raising that which the state is paying its thousands of teachers to teach the evil effects of? And (Shades of Darkness) the same state is paying institute lecturers at farmers' meetings for telling how to make the growing of the crop more profitable, and is conducting experiments in the same end."

Does this product tend to uplift, or to meet a real need of, my fellow-men? If I and every one else should refrain from producing it, would the world be injured, would a vital need go unmet? These would seem to be fair questions for any man to ask himself concerning any product, grown or manufactured, that he proposes to have anything to do with. And if he cannot answer the question with an enequivocal, vigorous "yes," can he afford to lend his time, his energy, or his property, to the making and sending forth of that product? The question is a very simple one, when we look it squarely in the face The fact that we may lose money if we do not engage in such an enterprise has really no bearing upon it—if it is an unworthy product. Almost every one could make more money for a while, or perhaps even for a lifetime, by doing unworthy things. But that is too high a price to pay for the money. Does not the Christian man pay too high a price for his tobacco profits?—Sunday School Times.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

VOL. II SCOTTDALE, PA., DECEMBER, 1910 No.12

LESSONS FROM HEATHENDOM

S. P. Yoder.

War not a part of Christian Civilization

At the close of the Russio-Japanese war which resulted in a general recognition of Japan as a civilized nation, a prominent representative of that nation was reported as saying, "We have been cultivating literature and the arts of peace for centuries, and you have called us barbarians; now we have begun killing people and you say we are civilized!" It was at this period that Mr. L. P. Jacks, an English magazine writer, asked the question, Whether the supremacy of the Christian religion is not destined to receive a sharp challenge from the rival moral system represented by Japan? He further says, "Christendom, long accustomed to treat all pagan races as morally inferior to herself, now stands confronted by a non-Christian civilization of vast power and splendid promise, whose claim to moral equality, at least, can not be disregarded except by those who are morally blind. Through the rise of Japan a fresh term of comparison has come into existence, in the presence of which the self-estimation of all Christian nations, and of Christianity itself will have to be revised."

This writer's words express more than he evidently had intended that they should. Yes, it is time for a "revision" which will enable men to see that war, in whatever form or manner it may be carried on, whether by barbarians or civilized nations, is altogether foreign to Christianity. and does therefore not belong to a Christian civilization. Japan having proven herself a "vast power" as a fighting nation with modern weapons of carnal warfare, there must be something radically wrong with Christian nations, or with our "estimation" of the same, if Christians, the followers of the Prince of Peace, whose weapons of warfare are not carnal (or material), are supposed to suffer by comparison. By all means let us have a "fresh term of comparison." Whether or not it is an indication of moral blindness to fail to regard the claim of Japan's non-Christian civilization to moral equality with the civilization of so-called Christian nations, certain it is that "blindness in part has come to Israel" —to professed Christians who sanction war, and judge the status of a nation's civilization by her ability to destroy her enemies with modern instruments of war!

Mr. Pon Chew, an educated Chinaman of San Francisco, who has been in this country twenty-five years, speaking on the immigration question, makes these significant remarks: "According to the civilization of this 20th century, a nation has no right except what she can enforce by might. Therefore, according to this idea, we of the Chinese nation have no right to enter (the United States) until we have the might to demand equal treatment with other countries. China is preparing now to be able some of these days to be a great nation so as to kill the largest number of men in a given time, with the least expense to herself; and then, and not until then, will she be looked upon as a great nation. The man who kills a thousand is almost worshiped, while the poor devil who kills but one man is executed as a murderer."

In his address at the Lake Mohonk Peace conference, Mr. Wu Tingfang said: "When a general or an admiral who has won a great battle is showered with honors and made a great hero of the country; or when a statesman who has carried through a successful war for his country, is praised and lauded to the sky by his countrymen, is it not too much to expect from human nature that men do not sometimes yearn for an opportunity—a justifiable occasion—for war, in order to distinguish themselves? Is not this encouraging people to fight? To avert war and encourage arbitration, in my humble opinion, the public and in fact the whole world, should be educated to look upon war as a most disastrous and accursed event, and those engaged in the struggle, though successful, should not be worshiped as they have been. A statesman who has avoided a disastrous war should be more honored than a great general.",

If the official representative of a heathen nation can teach us self-evident truths like these, surely every intelligent person who has the advantages of a Christian education in this land of Bibles and churches should be able to receive them. Especially would we call the attention of the promoters of the present Peace Movement to the necessity of rightly educating the rising generation on the war question, to the end that when they come to take the place of the present generation, the deceptive glamour and glitter of war will have no attractions for them; their minds being freed from the perverted idea that what would be a crime for the individual Christian becomes a virtue, to be extolled on the pages of history. when done by an army of Christians, directed by a government claiming "Christian civilization."

In a recent editorial on the Peace Commission, The Christian Herald says: "It is our duty to inculcate the love of peace in the hearts of our children. They should be taught the barbarous nature of war." This is very good as far as it goes; but it is evident that only those who "let the peace of God rule in their hearts" can comprehend the God-given principles of peace, or really understand the barbarous nature of war.

What a sad commentary on our civilization, (not to say Christianity) is the fact that we foster the spirit of war by instilling into the minds of our youth wrong ideas of human greatness, through the medium of school books, which devote more space and ascribe more honor to the "heroes of the battlefield" than to any other names in history!

The Bible being the very foundation stone of the Christian religion, without which there can be no Christian civilization, what shall we say of the effort that is being made at the present time, and not without some degree of success, to bar the Bible from our public schools?

Every one must admit that Christianity has a civilizing influence, and that in every nation where this is the prevailing religion the people are more enlightened and progressive than in non-Christian countries, nevertheless, even in the most highly civilized countries, relics of barbarism still exist which are distinctly non-Christian. In our own country slavery has been abolished, and dueling is prohibited, but war, the trade of savages, is still tolerated, yea, even openly advocated as a necessary part of Christian civilization!

At the world's Missionary Conference recently held at Edinburgh, Scotland, quite a warm discussion took place on the question whether the missionary should carry arms to defend himself in case of attack by the heathen to whom he is sent to preach the Gospel. The Gospel Messenger makes these comments: "That a large representative body of Christian people should discuss the pro and con of a plain command of Christ is passing strange. That the Christian, if faithful to his profession, is a non-combatant is a fact as ancient as the Christian Church. It is neither in keeping with the teaching of the New Testament nor is it expedient for a missionary to go armed. Thrown among barbarous races, he can expect immunity only as his mission is purely a religious one, and these untutored people are assured that under no circumstances will he take the lives of others, and that, happen what will he will shed no human blood. Convinced that he is a man of peace the natives will tolerate his presence and eventually heed his exhortations. Throughout Asia and Africa the unarmed preacher is accorded a certain degree of respect.

But let it once be known that the Christian missionary goes armed, that he meets force with force, and that he is prepared to offer resistance, then the natives will become more than ever convinced that he is the associate with the soldier and politician. Not only would he thus obstruct his missionary enterprise but render his existence as a missionary a difficult one, and in some places one beset by extreme perils. Say what you will, the missionary, like his Master, must be **a man of peace."**

The Author of the Christian religion said, "They that take the sword, shall perish with the sword." "Whatsoever a man soweth, that shall he also reap," is a universal law. Armed missionaries provoke armed resistance. Why does our government not allow everybody to carry concealed weapons? Is it not a fact that more murders are committed by persons who are prepared for murder, than by persons who are unarmed? An individual carries a deadly weapon on his person, he quarrels with another armed individual and a frequent result is murder. No, it is not necessary for the Christian who follows "peace with all men" to carry a loaded revolver in his hip pocket to "maintain peace." How about the Christian nation composed of individual Christians?

Every armed nation carries a chip on its shoulder and dares every other nation to knock it off. The leading nations of modern times claim to be for peace, but they are all very careful to be fully prepared for war on a moment's notice.

The Christian missionary, being a man of peace, goes unarmed to the heathen people to save souls and in this way he opens the way for Christian civilization. Nations claiming that Christian civilization while crying "peace, peace," are constantly preparing themselves for war by maintaining standing armies, and adopting the latest and most destructive inventions for human butchery, regardless of expense.

Nothing can be found in the teachings of the Holy Scriptures given since the passing of the Old or Mosaic Covenant and the coming in of the New Covenant (by which Christians are to live) that can be construed to sanction war, or that would give Christians permission to kill their fellowmen, or to engage in war under any imaginary circumstances. Surely the time must come when nations as well as individuals will see the inconsistency of using the sacred name of Christ to designate anything that is clearly non-Christian. Reader, ask yourself the question, How can that be called Christian which ignores the teachings of Christ and tramples under foot the very Spirit of the Christian religion—that Spirit which causes those under its influence to love their enemies, to render good for evil—to do good to those who hate them and even to pray for those who despitefully use them and persecute them?

In conclusion, dear reader, let me appeal to your good judgment and ask you to study this subject with an unbiased mind, open to reason, **in the light of the New Testament Scriptures,** and you will undoubtedly say with me that a genuine Christian civilization can have no use for standing armies, expensive fortifications, monster battleships or any other inventions or barbarous preparations for wholesale murder.

Denbigh, Va.

THE FARMER OF THE FUTURE

Our land has been a land "flowing with milk and honey," a land exceedingly blest with the riches and beauty of nature. Diversity of climate, marvelous fertility of soil, variety in land surface, and above all a hardy and industrious people—all these have united to make the United States the granary of the world. The American people have devoted themselves almost entirely to the developing of this wealth and thus far we have been a nation of material things. The coffers of European monarchs dwindle into insignificance alongside of our boundless wealth. Every four years our wealth doubles and each descending sun sees us thirteen million dollars richer. But nature, however prodigal, may become bankrupt through man's greed and waste. It is opportune to ask whether we as a nation are beginning to face such a situation.

The early settlers found a soil that needed only to be "scratched" in order to bring forth. Land everywhere was absolutely free. Not the least care of the soil was taken and after a few years of "butchering," they moved on to new lands, there to repeat the process.

To a great extent this state of affairs has continued up to our own day. Its results can be seen in the many ruined farms in every section of the country. Too many so-called farmers, while not abandoning their farms, really do not farm them. Past methods must be discarded and a new leaf turned.

In a few years the richest soil can be worn out and rendered worthless until nature "recharges " it. The two things that will avoid this—they are two things that will distinguish the American farmer of the future—are rotation of crops and intensive cultivation. Heretofore farming has been extensive, covering wide areas; now, when most of the land has been taken, the era of intensive farming must begin.

There is no alternative; the change is absolutely necessary. At the present rate of increase we can count on double our population by 1950, or 200,000,000 people, and they must be fed. A few years ago the United States supplied herself and the rest of the world with wheat. No longer does she export this product because she consumes all of it at home. And yet the price of flour continues to rise. The present high cost of living can partly be attributed to the fact that our agricultural products have not been increasing in proportion to the population.

Thomas Malthus, the English economist, propounded the famous theory bearing his name, that the world's population is increasing more rapidly than the means of subsistence and finally dire distress would prevail. The doctrine is not wholly false. That it should be true in this country is unnecessary and easily avoidable. He has always and always will have sufficient of this world's goods for all—it is only a question of proper distribution.

It is interesting to compare the American farmer with his European neighbor. Our population in 1900 was 25.6 people per square mile; France had 189.5 persons for the same area. An old civilization and a thick-settled country have obliged Europe to cultivate intensively to the extreme. Every available inch of land is put to work. The steepest hillside of sunny Italy bring forth their bounteous harvests of grapes. Garden methods rather than farm methods prevail. Land is well utilized but labor wasted. The opposite is true of us. They farm by hand—we by machinery. The ideal is a combination of well-utilized land and the minimum labor.

That anyone can be a farmer, muscle being the only requirement, has been a very common opinion. Brains will be more essential than brawn in the coming era of farming. Agriculture is just as much a profession as anything else. The government bureau of agriculture and the many excellent agriculture schools throughout the country are working on that principle and doing incalculable good.

The best land in the country has been taken. Government lands to be opened for settlement will soon be a thing of the past. The frontier disappeared in 1880. Farms will henceforth become more valuable. Illinois and Iowa are witnesses of the butchering methods of farming in the past. Once so fertile as to yield upon the least cultivation, their fields must now be stimulated by costly fertilizers. The seeker after free and fertile land must seek elsewhere than this country. One hundred thousand farmers are crossing the boundary line every year and settling in the Canadian northwest, a veritable garden spot.

The coming era will see smaller farms and better cultivation. Rather fifty acres wisely husbanded than double the number half cultivated. The value of the annual farm products is approximately eight billion dollars. There is no reason why it cannot be increased fifty per cent without difficulty and doubled by scientific cultivation. It must be done in order to feed the rapidly growing population.

The farmer above all others enjoys economic independence and the contented life it makes possible. Hard times and strikes do not affect him. There is no manual labor more preferable when we consider the healthfulness, the independence, and the profit in the farming life. With the price of his products soaring high, he can laugh the world in the face and grow rich in the meanwhile. "Back to the farm" is both a popular and a profitable cry. But the farmer of the future will be a new being. Butchering, tickling, and scratching of the soil will be no longer allowed. His own material welfare and the great public welfare demand that he adopt intensive cultivation. Then his land will bring forth fully a hundredfold and our country will continue to "flow with milk and honey."—Inglenook.

EDITORIAL PAGE

H. FRANK REIST, Editor

DEPARTMENT EDITORS
N. E. BYERS, Educational
S. F. COFFMAN, Bible Study
I. R. DETWEILER, Missions
J. R. SHANK, Y. P. B. M.

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THE POSTAL CARD SYMPOSIUM:—The question of Graded Lessons in the Sunday school is assuming increasing prominence in the Sunday school world. The need of such lessons is becoming more apparent. A number of schools have adopted such lessons for certain grades, and are giving them a thorough trial. However since it is only a trifle more than a year since the International Lesson Committee introduced such courses, their value and success cannot yet be fully determined. Only after they have been thoroughly tested under varying conditions can their ultimate value be in any way definitely determined. Until then every Christian man and woman should study them with an open mind and refrain from drawing any definite conclusions concerning them.

We as a Church want to study them carefully with an unprejudiced mind. If we can adapt them to our schools we should try them. If after a fair trial they prove helpful and enable us to do a better and larger work they should be generally adopted.

What we want now is to get the sentiment of our Sunday school workers, and those interested in this work, regarding the Graded Lessons. Many of us may never have studied the question thoroughly, nor given it more than a passing thought, and consequently may feel that we are not in a position to answer intelligently. However, most of you no doubt have read the splendid series of articles by Bro. Senger.on the Graded Lessons in the Gospel Herald, in which he sets forth briefly their purpose and nature. Let not your lack of knowledge regarding these lessons hinder you from replying if you are a Sunday school worker. Give a frank expression of your opinion based upon the knowledge you have. The success of this Symposium depends entirely upon you as an individual worker. Read the announcement on another page carefully, and then comply with the request at once.

THE OPEN LETTER:—On another page appears An Open Letter by the Manager of the Mennonite Publishing House. This letter is self-explanatory and needs no further explanation on our part. That the plan is feasible there is no question provided every one of those interested in the welfare of the publishing interests of our Church responds heartily to the appeal. This debt can readily be lifted if we secure a few thousand new five-year subscribers and renewals for each periodical. Upon a superficial consideration of this plan it may seem like borrowing from Peter to pay Paul, but such is not the case.

We are anxious to have the financial burden lifted. This plan if supported by our constituency will accomplish this end, without anyone being asked to make any financial sacrifices. It will relieve you of the bother and expense of renewing your subscriptions annually, and will greatly reduce the work and expense of our subscription department. Thus it will be to the interest of all concerned.

Read this letter carefully and prayerfully. If possible renew your subscription for a period of five years, or if you do not get any of the periodicals published by our Publishing House, sent in your subscription at once. If impossible to subscribe for five years, subscribe for a shorter period. May we have a hearty response to this plan.

OPPORTUNITIES: — Young people need good, wholesome reading matter in order to cultivate a taste for helpful and inspiring literature. The world is full of cheap, trashy literature calculated to amuse only, without any consideration as to its moral effect; literature that has a passing emotional effect without any permanent value to the reader. All normal young people at a certain age have a great passion for reading. If wisely guided they will grow up to love the association of good literature, if not, they will either take to the cheap, sensational literature, or crush out the desire for reading, both of which are detrimental. It is a duty that all parents owe to their children to supply them with the proper kind of reading matter, reading matter that will influence them for the right. Such literature we aim to supply in this periodical.

Our combination offer is still open. We agree to send the **Christian Monitor** for one year and a copy of "Lights and Shades from Hindu Land," postpaid, **for $1.25.** This offer is for both new subscriptions and renewals.

Desiring to greatly increase our circulation during the coming winter we are making a **three-months free trial offer.** We will send the **Christian Monitor** free for three months to all who will send in their names and addresses. Send in the names of your friends who you think would be interested.

Our rate to **new subscribers is 75 cents.** This is a new rate and will be in force indefinitely.

In clubs of ten or more to separate addresses, **75 cents each per year.** New or renewals.

In clubs of ten or more to a single address (sent to one person for distribution) **50 cents each per year.** New or renewals.

May we all put forth a united effort to extend the circulation of the **Christian Monitor.**

CHRISTIAN LIFE

FAITH—HEBREWS 11

S. E. Weaver.

"Now faith is the substance of things hoped for, a conviction of things not seen." "It is the subtile chain which binds us to the Infinite; the voice of a deep life within." Such an assurance and conviction has succeeded in holding together many a life that would otherwise have been dashed to pieces.

Were we left in this world of "seen things" without faith in "things not seen" we should be likely to find a multiverse instead of a universe, chaos instead of order. Many voices are heard endeavoring to explain the seen things, but the voice of faith says, "In the beginning God created the heavens and the earth, And God said, Let there be light and there was light. And there was evening and there was morning, one day."

When we turn our thoughts upon man, the highest of all creation, and meditate upon his powers and possibilities we remind ourselves of the scripture which says, "Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the birds of the heaven, and over the cattle and over all the earth."

We occupy ourselves in the affairs of life as we find them in our own family or community, we plan and toil and almost persuade ourselves that we have the power of directing, when suddenly it may be that all is reversed. We realize our helplessness and awake to the fact that if there is a unity, a holding together, it is a larger and vastly more comprehensive oneness, than we had first thought.

Or again we may be shocked at the death of a friend. His removal from the activities of life at a time when he was seemingly most needed by his fellows. We question the justice of allowing the grave to be the end of a career who had been for years in the training school of life, developing a strong and beautiful character. In our extremity we are compelled to posit for him another life—a brighter world—a heaven. We look into our own moral nature and reflect that we possess a sense of right and wrong and we ask, "Whence this distinction." Is not our sense of right a hint that there is somewhere an absolute standard of right in a perfect personality?

It is this belief in a supersensuous world which is made the subject of this chapter in this epistle. The subject is stated rather precise in the reference to Moses, saying, "He endured as seeing Him who is invisible." Faith then as treated in this chapter may be defined in general terms as an attitude of mind with respect to a realm of reality lying beyond human perception and cultivation, or in other words the capacity of an individual to perceive and respond to an invisible spiritual order.

This attitude of mind is amply illustrated in the chapter under consideration and is the one common all-important characteristic for each one of these elders. Following his definition of faith the author states the part that faith plays in the understanding of the mystery of creation. This mystery has weighed heavily upon the minds of men in all ages, and we infer that it weighed upon the minds of this author and his readers. In our own age of scientific thought and investigation we need to remind ourselves that man of himself has not achieved to any conclusive solution of the world problem. We are aware that the poet has endeavored to get his head into the heavens and the logician has tried equally hard to get the heavens into his head, and the result has been as many different solutions as there were poets and logicians. The student is bewildered not only at the number of solutions but also at the fact that each is so amply equipped to destroy every other. But why should we expect the same conclusion from different men when each builds his system upon the fragment of truth which he happens to possess, and no man has more than a fragment? We, therefore, take pleasure in joining in with this writer and saying, "By faith we understand that the worlds were framed by the word of God so that what is seen hath not been made out of the things which appear." God is, then, for us at once the wondrous conception of all the fragments of truth, and faith, the hand extended upward to grasp the downward hand of revelation.

Faith—the upward reach, the commerce with the sky, the fellowship with the unseen —has been the common characteristic of every child of God from the days of righteous Abel unto our own. By faith Abel offered unto God a more excellent sacrifice than Cain, that is Abel had that attitude of mind which enabled him to enter into the spirit of his sacrifice and to enjoy all the blessings which belong to a life in tune with the divine.

The writer bears witness to the righteousness of Enoch whose life was pleasing unto God, whereupon he makes the general and comprehensive statement on the elements of faith, saying, "Without faith it is impossible to be well pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek after Him." Noah is mentioned as one who condemned the world through his obedience concerning the warning which he heeded of things not seen as yet

"By faith Abraham, when he was called obeyed to go out unto a place which he was to receive for an inheritance." He is here remembered as a man who was highly sensitive to divine suggestions. He believed that he should be the progenitor of a mighty people and that he should inherit a land. Not only did he believe, but he acted upon his belief and lent himself unto its fulfillment. Neither his continued sojournings, nor his long waiting for the birth of a son, nor even the death of that only son could succeed in overcoming the optimistic faith of this friend of God, who endured as seeing him who is invisible.

The record of elders is further unrolled and Isaac appears as an old man clinging to the promise made unto his father, and it being yet in the future he has faith that it will be fulfilled in Jacob his son. Next Jacob is pictured as an old man leaning upon the top of his staff as he blesses his grandsons. This is one of the striking pictures of the New Testament and portrays the attitude of a man of God who has grown old in service and is optimistic enough to believe that the rising generation will continue the work. What more could one ask of a man in his declining years than such a giving over into younger hands the completion or at least the furtherance of the things already begun? I am reminded of the fact that a certain young student keeps the photograph of his deceased grandfather upon his dresser, and asking him at one time who the elderly man was, he replied that it was his grandfather and went on to relate how his whole life had been one of great usefulness among his people. He continued, "Grandfather at one time placed his hand upon me and said, 'The Lord has a work for you to do if you remain humble.'" That that blessing is a power in the life of the young man which sustains him in his toil is no question in my mind.

One other outstanding character of this list is Moses. He endured as seeing Him who is invisible. His experience with Jehovah was more inviting than all the glory of the Egyptian court. The writer of this chapter is not attempting to give the more striking illustrations of Moses' faith, but rather seeks to portray the making of a man of God through faith. Moses became the founder of a nation, their leader and their law-giver because of his faith. He believed in Jehovah, he believed in the future of Israel, he believed in the crowning of the Christ. In this sketch faith is shown to be the power that creates a great leader, not only selecting his work but affording him the necessary inherent power and discipline.

(Continued on page 744).

THE WEAK BROTHER

Paul has much to say about the weak brother. The substance of his teaching is that those who are strong ought to be careful not to harm the weak brother in any way. They should be willing for his sake to make sacrifices of personal rights and privileges. We must adjust our own life to bring it down to the level of the weak brother. We may not ignore him in the asserting of our own liberty. The great ship in the channel may not go plowing on its way with no regard for the smaller ship pursuing its course in the same channel. The great man in pursuing his course must think of the little men that are in his way. We may not live for ourselves alone. If you are in a company of men traveling together, and are strong and swift-footed, you may not set the pace for the party; you must hold your strength in restraint to accommodate your speed to the weak and slow-stepping members. The strong must help the weak, must be gentle toward them, patient with them.

There are men of ambition who harden their hearts against every appeal of human weakness, frailty, or suffering. They pay no attention to the needs that come before their eyes. They never turn away from their strenuous course to help a brother. They run their business on lines of strict justice, perhaps, but justice untempered by love or mercy. They always demand their pound of flesh. They put no kindness into their dealings. They pay smallest wages and exact the utmost of toil and service. They never turn aside to help a fainting one. They tell you there is no room for sentiment in business. They reach their goal—they become rich and great; but they have crushed the weak under their feet.

There are other men who turn aside continually to help the feeble and the fainting, to be a comfort to the weak. They may not get along so well in the competition for power, money or fame, but no weak brother perishes through their ambition; no sufferer is left unhelped because they had not time to answer his cries. They leave no wreckage of little boats behind them in the water as they move on in majestic course.

There are a great many weak brothers in the world. There are those who are physically weak. Some have feeble health. Some suffer from the infirmities of age. What is the duty of the strong to the weak? Should they hold themselves aloof and refuse to accept any burden or care? But is not the strong man strong for the very purpose of helping the brother who is weak? The mountains in their majesty and strength minister to the plains below, to every flower and blade of grass, to every beast and bird. "The Alps were not uplifted merely to be gazed at and admired by pleasure-loving tourists, but to feed the Rhine and to nourish the teeming cities on its banks." God does not give certain men strength and position, fine personality and great influence, merely that they may stand up high among their fellows, towering above them, to be admired and honored. They have their strength and their ability that they may be a blessing to those who are less highly favored.

In almost every community there is one who is intellectually weak, a foolish boy or man, or a girl or woman who lacks ability to take her place among her sisters. Sometimes such a person is made the sport of neighbors, of those who are bright and talented, laughed at, even treated cruelly. It is a pitiable sight to see one who is feeble-minded, who has not wit enough to take his place among others, buffeted and abused by those to whom God has given good mental abilities. It is beautiful to see a bright, manly boy become the champion and friend of another boy who is almost imbecile, protecting him from the sport of others. It is told of Edward Eggleston that in his boyhood he and his companions were forming a literary society. The membership they determined should include only the best boys and young men of the place. None who were undesirable should be admitted. There was one boy in the neighborhood who was mentally defective, who greatly desired to join the society, that he might learn to "speak pieces," he said. Most of the boys laughed at the suggestion that he should be admitted. But young Eggleston with a manly earnestness, favored receiving him. "We have no right," he said, 'to keep all our good things to ourselves. This poor boy will do us no harm, and it will please him, and it may do him good." He pleaded so earnestly for the boy that he was admitted. It made him very happy, and he became fairly bright.

This was a Christly thing to do. Jesus would have done just what Edward Eggleston did. We should seek to get the lesson into all our conduct. If there is a bashful girl in the neighborhood, or a shy, retiring boy, these are the ones to whom Jesus would have the young people show the greatest attention in their social life. Those for

SOMETIME, SOMEWHERE

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done;
If years have passed since then, do not despair,
For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To Him our days and years alike are equal.
"Have faith in God!" It is your Lord's command
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done,
The work began when first your prayer was uttered,
And God shall finish what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere."

—Ophelia G. Browning.

whom most persons do not care are the ones for whom Jesus would care the most tenderly, if he were here. Those who need the most help are the ones Jesus Himself helps the most.

Some people are weak in their character. The Master was infinitely patient with those who stumbled and fell. On His ears, as He stood in the place of trial, wearing the thorn crown, fell the words of bitter denial from the lips of His chief disciple, piercing His heart like thorns. But He spoke not one condemning word. He only looked toward Peter with grief, not with anger, winning him back to loyalty. Think what would have been the result if Jesus had not been thus loving and patient with Peter in those terrible hours! Peter never would have been restored. What a loss it would have been to the church in all ages if he had perished!

Some men say, "I cannot care for my weak brother. I cannot like him. I cannot have any patience with him. He is narrow and bigoted and has so many scruples that there is no getting along with him. Or, he is not bright, and I cannot enjoy being with him or doing anything for him. Or, he is rude and low in his tastes. I cannot be the weak brother's friend."

"For whose sake Christ died," seems to answer all these difficulties. Since Christ loved the weak brother enough to be kind to him, we ought to love him enough to be kind to him, to be his friend, at least not to cause him to perish. This is a tremendous motive. The fact that Jesus died for the weak brother suggests his worth in the sight of God.

This is the vision we have in Paul's words: "The weak brother perisheth for whom Christ died,—perisheth through thy strength, thy goodness." He is weak, and perisheth for want of your love, he for whom Christ died. How the thought startles us! Surely we cannot think unkindly, harshly, or neglectfully any more of the weak brother when we remember that he is the man for whom Christ died.

They are all about us—these weak brothers. They have not our strength. They are unable to stand in the front rank, to do great things. They are weak in their disposition, full of scruples, not easy to get along with. They are weak in their character—easily tempted, falling back readily into the old, bad ways. They are weak in their business life—never getting on. We need more and more to become helpers of the weak, whatever the form of their weakness may be. We ought, with our disciplined power, to be a home, a shelter, a refuge, for all weak or weary ones who come under our influence. Let them find love in us, for they have never found it in any one else. Let the sweetest and the strongest be the gentlest. Let us go slower, because they cannot go fast. Do not get vexed with their scruples or unreasonable ways. Be sure that no weak brother shall ever perish through your superior strength and knowledge. Remember always that Christ died for the weak brother. —S. S. Times.

DO YOU GET THE MESSAGE CLEARLY

Have you not noticed that messages come in over the wires of your telephone some days far more clearly than they do on others? There are days when you hear only indistinctly. There is a humming and a crackling in the receiver which makes it very difficult to understand what your friend at the other end is saying. You ask for better connection and the word comes back from central, "We can not do any better than we are doing. The atmosphere today is not clear. The wire is all right, but the air is clouded."

This morning you found it difficult to catch the message from God's Book. Your mind wanders as you read. Listening, you do not understand just what He wishes you to know and to do. The words are not clear and distinct. It is a time of stress and you long to be clear as to the next step. What shall you do?

Just stop and think now why it is that the message does not come to you as plainly as you wish it might. The wire is up. He is at the other end; you never have found Him to fail; always He has been ready to answer every cry you sent up to Him. No, the trouble is somewhere else.

How is the state of the atmosphere today? Is the sky clear? Or is it clouded by something which has crept into your life? Did you forget yourself just now and speak harshly to one you loved? Were you impatient when one of the little dear ones climbed up into your lap and begged for a moment near to your heart? Do you say, "I am too busy now, darling! You must wait?" Or, are you in a hurry to get down to the office, where a business matter involving many hundreds of dollars is waiting your attention? Does success mean to you at this moment only a few dollars more of money? Is Jesus to be kept waiting until all the worrying and perplexing things of the hour have been settled?

No, you are not ready to say that! It must not be! You can not go out into the world bearing this burden alone! You must have just a word from Him or the day will be spoiled and lost. How shall it be done?

Go back and make the harsh word right. Take the little one in you arms, if only for one little moment, and kiss away the tears which came when you sent her away before. Let the sunshine in to drive out the things which make it difficult to hear what the Father is saying. Then you can go back and talk with Him freely. Then the message will come into your heart strong and clear and your life will rejoice all day long. So the world grows brighter and better moment by moment.—Edgar L. Vincent.

If all of us would stop trying to see how we can justify ourselves in taking on handicaps that have plainly cost others much loss, we would find considerable healthy exercise in recalling how mistaken we were when we thought we could do a thing that had hurt many others without getting much hurt ourselves.

MUSIC

F. Rose Shank.

This saying often have you heard,
"There's music in the sighing of a reed;"
Another truth I would impart,
There's music in a loving deed.

Yes, loving deeds and loving words
Bring forth the heart's best melody of song.
Oh how we always long to be
A life of music to the "throngs!"

But mortal weakness oft forgets;
And then, if we forget we are the Lord's,
The music ceases in our life
When all the songs will be discords.

Yes, music sweet and music rare
Is heard, by Him who heareth all our prayers,
When we in penitence bow down
To Him above who always hears.

Oh help us then, to always be
Filled with the music of Thee, precious Lord:
Dear ones around us then shall be
Tuned harps which cannot help but chord.

Scottdale, Pa.

(Continued from page 742).

And what is true of a leader is true of every strong spiritual nature. Neither learning, culture nor genius can substitute faith in the making of a man of action, a man who really does things.

The ability to see Him who is invisible is a characteristic which gives value to life. To every such soul there has arisen the Sun of Righteousness which has become the Sun and center about which all lesser lights revolve in their respective orbits. Faith is the power which holds us in place in proper relation to the center and to every neighboring particle. Without it we lose our orbit and fly into the abyss of error and darkness.

It may be that we are too much inclined to think that unusual out-of-way things must continually happen as an assurance that God is keeping faith with us, but the truth is that the greater things are accomplished by those who have continually walked with God in the ordinary affairs of life. Ignorance and selfishness cause unbelief—the besetting sin in many a life. Many assert the finality of their own knowledge and betray themselves as did the man in the tropics who knew nothing of frost and declared that he never would believe that water in a pond ever gets hard enough for an elephant to walk over. He lacked knowledge.

Let us be wise and profit by the faith of this great cloud of witnesses whose lives were successful because properly adjusted to the divine and invisible. Let us lay aside the sin of unbelief which does so easily beset us and allow the Sun of Righteousness to arise in our lives and become the unifying center, the controlling power, the source of the life of all our thought and conduct.

Goshen, Ind.

MISSIONS

Conducted by I. R. Detweiler.

GO—WORK

J. A. RESSLER.

"Go work in my vineyard."
"What will you give us?"
"A penny for the day."

* * *

"Go ye also into the vineyard."
"What wilt thou give us?"
"More than two hours of the day are gone—Whatsoever is right I will give you."

* * *

"Why stand ye all the day idle?"
"Because no man hath hired us."
"Go ye also."

There is no excuse for the idler in the market place. At all hours of the day the Master's call has gone out and there was never any complaint that the least of the Master's promises was not fulfilled.

The plainest teaching of the sacred Scriptures is that of the Good News for all the world. "Go ye and teach all nations." "Preach the gospel to every creature." "Woe is unto me if I preach not the gospel."

And as the commands of the Savior were all to be taught to all the world and the believers were to observe all the commands, the great commission reaches to us.

Are there still those who doubt it? Are there still in this tenth year of the twentieth century of the propagation of the gospel of peace, good-will to men, some who pretend to believe in JESUS CHRIST and who would by their indifference and criminal neglect, refuse to give to the great majority of the dying souls of the world even a knowledge of the way of life?

The Church of Jesus Christ at the present time has no excuse for existence except as a medium of reaching the unsaved.

He who regards the Church as a means of "getting to heaven" will miss his aim. Not only will he not enter, but he will stand in the way of those who might see the true way and enter but for his obstruction.

Oh, yes! Souls are built up in Christ in the Church but only by activity. As a man shut up and bound down to inactivity will sicken and die so will a soul not active for the Master.

We hesitate to send out among the friends of the Cause "another appeal" for fear that those who have been faithful in doing what they could in the great vineyard will feel as if their effort were not appreciated and they feel as if they were doing all they could.

We do not read that the Master of the vineyard offered any criticism on the quality or the quantity of the work done. He paid according to the willingness to work. The ones who remained in the marketplace even after the eleventh-hour call were the only ones who did not get recognition from the Master.

But why feel so serious about it all? Is not the Church at work? Has not the mission work of the Church grown by leaps and bounds in the past twenty years?

True, the body is awakening a little. There is a quickening of conscience, a few occasional twinges, and a few spurts of activity to relieve the pain. Is that all? God forbid!

Might we not have more active workers in the vineyard? No, not all go as foreign missionaries. Not all go as active missionaries. Not even all go as colonists into regions beyond the limits of the present church.

But let each go to work in the corner of the vineyard nearest at hand and there will be a thrill of life and spirituality and joy in the church never experienced before. Do the first thing for the Master that your hands find to do and there will rapidly open to you new duties and the joy of service will be a constant surprise and delight to you.

But why so earnest and serious? Souls—immortal souls—are at stake. It is not a game in which we may win or lose a temporal prize. It is a battle for the life of souls. The enemy of souls has no mercy. He is active trying to gain all he can for everlasting death. He is out with all his forces.

Three city missions at the present moment calling for more workers and the work languishing for the lack—danger of those who have come out getting discouraged and falling back because the great, rich Church stands aloof and will not heed the call. One worker that we know of sadly needing a year's rest goes back after a few weeks because no one else can or will go. Will we allow her to go on thus until she falls in the battle? How many others similar we do not know.

A city of five thousand, with Mennonites all around it, calling for church privileges—offering to bear all the expenses and even the burden of the work—and denied her request. Why?

Our foreign mission (what, only one foreign mission?) kept in such financial straits that the nerves of the workers are on constant tension trying to do the impossible—to make bricks without straw. If they **must** constantly be kept so pitifully few in numbers let us at least furnish them the straw.

That these things are so proves that there is a need of waking up somewhere.

CHRISTIAN SOLDIERS, AWAKE! THE BATTLE IS NOW ON

Smithville, Ohio.

A ROBBER RECLAIMED

In a small village in one of the largest native states in India, about sixty miles from Sholapur, there is a man with a kind and generous heart, a deacon in a Christian church, and a man whose counsel is valued by all who know him. We may call him N. for short.

In his younger days N. was bold and daring. He belonged to a class of people that depends a good deal on robbery for a livelihood. Like others in his class, he sometimes took life in order to get property.

His story comes mostly from his own lips. He said that once he entered a house to steal, and the owner seized him with powerful arms. To get free, he wrenched a weapon from the hand that held him and used it on the man, and unintentionally inflicted a mortal wound. This was after he had promised the pastor of a church that he would become a Christian.

N. was daring and ingenious in plans for plundering. He could scale the walls of a courtyard or a fort by tying a stone to a rope, throwing it over the wall and running up the rope. Once the rope did not hold, and he had a fall that necessitated his being taken to a hospital. He gained the friendship of the doctor, so that, although he told how he got into trouble, the doctor did not reveal the fact and thus get him into the hands of the police.

Once N. heard that the district magistrate with his family and office clerks was coming into the region where he lived. They would pitch their camp for a few days in a place, and in putting up and taking down tents would require extra help. N. thought this was a good chance for him. He followed the camp for a few days, assisted in the work, and soon learned which boxes contained valuable articles. One day a box disappeared. The police began to search for it, and N. had his eyes and ears open. He saw that the police were probably on the right track, and would soon get him into trouble. He lay awake one night considering what was wise to do. He decided to go directly to the magistrate, tell him the whole truth, and give up the box in the hope that he would be forgiven. He was successful in this plan, and the magistrate was his friend ever afterwards. He had a frankness that many times helped him to make friends.

When N. was well along in life, some people became Christians in a town not far away, and later a Christian church was formed there. The pastor had formerly been the leader of a gang of robbers, and

knew N. well and often spoke to him about a better way.

Occasionally a missionary from Sholapur would visit the church and spend a time in the neighboring villages. Christians and non-Christians would often come long distances to attend services. In case the whole family came, and no one was left to watch their cattle, they would take them along and tie them near by while the service went on under a tree in the open air. This is the way N. and his belongings came to service one day. At the close of one of these meetings this tall, patriarchal man, with a long beard, stepped up to the missionary and said, "Sahib, I want to be baptized, with all my family, and to be married." This strange request was followed by the explanation that he had decided to become a Christian, and as he had never been married to the mother of his six children he wanted to start out in the new way in a straightforward manner. Church members bore testimony to his changed life and good character, and these parents were married and the whole family baptized that day. This was more than twenty-five years ago. These parents are still living, and have always borne good testimony to the fact that the new way is better than the old.

N. is not a man of many words, but has sometimes given bits of his history to personal friends. After his baptism his faith was tried many times. He was the watchman of his village, and the townspeople, hearing that he had become a Christian, called him and said they did not want him as watchman any more. So he did not go at his work for a few days. Then they called him again and said, "N., you have not done your work lately." "No, for you said you did not want me." "Oh, we want a watchman, but not a Christian." "Well, then, I cannot come." "But what will you do? You have a large family to feed. You will probably appeal to the missionary for help." "No, I shall not trouble the missionary." "You will appeal to government to have your work restored?" "No." "What will you do?" "I think I can get some other work." "But if you do not?" "If I find it absolutely impossible to get a living I shall tell the Lord that there is no use in my staying in this world, and ask Him to take me out of it." Seeing that N. would not be frightened out of his new religion, they said, "Well, N., you come back to your work, and it will be all right." He remained a faithful watchman as long as his age and strength allowed.

Once N. was watching a stack of grain in a field at night. Robbers came and bound him, took what they wanted and went off. The night was cold, and he was bound in such a way that he suffered from pain as well as from cold. No help was within call. He feared that night he might not live till morning. He asked the Lord to help him, and soon his bonds were loosened and he got free.

One year the missionary family, on arrival in the district, found the Christian community in a state of great excitement. The police had received reports that some ornaments had been stolen in a near village, and several persons had been arrested, among them a Christian man and his wife. When life becomes dull in police circles under native rule, it is said that the police can make things interesting and profitable for themselves, at any rate, by inducing some one to bring a report of crime. This gives the police officers an excuse for arresting persons, one after another, who are generally willing to give liberal bribes to be let off. Whipping and torture of many kinds are said to be common, and help to bring bribes as well as confession. In this case, in order to escape from whipping, a man said that he had stolen the ornaments and had left them in the house of N. The chief constable raised his cane over the man in anger and said: "You may say that I

Do Missions Pay?

have received the stolen property, but you need not tell me that N. would take it. I know N., and he is not a man to receive stolen property." The missionary to whom the chief constable related this said, "Did you know N. twelve years ago?" "Yes." "What kind of a man was he then?" No further comment was needed to show that N. had found a better way.

In N.'s village, some years after the great famine of 1877, a vexatious case was going on for some days in the civil court. A man claimed that he owned a certain field, but had been away since the famine. The matter had assumed the character of a village quarrel, and nearly every one had been drawn into it, testifying in the interest of his own party. The magistrate was sure that the witnesses were not telling the truth, and the evidence was so mixed that he did not know what to do. The head man of the village came and said, "There is one man who has not been examined, and I think he will tell the truth." N. was called, his testimony was clear and convincing, and the case was soon settled.

Once when N. was away from home his thatched house burned down. He wanted to build a more substantial one, with walls of stone, covered with strong timbers and a thick layer of clay, as is the custom of the country. He went to the people in the town for whom he was working as a watchman, and they promised to help him by allowing him to get materials from their fields. The town officers told him that he might cut down trees that stood along the public road. He did so, and while the timber lay seasoning by the road word came that the revenue officer of the district was coming to town. N. was troubled, for as village watchman it was his duty to go out a mile or so to meet the officer and conduct him into town, and accompany him for a short distance on his return journey. He would pass near the trees. They really belonged to government, and the town officers had no right to give them away. What would the officer say? N. thought and prayed over the matter. He met the officer and led him into town, and nothing was said. Afterwards N. accompanied him as he started on his return journey. The officer was on horseback, and by the first fallen tree he stopped and looked alternately at the tree and at N. At each of the other trees he did the same. When they came to the last tree there was a long pause. Not a word had been spoken, and N. had made up his mind that he would not be the first to speak. Finally the officer said: "N. what does this mean? You probably know something about these trees being cut down, but you do not say a word." Then N. said: "My house burned, and I wanted to build one more substantial. The people in town have been very kind in helping me. They told me to take these trees, and I hope government will be as kind as the people in town and allow me to have them." The officer was touched by the frankness and sincerity of the man, and said: "Well, N., you know that these trees belong to government, and if anybody else had done this I would have fined him fifty dollars but I am sorry for your loss. You can have the timber, and I hope you will have a good house."

Whenever the missionaries go into the district where N. lives, he brings them fowls, eggs, grain, fruits, etc., so freely that it makes one feel uncomfortable to receive so much from a poor man. But it makes him feel badly if the things are refused, so the best way seems to be to take them and put the price of them into the church treasury. N. furnished a chair, table, and common kind of carpet for the building that was put up for school and church use. He generally gives each of the widows in the church a dress once a year. When asked once whether he was better off in material things after becoming a Christian than before, he replied that he used to get more

partly by unfair means, but it did not satisfy him as well.—Lorin S. Gates writes the above in the Missionary Herald.

THE COUNTRY CHURCH IN AMERICA

At a Conference on Rural Life, held at Amherst, Massachusetts, this year, one of the important topics discussed was the rural church. The following interesting and suggestive resolutions were adopted:

1. In common with all churches, the country churches should emphasize evangelism, moral reform and missions as vital issues in its policy.

2. The country church should be a sympathetic center for all the legitimate interests of the entire community.

3. The different church organizations of each country community should federate for consolidation somewhere, and co-operation everywhere.

4. The country church should make a thorough survey of the community as the basis of its work.

5. The country church should promote or inspire:

(a) The improvement of schools and their consolidation wherever possible.

(b) All movements looking toward better farming.

(c) Public recreation through playgrounds.

(d) Public health and better living conditions.

(e) Co-operation with grange and other community organizations for plans of progress.

(f) An Old Home Week. Promote active connection with old and former members.

6. Within the community the country church should determine its policies by the needs of the marginal man.

7. The pastors of country churches should receive salaries commensurate with the present prevailing economic conditions.

If the rural Church would preserve its own life it must work for the sake of the community.

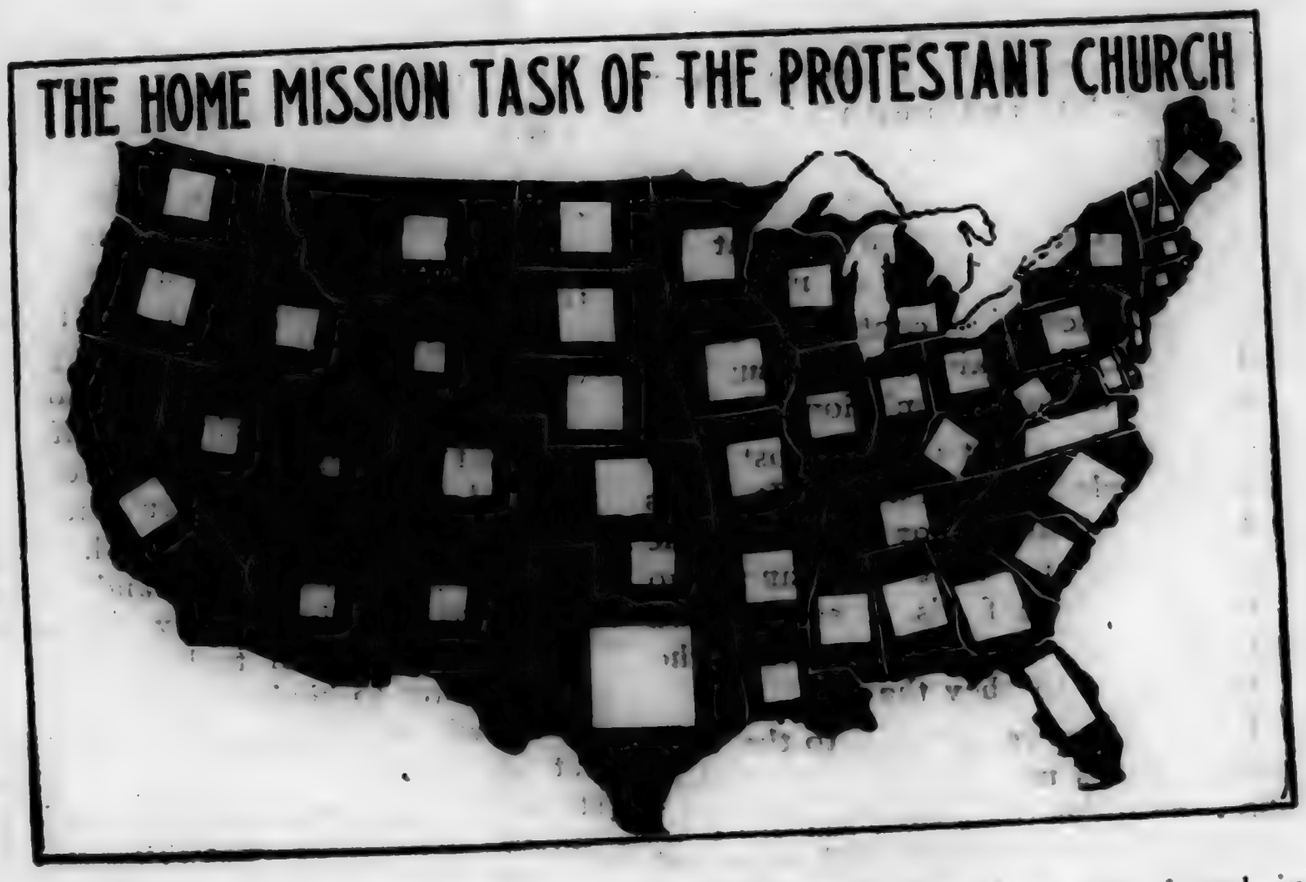
There are a few things in the above that we could not accept in the form it is put, as No. 7, (e) of No. 5, etc., but the spirit of the resolutions, we believe, should be seriously considered. The general complaint comes from our people quite frequently that the boys do not want to farm after they get an education or get away to the city. There must be a cause for this somewhere.

According to the Mohammendans of Southern India, pulverized diamond is the least painful, the most active, and the most certain of all poisons. Some wealthy Mohammedans are said to keep a supply for use as a last resource. A belief in the poisonous character of the diamond also existed in Italy in the sixteenth century.

A STUDY

We are apt to look away from ourselves upon the distant horizon for opportunities of service. We look over the needs lying at our feet. We fail to see the opportunities at our doors and are led to think that all the opportunities for service lie in some remote field and that in our present situations there is nothing to do. We are apt to think that in some city mission station or in some foreign land only are to be found the fields white to harvest. We want to learn that God's plan for us is to do the "thing next to us," that is bringing the gospel to the "uttermost parts of the earth." If by constantly doing "the next thing to us" we are led into some foreign land, praise the Lord for it, but if we are led into some obscure, hard and difficult place, in the homeland praise the Lord for it, and keep on doing "the next thing to us."

The accompanying map forcibly sets before us the condition of the home mission field that confronts us as Protestant Churches. It looks as though we had heathen right at our doors. Perhaps God is bringing them here for us to evangelize because we fail to go to them. Some of those who make up the black space are in your community. What are you doing to win them for Christ? It is your opportunity. This map is a striking illustration of the duty that confronts the Protestant Churches in America. There is a crisis before us. O. G. Dale says, "The outcome of home missions in America in the next twenty-five years will determine the destiny of American Protestantism and the nation itself." What will you do to help win the nation for Christ?



The black space in each State and Territory represents those not found in the Protestant Churches. The white space presents proportionately the membership of the Protestant Churches to the inhabitants. (The term "Protestant Churches" includes all religious bodies whether evangelical or not, except the Catholics, Mormons and Jews.)

The figures from which these proportions were taken were furnished by the Census department of the United States.

Prepared by The Home Missionary Society of the United Brethren in Christ.

THE RELIGIOUS TOOTH BRUSH

As a sample of the puerile details of their ritual here is a verbatim transcript of the correct religious use of the tooth brush, as given in orthodox tradition: "Abu Huraira said that Mohammed (on him be prayers and peace) said, Had I not doubted concerning my people I would have commanded them to burn incense at night and to use the tooth brush before every prayer. This is a sure tradition . . . . Shurib said, I asked Ayesha (Mohammed's daughter) what the Prophet (on him be prayers and peace) first did on entering a house, and she said, He used a tooth brush. Huthaifa relates that the Prophet (on him be prayers and peace) when he got up for night prayers would brush his teeth with a miswak. . . Ayub said, The Prophet (on him be prayers and peace) said: On four things all the prophets of former times agreed: Salutation, circumcision, perfumes and the use of the tooth brush . . . . Ayesha said, The Prophet would not lie down at night nor in the day and rise again without using the tooth brush before washing for prayers. She said, The Prophet would take the tooth brush and then give it to me to wash and then use it. Then I would use it and wash it and return it to him. . . . Abu Imam says that the Prophet (on him be prayers and peace) said, Gabriel never came to me except he commanded me to use the tooth brush. Ayesha said, The Prophet (on him be prayers and peace) said, The prayer after using the tooth brush is better than the prayer without, seventyfold." The book from which this is quoted is accepted by all orthodox Mohammedans of North Africa, the Levant, and India as one of the highest authorities on piety.—Sel.

WHY WE BELIEVE IN MISSIONS

This question is answered, fundamentally, in what we think of the Master. There are a great many secondary influences at work, such as training, associates and a hundred other things that have influenced each of us, but these again have done little more than to enlarge our vision of the great personality of the Master, when they have been in the right direction. Mornay Williams, who is a layman, says, "I believe in missions because my grandfather, John Williams was a correspondent of William Cary. After the death of my father I undertook the publication of the correspondence of my grandfather with William Cary. Personal acquaintance with the facts of missionary history deepened the impressions of childhood." But he confesses this is not the intense side of his interest. "The intense side of my interest in foreign missions rests upon my belief that the call of the Lord is a universal call, that evangelization of the world is the first to Christianize the world, that no man can escape responsibility for one part of the work any more than he can escape responsibility for the other: that therefore, the evil of an unevangelized world is a sin lying just as closely at the door of every Christian believer as the evil of an un-Christianized community of which he is a part; in other words, that if a Christian man cannot see suffering and sin about him, at home, with out being under the necessity of using his efforts to relieve the suffering and to remove the sin, he can no more escape responsibility for the foreign field, so long as that field remains unevangelized."

Another layman says,

Foreign missions appeal to me for the following reasons:—

Because I believe in the injunction "Believe and be baptized." I believe also in the command, "Go and preach."

Because I believe that the spiritual life is ennobling and uplifting, I have a strong desire to have the inspiration of that life brought to the knowledge of all men.

Therefore I desire to contribute to the extension of Christ's kingdom by supporting the work of foreign missions.

Because I believe that men are lost without the knowledge of the Savior. It seems our duty to do all in our power to carry the gospel to them, and since one cannot go one's self to foreign fields, it seems one's bounden duty to support those others who have felt inspired to obey the call.

Lastly, because a recent visit to the East of Asia convinces me that now, more than ever before, is the time when strong support of missionary endeavor with men and money will result in more than doubling the efficiency and influence of present missionary effort.

The cultivation of the poppy in China and the use of opium are to cease in 1916, the cultivation being reduced by one-tenth yearly. Those who still retain the habit at the end of this period are to be banished

NOTES

Britain's Supreme Task

The "Statistical Abstract Relating to British India from 1898 to 1908" contains figures that ought to interest deeply all who are concerned as to the spiritual future of our great dependency. Perhaps after all our reading of books of Indian travel there are but few of us who have even an approximate idea of the geographical vastness of the country and its teeming population. The figures given in the official statement will, therefore, astound many. That much is being done in regard to education is shown by the fact that in the year 1907-08, no less than four millions eighteen thousand pounds were spent upon the 165,473 colleges and schools. In the ten years the number of university graduates increased to nearly 10,000, and the number of female students in all colleges and schools to 622,927. Some slight idea of the task before the missionaries and before the Church of Christ may be formed from the statement that the total population includes, in rough figures, over 207,000,000 of Hindus, 9,500,000 of Buddhists, 62,500,000 of Mohammedans, 2,200,000 of Sikhs, and—thank God—nearly 3,000,000 of Christians. That there are recorded nearly 700,000 insane, deaf and dumb, blind and lepers, points strongly to the need and value of medical missions and other forms of Christian philanthropy.—*London Christian.*

The Eskimo no Longer Pagan

On the west coast of Greenland the mass of the natives—about 11,000 Eskimo—dwell on a stretch of country which is pleasant and reasonably fertile. The work of evangelization is practically complete there, says the *Record of Christian Work.* The east coast, on the other hand, is a dreary and dark land. The brave Danish missionary, Rosig, settled on this slope. It is visited but once in the year by a ship ordered by the Government to call on him. This is in August, when first the sea opens a passage through the blockading ice. In 1906 this ship foundered and for a half-year Rosig was forced to eat walrus meat daily. Again in 1907, he saw the ship far off from the land, but pack ice made its approach impossible. Rye-bread and walrus meat was the menu for another long period. The weather this year was so cold and stormy that many days Rosig's family was forced to stay in bed in order to keep warm. They did not dare to kindle fires because of hurricane winds. The snow falls incessantly, but as soon as the spring sun gets its strength, the vast masses of white powder vanish as by magic.—*Selected.*

Rome Gains, But Loses More

A Roman Catholic statistician is quoted in one of the journals of that Church as saying: "The natural increase of the Catholic population of the United States for 1909 should be one birth in the hundred of population; that is to say, 140,000. The supernatural increase, if we may so name the increase through conversion, is estimated at 30,000. According to the Sacred Heart Review, there came to America in the year ending June 30, 1909, 440,000 Catholic immigrants. That was an off year. The number this year has been much greater. These sums total 610,000 new Catholics added to the population of the United States in one year. But the actual increase as noted in the official statistics of the Church was only 112,576. Where are the ninety and nine? Where are the 478,424—almost half a million? The statements of fact made above practically amount to this, that half a million Catholics arrive in America every year and are straightway lost to the Church. Most of these are immigrants."—Missionary Review.

Our Duty to Latin-America

Brazil is our Samaria. When the Savior gave to His apostles the great missionary chapter of the Church, He placed Samaria before the pagan lands of the world. There were geographical and religious reasons for this order. Samaria was the nearest neighbor to the Jew, and her religion was a corrupt and apostate form of the Jewish faith. The Samaritans, too, had in them the making of fine evangelists, and when converted they would be as zealous as their Jewish brethren in publishing salvation unto the ends of the earth. And just so is Latin-America a Samaria to Protestant North America. It lies just at her doors. Romanism, too, the religion of Latin-America, is a corrupt form of true Christianity, and who can doubt, in view of what they are doing for the evangelization of their own peoples, that the Latin-Americans, once brought into the fold of evangelical Christendom, will make splendid companions in arms for the conquest of the rest of the world for Christ?—S. R. Gammon, in The Evangelical Invasion of Brazil.

A Notable Chinese Evangelist

The Rev. Ting Li Mei, leader of the revival in Peking, has been described as follows: "A man less than forty years old, he is filled with God's spirit, and is remarkably gifted in knowledge of the Scripture and in ability to use it. He is a praying man. He holds that in everything we ought to give thanks, even in the mere drinking of a glass of water. When out walking in the afternoon, this man of God is apt at every step to turn to a passer-by and invite him to the evening's service. On reaching a retired spot, he suggests to his companion stopping for a word of prayer. In the pulpit he is simple, direct, persuasive. As an evangelist he has been richly blest. Under his leadership, during the last year, more than 2,400 persons have become inquirers, 200 students have decided to study for the ministry, and unnumbered Christians have come nearer to God. Missionary effort in China during the last hundred years would have been justified had it produced nothing more than a Ting Li Mei."—*World-wide Missions.*

Bible Study

Conducted by S. F. Coffman.

THE DELIVERANCE

XI

Exodus

THE TESTIMONY OF THE TABERNACLE ESTABLISHED.—EX. 34-40

The Testimony of the Deliverer.—Ex. 34:1-28. Israel had been found in the greatest possible transgression against the Lord. They had forsaken Him and gone after idols of their own creation. From this sin they were delivered by the intercession of Moses; yet Moses was not their Deliverer. They were delivered only through the mercy of the Lord (Ch. 33).

The events in this chapter were the outcome of the peculiar circumstances of the previous chapter. Moses' commission had been renewed, but he undertook it with great hesitancy. If God was gracious on this occasion to forgive the transgression of His people, would He be the same on every other occasion? Would He accept Israel and consider them His own people? Would He be the Master and let Moses be only a servant? Jehovah promised Moses to confirm these facts to him.

The Tables of Stone Were Renewed.—Vs. 1-4, 28. God did not change His law to suit the conditions of the people. The righteousness of the Lord never changes. Neither does His mercy. He is eternally righteous and eternally merciful. The advent of Christ and His mission have had no effect on the law of God. He came to fulfill the law. The Ten Commandments are just as much the law of God today as in the days of Moses. Instead of their being written on tables of stone, they are now written on the fleshly hearts of succeeding generations as long as the world shall stand, since they are the righteous laws of the Eternal Father.

Moses With the Lord.—Vs. 1-28. The first revelation of the Lord at Mt. Sinai was in the presence and hearing of all of the multitude (Ch. 19, 20). The second revelation was in the presence of the elders (Ch. 24:10, 11). The third time, God revealed Himself, calling for Moses and Joshua (Ch. 24:13, 14). On the fourth occasion Moses alone went up into the mountain to be with the Lord. After receiving this final commandment of the stone, Moses afterward met the Lord stone. Moses afterwards met the Lord and communed with Him in the tabernacle (Cf. Vs. 34, 35).

The Vision of the Lord.—Vs. 5-9. This is the fulfillment of the promise given to Moses (Ch. 33). On other occasions the Lord was already on the top of the mountain, surrounded by thick clouds or in the midst of flaming fire. At this time, Moses ascended the mountain with the two tables of stone and the Lord descended from heaven in the cloud and stood with Moses and communed with him there. As had previously been arranged, Moses was hidden away in the cleft of the rock, covered by the hand of the Lord and heard the voice of the Lord as He passed by. Afterwards he was permitted to look and see the back parts of the Lord. This revelation of "Glory" (cf. Ch. 33:18) was sufficient for Moses.

The Message of the Lord.—Vs. 6-7. (Cf. Am. R. V.) This title of the Lord is the same as that by which He made Himself known to others of His servants. He is Jehovah, God. We are not so much concerned with the name of God as we are with His nature. Other gods have names—great ones. but no other gods have the character that is found in Jehovah. Under the peculiar circumstances by which Moses secured audience with the Lord, it was indeed a great source of comfort and a great inspiration to Him to continue in the task which God had assigned him to hear the Lord call Himself "merciful and gracious, longsuffering, and abundant in goodness and truth." But with all of His attributes of love and mercy, God would not overlook the wilful transgressor—the unrepenting sinner. Although God is gracious to forgive sin, its effect will pass on from generation to generation. This is especially true with the unrepenting.

This is God's eternal attitude toward man. He was the same under the law as under grace; the same under Moses as under Christ. He will forgive the sinner and blot out all of his iniquities. He will not overlook the guilty. He will "deliver his people from their sins." In the following verses, 8 and 9, Moses accepts the promise of God to be with His people. It is a figure of the coming of Christ to accept His inheritance. God descends from Heaven and meets the Deliverer of His people and accepts them, by grace and through forgiveness, as His own inheritance. (Cf. Eph. 1:18; Col. 1:9-23).

God also manifests Himself to Moses as a Deliverer by promising to deliver His people from the hands of the enemies of Israel in the land of promise. He was not so much afraid of the people of Canaan as He was of the sins that they were indulging in. In order to deliver them from their sins He would have them destroy all of the altars and all of the things which would lead them away from God and from His laws of righteousness. The power of flesh is a small thing compared with the powers of sin. God is a Deliverer from sin. Among the expedients which the Lord had established in order to keep His people from going astray was the institution of ordinances and feasts (Vs. 18-25). By them, they were continually reminded of the Lord and His promises, and through them the Lord revealed Himself and His truth.

The principle points in the law were emphasized in this last audience with the Lord. The Passover feast, the Consecration of the first-born, the Sabbath, the feast of Pentecost, and the feast of Tabernacles. The general laws with regard to sacrifice and suffering were also briefly noted, and the whole law was commanded to be written in a book, for upon these principles and by these laws and the observance of them would the Lord make and keep His covenant with His people, Israel. They were written down for the sake of the people. The Lord only keeps books for man's benefit.

The Testimony of Moses.—Vs. 34, 35. On previous occasions Moses was supported in his testimony by others. On this occasion he had no other testimony than his own except that his face "shone." Jesus also had no witness except the "Glory" of the Father that was revealed in Him (Jno. 1:14). The vail covered the glory of Moses' face, even as the vail of blindness hid away the glory of the law from the minds of the people of Israel. With all of the glory of the law that the tabernacle had for them, they failed to comprehend it and forsook their own God of Glory for the wickedness and superstition of idol-worship.

With this last revelation of the Lord to Moses, the fact of His leadership, the proof of His acceptance of Israel as His people and the assurance that He would be their Deliverer in every time of trouble seemed to have been fully established. Moses was fully assured. The people accepted the messages of the Lord with a different spirit than before. The whole camp was ready to take up the work of erecting the tabernacle and engaging in the worship of the Lord their God.

The Tabernacle of Testimony Established.—Ch. 35-40. After the first period of Moses' presence from the people, upon his return he found them engaged in the worship of the golden calf. The tables of stone were broken and the people were almost disowned of the Lord. Upon his return from his second sojourn upon Sinai, in the presence of the Lord, the people were ready to accept him and were steadfast in their worship of the Lord. In this spirit of true worship the people were appraised of the plan which God had given to their leader for the building of a place of worship.

The Material for the Tabernacle.—Ch. 35:1-9. The material was not purchased from the people. All that was required was found in the camp and was given as an offering unto the Lord.

The Service of the Tabernacle.—Vs. 10-

19. As were the gifts of material so was also the work of constructing the tabernacle. It was regarded as a gift to the Lord.

The Offerings.—Vs. 20-29. There was only one value which the Lord placed upon the offerings which were brought. They were to be "Willing Offerings," whether they were of materials or of service. The gifts of the Princes were of no greater value than the spinning of the poorest woman in the camp. The hearts of the people were stirred to bring their gifts and to perform the services necessary for the building of the house of the Lord. With this spirit of giving, there was no lack of material. There was more than could be housed (Ch. 36:4).

The Chief Builders.—Ch. 35:30-35; 36:1-4. These men were especially filled with the spirit of God, and thus prepared to understand the plan of God and to execute any work that was necessary to be done. They were also qualified to instruct others in the work that needed to be accomplished. Thus the work was carried on by the aid of the spirit of the Lord. A splendid illustration of the work of the Lord in this dispensation, when all are to be empowered with the Holy Spirit and to receive gifts from Him in order to carry on the work of the Church and build the Temple in which the Lord shall dwell.

The Building of the Tabernacle.—Ch. 36: 5-38:20. It is not possible to say that the tabernacle was built only a part at a time. Only one part at a time is enumerated in the description of the constructing of it. It is altogether probable that, with the large number of workers engaged, many parts of the structure were in process of making at the same time. The enumeration of the various parts is as follows: The curtains which lined the tabernacle within and covered it without (Ch. 36:8-19). The boards of the tabernacle and their sockets of silver (Vs. 20-34). The inner vail (V. 34), and the four pillars upon which it was suspended, with their four sockets of silver (V. 36). The vail of the entrance of the tabernacle, or the door, with its five pillars and their five sockets of brass (Vs. 37, 38).

The furniture of the tabernacle consisted of the ark of the covenant and the mercy seat, for the most holy place (Ch. 37:1-9). The table of shew bread with all of the vessels and utensils for service therewith (Vs. 10-16). The seven-branched candlestick and all of its vessels and snuffers and dishes (Vs. 17-24), the incense altar with the incense and the anointing oil (Vs. 25-29), were all made for the holy place, the place of the daily ministry of the priests of the Lord.

The altar of burnt offerings, with all the vessels and instruments connected with its service were made of brass. The altar was constructed of Accasia wood and covered with brass (Vs. 1-7). The laver was made of the brazen mirrors of the women who assembled at the door of the tabernacle (V. 8). "C. H. M's." notes suggest that the cleansing that God demanded was not that which others see or that we may see in ourselves, but it is that which the law of God demands. The altar and laver were placed in the court surrounding the tabernacle.

The hangings or curtains of the court surrounding the tabernacle were made of linen and supported on pillars whose sockets were of brass (Vs. 8-17). The gate of the court was a curtain of the same material as the door of the tabernacle. The pillars supporting it were four and their sockets were of brass. They differed from the pillars at the door of the tabernacle in that their hooks, chapiters and fillets were of silver instead of gold.

The Value of the Tabernacle.—Vs. 21-31. There are values given to the standard coin of the Jews, but according to the estimates given in the commentary of J. F. & B., the value of the entire structure of the tabernacle would have been approximately $1,000,000.

The Garments of the Priests.—Ch. 39:1-32. In the first verse there is mention made of cloths for service in the sanctuary. When the camp was broken up for a journey, each of the vessels of the sanctuary was to be covered with a special covering, a cloth of a special color (Num. 4).

It is of some significance, no doubt, that all of the colors represented in the sanctuary were combined in the garments of the High Priest. The threads of gold with which the figures of the cherubim were woven in the inner covering of the tabernacle were interwoven in the ephod of the High Priest. The priest-hood of the sanctuary was closely allied with the sanctuary, was a part of it. Even so Christ is inseparable from the means of grace with which men have fellowship with the Father.

The Structure Approved.—Vs. 32-43. Everything was made as directed, and after the pattern which was showed unto Moses in the mountain. It was the most perfect expression of the things in Heaven that had ever been revealed to men. It was not a glory in that it revealed the abundance of gifts lavishly bestowed upon it by the people. They would have given more. It was of great worth, but its highest value was in the truths which it revealed. It revealed a "Deliverance from sin." It was accepted because its whole construction fully revealed what it was intended for and no more and no less. It was just as God had designed it.

The Tabernacle Set Up.—Ch. 40. The children of Israel had been free from their bondage in Egypt but one year. It had been a year of great trials and of great experiences. Altogether one-fourth of this time, if not more, was spent by their leader in the Mount with God. There he received that series of laws and that system of religion which has made Israel the most conspicuous nation of the world. At the beginning of their first year the Paschal lamb was slain for the first time and they marched out of Egypt a free people. At the beginning of their second year they set up their tent of worship and were able to celebrate in the fullest possible manner their freedom from the bondage of sin through the offerings of which God had appointed them.

The tabernacle having been set up and the proper offerings having been made and such observance of the ordinances as the Lord had required having been fulfilled, the acceptance of the tabernacle was manifested by the glory of the Lord filling the tabernacle. Even Moses, who had spoken with the Lord face to face and had looked upon the Lord and His glory as He passed by the cleft of the rock, was not able to enter into the tabernacle on account of the great glory of the Lord which filled and overshadowed this dwelling-place of the Most high. The greatest glory of the Lord is revealed by the most implicit obedience to His Word and will. When we erect the tabernacle of the Lord as He directs, we may be sure that He will enter in and sanctify it with His glory.

The Lord had accepted His people. He went before them as their leader; He dwelt in their midst as their shield and defence. The Deliverer of Israel had been accepted and their safety was assured by the presence of the tabernacle and every observance pointed to their deliverance from every evil —their enemies who opposed them in the flesh, and the powers of sin within.

DEVOTIONAL STUDY

XI

Ephesians

PRACTICAL INFLUENCE OF GRACE.
EPH. 6

The Grace of God in the Heart.—Vs. 10-24. This last section of the apostle's letter to the Ephesian brethren is one of the strongest admonitions given in any of his epistles. It represents the Christian life as one of action, conflict, devotion, sympathy and unselfishness, and ever dependent on the power of God.

In verse 10, the Apostle sums up all of the sources of the power of the Christian life. He says nothing of the natural gifts of courage, will-power, mental superiority or physical strength. These may all have their places and have their influence in determining the nature of the work that the Lord may have for one to do, but it is not by that strength that the Christian is able to endure in the conflict that he must meet. The Christian's foes are spiritual and the use of his natural powers alone in his struggle against them would be as "One that beateth the air." Spiritual adversaries must be met by spiritual powers and there are none such but the power of God.

The measure of the power of God Himself. The limit of that power for the believer is God Himself (Eph. 3:19). For, the indwelling of Christ and the fulness of God

are the privilege of each one who believes in Christ. Our experiences may be less than that, but our privilege is the fulness of that Divine power. Sycamine trees and mountains are subject to the command of the children of the Lord. Satan flees from those who resist him in the name of the Lord. The Church is the manifestation of the power of God on the earth at the present time.

The power of God is represented to be an armor. This armor is to be an equipment with which to withstand all of the assaults of Satan. Just as are his wiles, so does the power of God meet and overcome them. As the ancient soldier was fully protected by his armor, the power of God fully protects those who trust in Him.. Faith may be more to us than a shield. The gospel of peace may be more than sandals; the Word of God more than a sword; and salvation and righteousness more than helmet and breastplate. But in the representation of the conflict which the Apostle here depicts, the sufficiency of the grace and power of God is clearly shown.

The field of the Christian's conflict is removed from the world. "My kingdom is not of this world." It is not a conflict between man and man. 'We wrestle not against flesh and blood." It is neither a military nor a political struggle. The conflict is one in which Christ Himself is engaged. It is a spiritual conflict in the **heavenlies.** (See marg. V. 12. Cf. Ch. 1:3; 2:6; 3:10). In each of these passages the "Heavenly places" indicate spiritual realm. In this realm Christ is supreme (Ch. 1:20, 21). It has been a place of conflict and the same powers are yet at work under the titles of Principalities, Powers, Rulers of the darkness of this world. Their work is "Spiritual wickedness." These are the powers and this the work that stand to oppose the Fellowship of men with their Creator. And these are the powers on high to sit at the right hand of the Father. What man, or what power of man can overcome in such a conflict. Does not the Apostle realize the futility of all human power when he surveys this spiritual field and the subtility of the foe? His counsel to the brethren of Ephesus to put on the armor of God is the only one that could be given. We must fight the enemy of Christ as He fought him, and we will be able to overcome as did He. The wisdom of God is greater than the cunning of the devil; the strength of God greater than Satan's powers.,

One of the charteristics of the assaults of the evil one is, that they are unsuspected. They are calculated not to arouse suspicion. Another characteristic is, that they are not constant; that is, they do not continue uninterruptedly. We may be sure that the adversary is always alert to take souls by his devices, but there are times when these attacks are made and special trials are put to men. It was so with Job, in his affliction; with Peter, in his sifting; with Paul, in his effort to go into Asia; the Corinthian brethren, in not forgiving offenses (II Cor. 2:10, 11). This time of trial the Apostle calls the "evil day."

In Ch. 5:16, we are admonished to walk circumspectly, because the days are evil. We are yet living in evil times. They are such because of the many evil influences at work against the cause of righteousness. The "evil day" may come to an individual as a special visitation of the power of sin to overthrow his faith and destroy his hope of eternal life. What the nature of the trial will be may not be known, but some trial will come, for the Christian is not beyond the reach of trials and temptations. If he were, there would be no need of the armor. Because we are human, the trial will be "Such as is common to man," and because we are the children of the Lord He will "Make a way of escape, that we may be able to bear it" (I Cor. 10:13). The whole armor of God is ours by which we may gain the victory in these times of trial. Then, evil days become times of purifying our faith, and make it more precious than gold tried in the fire, and will find it unto praise and honor and glory at the appearing of Jesus Christ. The evil days may be hard to endure, but, by the grace of God, become days of blessing to those who are tried by them.

In this great conflict the righteous take their **stand** and the enemy does the manouvering. The Christian has only one position to take, one place to stand, one attitude to assume. He must stay where Christ and the Word place him. But that position is perfectly secure; it will never be overthrown. The Christian never needs to defend his faith, or the Bible, or Christ. His faith, the Book, and his Savior are defenders of the Christian. If we stand as we are requested to, our position will become a defense for us. The first part of the Christian armor mentioned is invulnerable; the loins are to be girt about with "truth." We need not defend the armor, for the armor defends us. "What is truth?" said Pilate to Jesus. "Every one that is of the truth heareth my voice." "I am the way, the truth, and the life." It is evident that we need only to stand with a steadfast confession of faith in Jesus and His Word. Jesus will be our defense now and in eternity. Men may deny Christ and His Bible, but that never will change the truth of them. He whose loins are girt about with truth will be able to stand before every foe. Truth has ever been the strength of the Christian. The truths which he professes have often been assailed but have never been proven to be false. Until men are able to furnish positive evidence that the Bible is wrong and give the Church something better, she will stand with her strength in the Word.

The "Breastplate of righteousness" (V. 14), no doubt refers to the righteousness of the heart. There is no righteousness in the flesh. We are told to lift up "holy hands" unto the Lord. The prophet's lips were cleansed with the coal of fire from the altar. The feet of God's messengers are called "Beautiful." But in every case we understand that the perfection of each of these members of the body lies in the fact of the Holiness within. When heart purity is preserved the purity of one's life will be continued, and the whole body become a servant of righteousness. We cannot lay too much stress on the doctrine of heart-righteousness. It is the fountain of all the goodness that there is in one's life. The pure in heart shall see God (Matt. 5). But while they wait, they will serve God with all of their powers.

Peace has several meanings. On the one hand it expresses inaction; rest, quiet, freedom from disturbance. On the other hand it means harmonious action; order, concord, unity. The peace which the Lord gives is not the same as that which the world gives. The world secures peace by force of arms, forcing men to inaction.

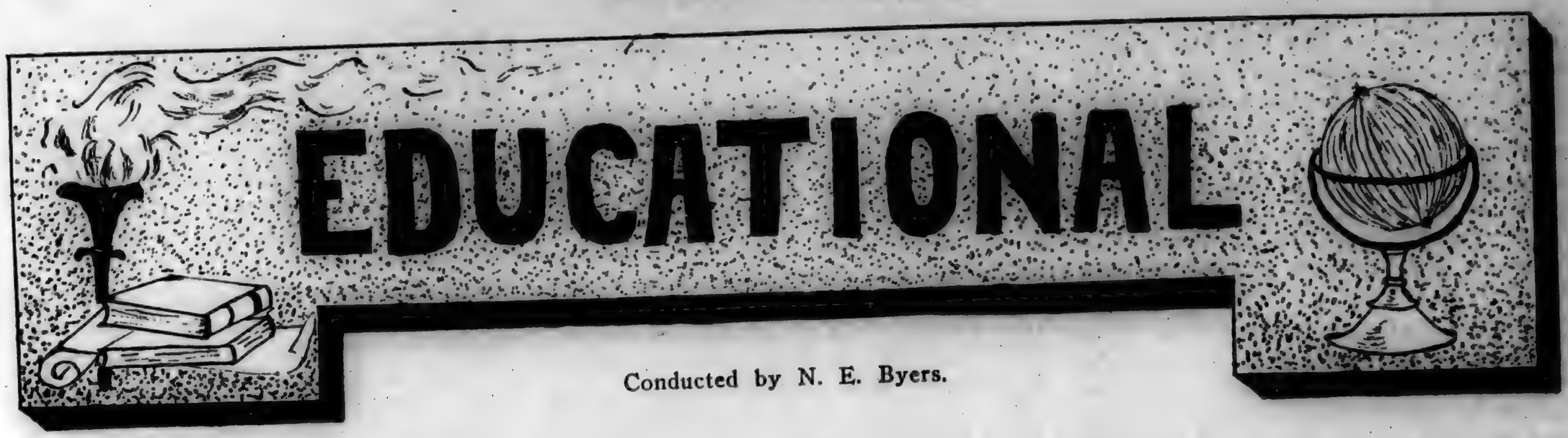
"Mark! where his carnage and his conquests cease!
He makes a solitude, and calls it—peace.
—Bryon.

The messenger of God, whose "Feet are shod with the preparation of the gospel of peace," goes forth to save and not to destroy men. The paths of armies are strewn with desolation, they flow with the blood of men, and are marked by the trenches wherein are buried their dead. Battlefields are great public cemeteries. The heritage of war is devilishness, debt, death and destruction. It leaves widows and orphans, and all the sufferings and miseries that the flesh is heir to.

The paths of the missionaries have always been followed with blessings. Every nation in the world that has heard and accepted the gospel has become enlightened and has taken its place with the great nations of the world. The awaking of the Orient was the result of the work of men of God in their midst. What progress has been made among civilized nations of the world to put away the great scourge of war is the result of the teaching of the Prince of Peace. Every step that men have taken to promise the welfare of their fellowmen by civil and social reforms, securing their common interests and encouraging unity and harmony, has resulted from the continued preaching of the Gospel of Peace. The Son of Man came not to destroy, but to save men's lives. He whose feet are shod with the preparation of the Gospel of Peace cannot bear a sword of destruction. His sword is "The sword of the Spirit." The Word of God is life-giving; it does not destroy. God's messengers must be welcomed, and will be if they come in peace.

The "helmet of salvation" is, the "Hope of salvation" (I Thess. 5:8). Just what relation there may be between hope and the head may be somewhat of a mystery; but we read, "Thou wilt keep him in perfect peace whose mind is staid on thee." The mind is one of our most active faculties in matters of our faith and salvation. If our thoughts are not clear and our minds filled with doubts, there will be little for the heart's comfort. With the assurance of salvation, which we receive definitely from the Word of God, the field of mental observation is swept clear of doubts and we

(Continued on page 755).



Conducted by N. E. Byers.

OUR EDUCATIONAL SITUATION

VI

Student Attendance

In previous issues we have discussed various phases of our educational situation and we have found that in general our Church Conferences, our Church leaders that make up the Board of Education, our well trained and self sacrificing teachers on the faculties, the many friends that have given thousands of dollars, are in hearty sympathy with our educational work and are eager to see the schools attain their ideals. But all these are devoting themselves to this great cause because of their interest in our young people. All this as a gift—an offering to our youth. How are they responding?

There are at present about 200 young people from our Mennonite families who are attending our two schools. These are on the whole bright, earnest, industrious Christian young people, who are in school for the purpose of getting the best possible preparation for future usefulness. Many earn their expenses by working during vacations and outside of school hours during term time. They deny themselves many pleasures for the sake of using these opportunities that the Church has provided and recommends to them.

But how many ought we expect to find in these institutions? I think a conservative estimate would be that in a congregation of 150 members there ought to be at least ten young people who could as easily and as profitably be in school as most of those that are in attendance at present. At this rate from the 30,000 members in our constituency we ought to expect about 2000 students. Out of every ten who ought to consider this matter only one is in attendance. Where are the nine? Is education a privilege for a select few? If so I am afraid the selection has not been very carefully made. Those that are in attendance are not only the rich nor the brilliant, nor those that are preparing for any particular kind of vocation. If all these now in school ought to attend one can hardly find any reason why not most of the others ought also be making the same use of their time and opportunities. If we do not want an educated aristocracy those who are engaged in this work ought not be satisfied until they have persuaded many more to accept these advantages so freely offered to them by the Church and their best friends.

The young people of the Mennonite Church can no longer say that the Church takes no interest in them or that she is too conservative to give them the best privileges because it is very evident that in this work the Church is much more willing to give than most of our young people are willing to receive. However the progress of recent years is very encouraging and prospects are very good for a large increase in the attendance of our schools during the next few years. We are just getting ready to do our work well and soon we can expect our youth in general to loyally support this great cause.

FROM AMERICA TO HOLLAND

J. S. Umble.

On the twenty-third of June, the "New Amsterdam" shook the salt foam from her prow, left the green restless waves of the North Sea, and steamed into the white, sweet, waters of the canalized Moas. Our voyage was nearly ended and we were only a few miles from Rotterdam. The powerful engines slowed down and the tiresome, ceaseless throbbing of the vessel was no longer perceptible. The screws were at rest for the first time since the steamer left Hoboken, except for a few hours in the harbor of Boulogne-sur-Mer, France.

Although the voyage had been pleasant, everyone seemed happy at the thought of once more reaching land. On the fourth day out from New York the "New Amsterdam" encountered an unusually heavy sea, most of the passengers had succumbed to sea-sickness, but for the most part the voyage had been a long series of most delightful experiences. On the second day out we saw a large whale not more than a quarter of a mile from the vessel. Again and again he came to the surface to "blow," forcing the water out through a hole on the top of his head into a jet of fine spray, fifteen or twenty feet high. Sometimes his huge bulk seemed to lie on top of the waves as he rolled and turned about, then again with a flourish of his powerful tail he would disappear beneath the surface, remaining out of sight for many minutes. In spite of his immense size he seemed as graceful and playful as a kitten. The next day we saw another but much farther off.

Sometimes great schools of greedy, snapping sharks appeared near enough for us to see their ugly jaws and to observe their restless, preying, hungry movements in the water. At other times the ship passed through schools of playful dolphins, that, half gliding along, seemed as much a part of the sea as the gracefully surging waves themselves. They were always playing, leaping over the waves or chasing each other about.

Nature appears to try to make up in part for the barrenness and monotony of the ocean desert by lavishing on it a wealth of color, that for variety, splendor and richness is certainly not excelled anywhere else. Every flitting cloud, every change of weather, every hour of the day brings its own particular hue and pours it on the sea. And then, such sunsets and such moonlight evenings as she bestows on the Altantic wastes! On pleasant evenings we sat on deck in groups, half reclining in our steamer chairs, wearing our overcoats and wrapped, snug and warm, in our rugs. On one such evening we were sitting in the lee of the deck house, sheltered from a brisk northwest wind. With us sat two Dutch gentlemen who had kindly undertaken to teach us some "Hollandsh," as the Dutch call their language. We were eager to learn it for we supposed, correctly too as it turned out, that we might need it in remote districts. Suddenly in the midst of our struggles with the "Hollandsh" gutturals, everyone in the group, half involuntarily, became silent and every eye was fixed upon the sea.

A more gorgeous sight could hardly be imagined! The moon was full. Its beams seemed to hollow out a deep path of shining silver across the almost waveless sea from the ship to the far distant horizon. Far and wide every wavelet bore its cap of silver sheen and the whole sky too seemed to emit light. Sea, air, and heavens emulated each other in reflecting and magnifying each moon beam. Then misty clouds that never wholly obscured the moon broke up the sea of light and radiance with here and there a deep shadow on the silvered flecks of foam or with a patch of bright silver against the sky.

Few passengers allowed one of the long evenings to slip by without walking to the stern and looking down into the water, where the screws lashed and churned the sea into pale green foam. When the vessel crossed the Gulf stream this foam was full of a sort of water "will o' the wisp." The path of the steamer was literally covered with myriads of these little spots of phosphorescent light as large as the ordinary thirty-two candle power incandescent, but somewhat paler than electric light. The stream brings sea weed from the tropics and this like all other vegetable matter in process of decay diffuses a pale phosphorctic radiance.

Frequently a passing vessel becomes an object of absorbing interest to all on board. One morning, on going out on deck for our usual morning walk before breakfast, we noticed far away to the southwest a cloud of smoke. Everyone who noticed it at once became interested. In a few hours it was evident that it was approaching. Before noon we made out two distinct columns of smoke. It was a two-funnel steamer then! Interest increased, ours had only one funnel and we were evidently being overtaken by a larger, faster boat. To what lines did she belong? What was her name? How soon would she overtake us and pass us? At the noon meal, the approaching vessel was the all-absorbing topic of conversation. Everyone became interested. By one o'clock the tops of the funnels appeared and immediately a hundred pairs of field-glasses were trying to distinguish the color. For the line to which a vessel belongs can be told from the color of the funnels. Our vessel, for instance, had a four-section funnel. Three were painted yellow and the second from the top was painted with three stripes running around the funnel, two green ones and a white one of the same width between them. In a few minutes after the funnels were visible some passengers were certain the top section of the funnels was black. Others were equally certain that all their friends saw was smoke. Still others maintained that the distance was still too great to distinguish color, for the approaching vessel was fully ten miles away. In another hour the top section was conceded by all to be black. Would the next section be white, red, yellow or black?

As soon as this question could be settled the line to which the vessel belonged could be ascertained. Sharp eyes soon discovered that the second section was yellow and as soon as this point was settled to the satisfaction of everyone, all agreed that it was a White Star liner. But which one? The ship's daily paper, a Marconi schedule, and the New York sailings for the week were consulted. From these we gleaned the information that on this day the White Star liner, Oceanic, was to overtake the New Amsterdam. It was now late in the afternoon. We sank back into our steamer chairs very tired but pleased and satisfied. It had been a very strenuous day. The third and fourth sections of the funnels were yellow like the second, next the upper decks appeared above the horizon and at last before we left the deck at the call of the dining-room steward's bell, nearly the whole hull of the Oceanic was in plain view only a few miles away.

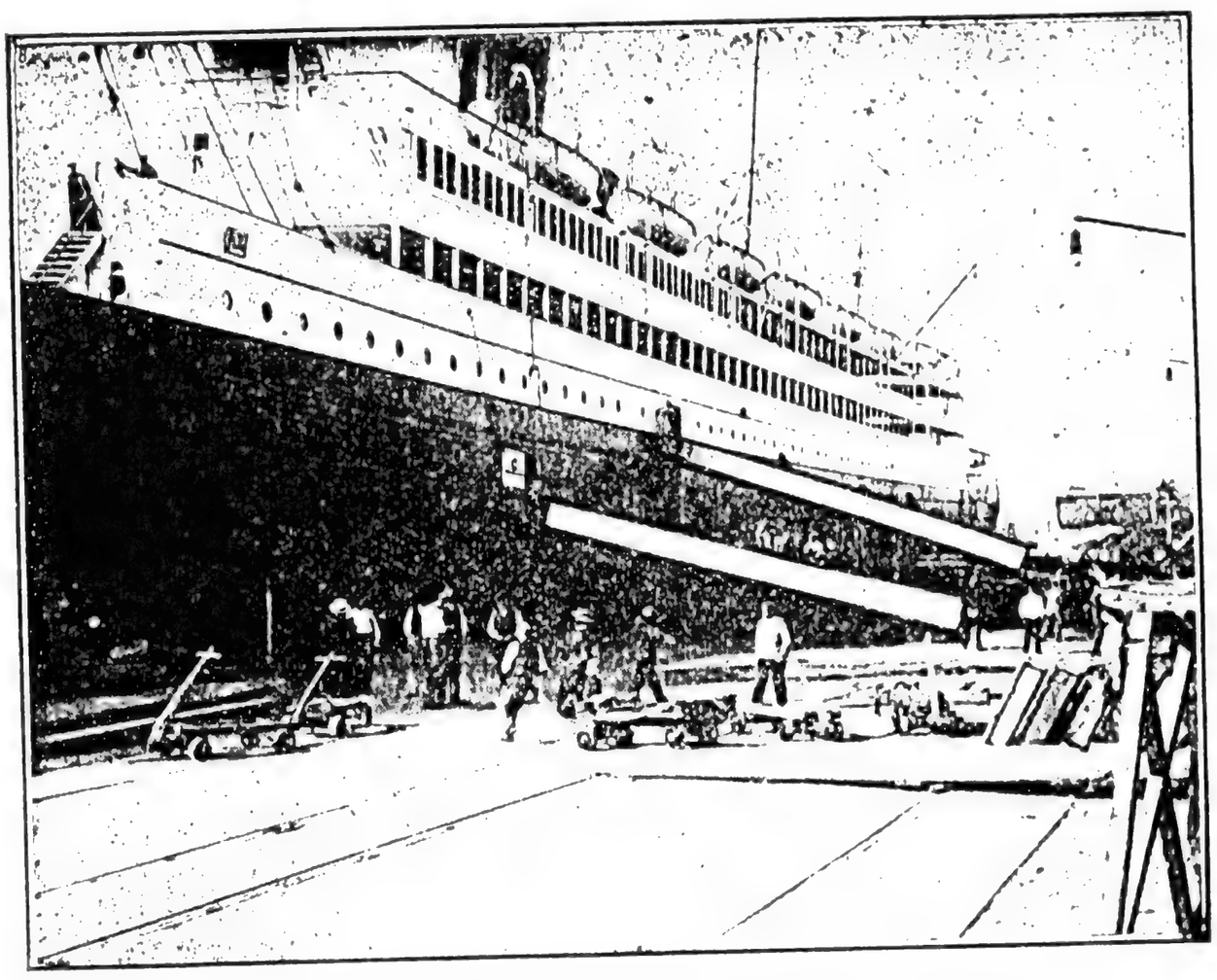
When we returned to the deck after our evening meal the Oceanic was just opposite. The sun was setting in a perfect blaze of the most dazzling light that gradually gave way to the most brilliant color. Such a wealth of light and brilliancy never flowed from a brush, not even from that of the light-creating Turner. The sky poured a flood of color upon the sea, the sea tossed it back upon the sky. the air caught it and held it in transparent masses that gilded and fringed everything they touched. Even the faces of our fellow-passengers shone with a golden light or reflected the hues of the evening sky. And then began such wonderful color-transformations as are seldom or never seen on land. The light seemed to fade out of the atmosphere and leave nothing but color—orange, that grew deeper and deeper till it changed to copper. The copper almost died away then floated up into a rosy tint that deepened into purple. The purple deepened away into the gathering gloom.

Far away across the waves was the Oceanic, now in the silvery path of the moon's reflection and only dimly seen, and then again in the shadow of a large, black, fleecy-edged cloud it resembled a fairy raft with its hundreds of red, green and white lights. On this evening again we sat in silent groups upon the deck each absorbed in his own thoughts and contemplating the marvelous beauty of a perfect night at sea. One by one our fellow-passengers left their chairs and quietly bidding the rest of the company good night repaired each to his state-room more than ever impressed with the dignity and beauty of the works of God.

The next morning a thin cloud of smoke was visible in the east for several hours, but we saw no more of the Oceanic.

The question is often asked whether any birds fly across the Atlantic or whether any are ever seen in mid-ocean. We did not see any, but there must be some; for one dark, moonless night in a storm that played with the New Amsterdam as if she were only a chip in a pond, the stork visited our vessel twice and brought one lusty boy to a mother in the steerage, and another to a mother in a second class cabin. The first and second class passengers took up a collection for each one. The mother of the boy in the steerage received an ordinary tableglassful of gold and silver coins; the other almost as much.

We saw many sea-gulls on the last two days before reaching the coast of England. They followed the ship in scores and hundreds swooping down with loud cries whenever any refuse was thrown overboard.



Ten Minutes After the New Amsterdam Docked

When one grew tired it simply let itself down into the water and rode the waves in a careless, graceful fashion. The stormy petrel is to be met with almost anywhere on the ocean. It is said this plucky, little, dull-black bird will fly for days without resting and even sleep on the waves. We saw many of them, never in flocks and often alone skimming along just over the surface of the water and at a speed that exceeded that of our steamer.

Thus it will be seen that our voyage had been anything but monotonous. And yet the ceaseless motion of the ship and the constant throbbing of the screws is very trying. Officers and crew looked worn and pale and the passengers grew irritable and nervous. Imagine our deep satisfaction therefore at finding ourselves looking out at the Scilly Islands one morning at five o'clock and at passing Lands End, England, a few hours later.

Here we were at last in sight of the Old World where even the humblest spot seems crowded with the spirits of great historical occasions. This impresses one at the very beginning. For it was here on these bleak rugged coasts of Cornwall, nineteen years before the founding of Jamestown, that the half wild Cornishmen robbed and despatched many and many a half-drowned sailor, thrown on these inhospitable rocks from a shipwrecked Spanish galleon belonging to the Great Armada. All day long we steamed eastward in sight of the southern coast of England. With the aid of a good map and description of the coast in Presbrek's "Baedeker of the Ocean" and a good pair of field glasses we passed the day very pleasantly.

Much of the coast line is very picturesque. Great cliffs rise hundreds of feet high from the water's edge, and extend for miles along the coast. The chalk cliffs on the Isle of Wight at the entrance to the port of Southampton seemed of almost dazzling whiteness as they reflected the ray of the afternoon sun. After dark we passed Brighton Beach, the English Coney Island or Atlantic City. Its thousands of electric lights stretching for miles along the beach and reflected in the waters of the Channel were a pretty sight. About midnight we were awakened by the creaking of the capstan and the rattle of the cable in the hawse pipe so we knew we were anchored in the harbor at Boulogne.

Here we were compelled to wait till morning before the passengers for France and England could be landed. The French mail tug took off the mail bags before the vessel was fairly anchored in the harbor. Letters for America bearing a French twenty-five centime stamp and marked "via England" were sorted and hurried across the channel and on to Liverpool where they were placed aboard the fast English mail steamer to be carried to the States.

When we awoke next morning we looked out over the smooth surface of the little harbor on a strange world and had our first near view of the Old World buildings. Boulogne seemed to be a very squalid town in spite of its picturesqueness, its high, narrow houses with red-tiled roofs and plastered exterior.

Leaving the harbor of Boulogne we passed through the narrow strait that keeps England just twenty-one miles from the mainland and entered the North Sea. To our right were Calais and the green fertile hillsides of Sunny France; to our left rising clear and bold and white were the chalk cliffs of Dover, half obscured by the early morning mists. The English coast gradually sank out of sight and at last we saw nothing of France either. At length we saw the low islands of Southern Holland that nothing but the eternal diligence and vigilance of the Dutch saves from becoming a romping ground for the waves to whom it of right belongs. The houses are practically all below sea level. The red-tiled roofs are hardly high enough to be seen above the dikes that keep out the encroaching ocean.

And now at last after a voyage of a little over two hundred and twenty hours we had entered the dominion of Her Majesty, Queen Wilhelmina. The custom officials came on board soon after we entered the Maas and went through the form of inspecting the baggage. By far the larger part of the baggage was not opened at all and none of the passengers were detained at the pier as is the case in New York.

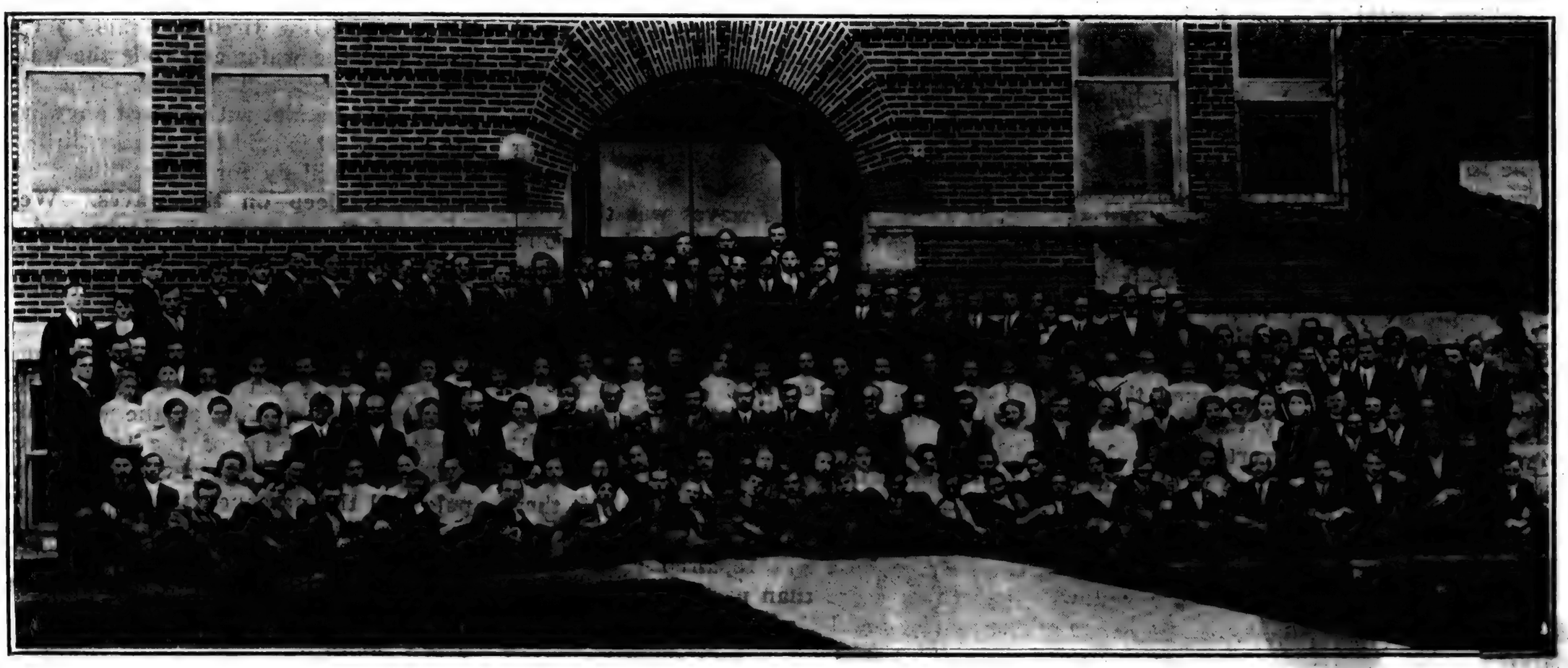
After our baggage was inspected we directed our attention to the country. To the south there was nothing but sand-dune after sand-dune. To the north, the low fertile fields were dotted with herds of fine black and white cattle. Here and there in a field as large as a garden the peasants were making hay, loading it on old-fashioned trough-like racks on little one-horse wagons. We had expected to see nothing but canals, but we saw none because we had not learned how to look for them. Only a comparatively small number of canals in Holland are of large size. The ordinary drainage canal is small, can not be seen very far away, and usually serves the purpose of a fence. They vary in width from eighteen inches to ten feet and would probably average three or four feet. Looking out across the fields we saw no fence, but lanes of small, thick-set trees ran in every direction. These we learned later always border a canal and usually mark a boundary line between two farms. Dozens of clumsy windmills reached up into the moist-looking, cloud-filled sky with their sail-like arms.

Farther off we saw what appeared to be good-sized villages. We consulted the map, looked carefully, then looked again and finally gazed at each other in blank amazement. Here at the very moment of our entering Holland we were seeing as if only a few miles away a third of the places we had read of as being especially noteworthy! There were the towers of the Groate Kerk in the Hague, of the Owde Kerk and of the Nienwe Kerk in Delft, the smokestacks of the two hundred distilleries in Schiedam and beyond Schiedam, the bridges, church towers and smokestacks of Rotterdam!

We passed several villages with their low houses, roofed with red tile and at last after passing through the forest of masts in the harbor of Rotterdam three tugs drew our ship up at the pier. We hurried off the vessel and spent the first few minutes in taking snapshots of objects of interest along the pier.

Akron, O.

"Have you been to the sad and lonely
Whose burdens are heavy to bear?
Have you carried the name of Jesus,
And tenderly breathed it in prayer?
Have you told of the great salvation
He died on the cross to secure?
Have you asked them to trust in the Savior
Whose love shall forever endure."



Goshen College Faculty and Students at Opening of the Present Year

CHRISTIAN EDUCATION

J. IRVIN GNAGEY.

We are living in an age of great commercial, scientific and educational activity. Our schools, colleges and universities are crowded with young men and women seeking an education. The cry of today is that we must be up-to-date. We must fall in line with the mad rush for wealth, honor and fame of we are not in it. The world of today looks only at the material side of man, he is valued in dollars and cents. The loss of a human soul is a matter of very little importance in the view of the world at large. The masses have very little time to stop and think of their future existence. In fact they have no time to pray. And the saddest of all is that daily more are inclined to pursue this break-neck speed of worldly proceedings. Hence we as Christian people are being surrounded by a great danger and ever increasing evil.

It often looks as though we would be swallowed amid the tide and we hardly know what to do. But there is a good side to this age of ours and there may be a blessing derived therefrom. We as Christians who are awakened to the fact and see the dangers threatening the Church ought to be aroused to put all our energy toward a bettering of conditions. What we need is fully consecrated men and women who will venture their lives for the good cause.

There are two callings wherein lie most of our opportunities for improvement: That of teachers and preachers. Christ was both and is even today acknowledged by all thinking men the greatest of teachers. I especially want to emphasize teaching, as my appeal is to our public school teachers of America. First, we must have fully consecrated Christian teachers in our public schools before we can look for the desired results. Do we as teachers in our public schools of America realize fully our duty and responsibility of our service to humanity? The profession of teaching is one of the highest callings of God to mankind. The teacher has priceless gems in his possession and is responsible for their future usefulness. This is the time of the year when the schools are in session and when much prayer is needed in behalf of these tender young minds in the very bloom of life. Herein lies the future of our Church and nation.

It is also worthy of notice that even our civil authorities are awakened to the fact that our future depends on the outcome of the instruction received in our schools of today. Now then if civil authorities recognize this, should we as a Church not put forth every effort to see that nothing but sound Christian teaching is done in our schools? We have many schools throughout this country of ours where the pupils are mostly or all of our faith, and yet we are indifferent to what kind of teacher we get. But glad to say that many communities are striving to get teachers worthy of their calling. One of our great men while visiting the penitentiary of Iowa investigated to find out why those people were there, with the result that they had received the wrong teaching. Another man, a minister of the Gospel, also of Iowa, in visiting the homes of the poor inquired as to the cause of these people being there, with the result that they had no teaching at all along certain lines. Sad indeed that some of our public school teachers are the means of sending a soul to destruction. We send missionaries to foreign fields and truly it is a noble cause they represent, but let us not lose sight of the fact that we need more teachers filled with that missionary spirit in the schoolroom. Every teacher can be a missionary in the true sense of the word in his community, his very life be a blessing to all with whom he comes in contact. A teacher filled with the love of God can do wonders in bringing souls to Christ. He has the means of entering the very life of his pupils and bring their tender minds from evil to that which is Christ-like. In this age we need education and must have it in order to do the best work for our Master, but we must have it of a sort that will stand the test amid the tempests of this sinful world. And in order to obtain such we must start in our school-rooms. A teacher who comes before God in secret prayer in the morning before the first pupil arrives and asks for His help is not liable to go amiss in doing His will.

It seems sometimes that we are going along through life unconcerned about our future existence. Hence may I appeal to every public school teacher that he or she may from now on put every effort forth to do the Master's will and that only. Let us as teachers go about our profession with a love and desire to do what the greatest of all teachers has taught us in His word, and by example, and may we realize that our very lives depend on service we render humanity. Let us broaden our activities with a true missionary zeal to bring to the fold all within our reach.

In order that we teachers may accomplish this aim we must have the co-operation of parents and all concerned. Let us pray to that end that every school teacher may be conscious of what he owes the community, so our younger generation may receive instruction that will be of actual usefulness in after life.

Yes, we need education, but a practical Christian education and nothing short of that. We can't afford to mingle with any appearances of socalled new fads, or educational sciences that disregard the reality of religion.

Dear teachers and friends of education, do not be afraid to uphold the Bible teachings along the line of character building. Let us fully realize the value of what the great teacher has placed within reach of all by His instructions. Let us look to Him for counsel and strive to do His will. My appeal is for more true, consecrated public school teachers and prayers in behalf of our schools, so that the result may be better men and women.

Milford, Nebr.

BIBLE STUDY

(Continued from page 751).

see beyond the horizon of time the glory of the future life. Thus fortified, the believer may call into question and overthrow every thought or suggestion which may be contrary to the fact of his salvation. Who can prove that their is no eternal life? Who can say that we have no salvation through faith in Jesus Christ? The "Hope of salvation" is our helmet.

That part of the defensive armor upon which the Apostle has laid the most stress is the "Shield of faith." Faith is "What we believe" as well as "How we believe." What we believe is the "Faith of the Son of God." We believe with the heart, confidently assenting to all that the Word of God teaches us to accept as truth. God is responsible for what He asks us to believe. We have nothing to do but to believe it. Thus, taking the shield of faith, we may meet the enemy with a confident belief in what is "written," and every shaft of his will be broken. He cannot stand before the Lord.

The one weapon which we may say is an aggressive one is "The sword of the Spirit." The other part of the armor is solely for defense. God thoroughly protects us. He also gives infinite power in the great conflict. The sword is always used as a weapon of destruction. The Lord destroys with the sword which proceeds from His mouth. The "Sword of the Spirit" is intended for the mouth and not for the hand. The sword in the hand is intended for the rulers in the world. They bear the sword not in vain. Since our warfare is against powers which will be effective—the sword which the Holy Spirit uses. We dare say that this is the two-edged sword which proceeds from the mouth of the Lord. We are then, to fight the adversary as does the Lord. The conflict is His, the weapons are His and the victory will be His. Who can stand before the Lord? Who can stand before the Holy Spirit? Who can stand before the Sword of the Spirit? Who can stand before us? for, we have the same weapon.

We are engaged in this conflict every day. We meet the adversary in some form or other on every side. Let us remember that the Lord has given us exceeding grace to overcome. His power and might and wisdom and Spirit and Word are all ours. Let us be overcomers, that the world may recognize the grace of God with us.

The believer does not always have a fighting attitude. He must also have his times of devotion (V. 18). But even as he bows in prayer, he does not lay aside his armor as did Gideon's fearful soldiers. Satan is as apt to be present in the company of the Sons of God when they worship as at any other time. We must keep our armor on when we pray (Cf. Vs. 17, 18). The grace of God makes us prayerful.

(Continued on page 767).

Young People's Bible Meeting

Conducted by J. R. Shank.

PLANS FOR THE FUTURE

Dear Workers:—Our work, if it is to continue to be a blessing to us, must be constantly improving. There can be no successful improvement without some prayerful meditation and forethought on the part of those upon whom the work is resting. The Topics for 1911 have already been outlined as far as subject matter is concerned, but much remains to be done in developing the thought into expressions of intelligence—and, much more, expressions of life. We are glad for the co-operation of the workers in various parts of the field to make this line of work what it should be. We are opening a Correspondence Department in this issue which we trust will be helpful in giving us more interest in one another's welfare, and help in solving our problems. We trust to you to make this what you feel it should be by giving in your share of contributions.

The Topic Committee for 1912-13 will also need to plan to get the work ready in time. We especially request that the workers assist in this responsibility by sending in lines of thought and suggestions as requested in other columns of this paper and in the Gospel Herald. The consideration we give this work will largely determine the value it will be to us.

May the Lord of the Harvest be our leader in both the sowings and the reapings. May He overrule all to the furtherance of the Kingdom. May we submit our all to Him that He may be able to work through us to the glory of His name.

LIFE LESSONS FOR ME FROM COL. 3:1-17

Topic for December 4.

MOTTO

"Do all in the name of the Lord Jesus."

OUTLINE STUDY

Subject—The Christian's Walk in Christ.

I. Contrasted and Divorced from the Commands and Doctrines of Men by an Actual Spiritual Connection with Christ. —Vs. 1-4. (cf. Col. 2:6-23).

1. The resurrection from a sinful life.—Vs. 1-3.
2. The **hope** found in Christ its author. —V. 4.

II. Things Crucified in the Christian.—Vs. 5-9.

III. Things Put on by the New Life.—Vs. 10-17.

COMMENTS

In order to get a proper understanding of the purpose of the text of Col. 3:1-17, we should read all the Epistle, especially the second chapter. You will notice that there were teachers (2:8) who were holding doctrines before this church which if they should receive would destroy their hope and privileges in Christ. This false teaching seemed to have in it a sort of graduation of heavenly powers in which men might through certain acts obtain their favor (Col. 2:18). Paul shows that there is no authority outside of Christ (I:15-18) to which we are responsible, and that in Christ we have completeness for our salvation (2:10-15), without following the ordinances under the law that were only a shadow of what Christ is in reality (2:17), and without any self-inflicted punishment or neglect, which reach no higher than a vain show of works and can produce no life or power to bring the sinful passions under control (2:23). In the text (Col. 3:1-17) Paul shows that by the proper relation to Christ in a resurrected life, the passions are put to death and given no place, while Christ is enthroned as the ruling power, and the character of Christ is the manifest character wrought in the life of the believer. Finally in verse 17 in contrast to self works for salvation and righteousness, the ruling motive of doing all in Jesus name is placed in its stead.

STUDY OF WORDS AND PHRASES

"Christ, who is our life."—V. 4. He is the source of all that we are and hope to be. By His blood we have been redeemed, by His grace we live in this world and shew forth His glory, by His power we expect to be given a final inheritance with Him in glory.

"Mortify."—V. 5 Put to death, give over to death, by not providing for this life and by crucifying them.

"But now."—V. 8. Not as formerly when ye walked in lust, **"Now"** put off all the deeds of the old nature.

"New man which is renewed in knowledge."—V. 10. The word **"renewed"** is the present participle, and contains the idea of present continuing growing in knowledge after the image of Christ. (Compare also Eph. 4:11-16).

PERSONAL THOUGHT

How precious is our relation to Christ Jesus. We are blessed with His redeeming love and daily renewed by His life giving power. Help us Lord to be faithful and true.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **"New."**
2. Name the Things We Are to Put On.

For Young People.—

1. The Character of the "New Man."
2. The Destiny of the "Old Man."
3. How Can We Enjoy the New Life in Christ?

For Older People.—

1. Why do We Serve?
2. What is a Rich Indwelling of the Word?
3. The Exalted Place of Christ.

SEED THOUGHTS

With Thee in shady solitude I walk,
With Thee in busy, crowded cities talk;
In every creature own Thy forming power,
In each event Thy providence adore.
—A. L. Barbauld.

When you have honestly and penitently sought Christ, and confessed your sins to Him, and put yourself wholly in His hands, then **stay there. Follow** Him. Keep close to Him and Him alone. In your store, in your shop, in your field, in your home, or wherever you are. be ever saying, "Now, Jesus, lead me! Teach me Thy way! Hold fast to my hand."—T. L. Cuyler.

As long as we abide in Christ, our action is from Him, not from our own corrupt and broken nature.—Bushnell.

Our communion with Christ is not on a level of our common humanity, but we rise in it; we scale the heavens where He sitteth at the right hand of God; we send our longings up and ask to have attachments knit to Him; to be set in deepest, holiest, and most practical affinity with Him; and so to live a life that is hid with Christ in God. In such a life we become partakers of His holiness, and, in the separating grace of that, partakers also of His power. —Horace Bushnell.

GLORIFYING GOD IN OUR BODIES. I COR. 6:19, 20

Topic for December 11.

MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

OUTLINE STUDY

I. We Are God's by Creation.—Psa. 100:3.
II. We Are God's by Redemption.—I Jno. 4:9, 10.
III. God Requires a Complete Service.—Deut. 10:12.
IV. The Body is Our Temporal Home.—II Cor. 5:1.
V. May be Used for Good or Evil.—
1. Good.—
   a. Instruments of righteousness.—Rom. 6:13.
   b. Obeying God's laws.—Psa. 119:1-3.
   c. Consecration to His service.—Rom. 12:1, 2.
2. Evil.—
   a. Instruments of unrighteousness.—Rom. 6:13.
   b. Perverting God's laws.—Jude 4-7.
   c. Consecration to selfish ends.—Phil. 3:18, 19.

STUDY OF THE TEXT

"Your body is the temple."—A place set apart for the dwelling of an object for worship. Not supposed to be defiled by other uses.

"Ye are not your own."—In the sense of using ourselves for our own pleasure we have not the right since we belong to God whose will should be sovereign.

"Glorify God."—By recognizing His sovereignty and using what is intrusted to us in a way that honors Him.

"Body" and "spirit."—While the spirit is the controlling force of our being we can not subject the body to any act without in some way affecting the spirit. Wrong uses of the body involve us in guilt of spirit.

PERSONAL THOUGHT

I have yet much to learn of the use God would have me make of my body. May I be able more and more to leave off every practice that does not honor Him and serve Him more perfectly day by day.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"glorify."**
2. My Body for the Lord.

For Young People.—
1. The Duty of Taking Proper Care of Our Bodies.
2. Purity in Thought and Action Dependent to One Another.
3. Dishonorable Uses of Our Bodies.

For Older People.—
1. The Sacredness of the Presence of the Holy Spirit.
2. How May We Further this Knowledge Among Men?

GLORIFYING GOD IN OUR BODIES

Sadie Brubaker.

I can find no more striking illustration of that which glorifies God than that of nature. Take the flowers, the birds and all God's creatures, no one can deny that they do glorify God. What displays His glory like nature? The very act of submission to the laws of nature in itself brings glory to the Creator.

When the cold season draws near, all nature resigns for winter. Again in the spring nature comes forth in its grandeur. In the fall the migratory birds may be seen flying south, this being God's way of protecting them from the cold winter. It seems that at every command of God there comes a unanimous response from nature. truly we see that God is glorified by the lower creation; not in works or mouth praises, but by simply filling the place God has assigned and by purity. At one time, when meditating on how I could glorify God most by my life, these thoughts came to me, and I arranged them thus:

O! to be as the streamlet,
That gently ripples along;
Or as the birds of the woodland,
Cheering the world with song.

Only to yield in helplessness,
Like the lily to grow.
Or as the little sparrows,
Who neither reap nor sow.

Always to go at His command,
As doth the sun and rain.
To neighbors' homes, or city's slums,
Or Africa's sunny plain.

Only to fill my place as they,
The place God has assigned,
If as a thistle, He bids me grow,
To His will be resigned.

We all admire the spontaneity of nature to God's law, truly it is wonderful. God has also given another law, equally as great, but we must confess that it is not so spontaneously recognized as that of which we have been speaking.

God's law is that we should glorify Him by our lives, He expects glory from us, and it is surely due Him. Just as we feel under obligations to pay interest on borrowed money, just that much, and more, should we feel that we owe God at least interest on our blood bought souls. The apostle says, "For ye are bought with a price therefore glorify God in your bodies and in your spirit, which are God's." And again, "Ye are not your own." Sometimes we may feel that we are independent beings, we can work and have our own intellect, etc. May we ever remember that it is only through God's grace, and the redemption wrought by Christ that we can claim any of our personal faculties. And through this God has a perfect right to say "Ye are not your own." Thus our obligation is to serve God as a debtor to Him, day by day fulfilling His will.

God's law is that every true child of God should put off the old way, "the old man with his deeds" and put on the Christ life. Therefore we can not glorify God by any way greater than to let this life shine out in our lives.

The Christ life—What does it mean? We may see Christ with love and compassion beaming in His eyes. We may see Him in humility stooping down to lift the poor, the sick and the blind from the depths of sorrow. We see Him walking to and fro over the Holy Land, clad in the simplest garments. We hear Him in the court before Pilate, declaring His innocence in all meekness and respect to all men. All this we may see in our Pattern, but never do we see those characteristics as some professed Christians show forth. Never could we imagine Christ abusing His body for the sake of pride or worldly passion; neither can we find Him passing by the poor having His body bedecked with costly superfluities; nor can we imagine Him defiling His body with a filthy habit. No, no, all these are things we must lay aside if we would glorify God. May we strive to follow Christ our great leader, and God will accept our glorifying.

Hesston, Kans.

GLORIFYING GOD

Charles W. McClintic.

The chief end of life is to glorify God and thus obtain and retain the life that has no end.

We may glorify God in our daily toil, provided we do the thing which is good as a means of earning a livelihood. It need not be a great work; that much despised occupation (washing dishes) may be done to His glory. Paul glorified God when he worked at tent-making as well as when he preached the gospel.

Our bodies were intended to be temples of the Holy Ghost, but to take into them such bad spirits as intoxicating liquors is to make of them haunted houses. I suppose we dare not say that the man who has delirium tremens is possessed of the devil; but one thing is sure, he certainly has been entertaining bad spirits. And there is that other monster, well I'll omit the d and call it evil—fornication—we cannot glorify God while we entertain him.

We may also glorify God with the tongue by telling and singing His praises. Divine worship is an alabaster box of precious ointment with which we may anoint the Savior, and none but a Judas will persist in maintaining that the effort and breath thus used is wasted.

We may also glorify God with the different faculties of the mind. There are many good uses for reason. We need it to show us what to do and what to leave undone in cases where we have no "thus saith the Lord" to guide us. There are also many uses for memory. The great trouble with most of us is that we are too apt to remember what we ought to forget, and forget what we ought to remember. Even imagination has its place. It ought to be used to spiritualize the senses not to sensualize the spirit.

In short, whether we eat or drink, or whatsoever we do, let us do all to God's glory. This also agrees with the rhyme I once heard at a Young People's Meeting:

"In whatever you do
Keep God's glory in view."

Elkhart, Ind.

SEED THOUGHTS

Surrender yourselves to be led and disposed of just as God pleases, with respect **both to your outward and inward state.**—Madame Guyon.

There is but one way in which God should be loved, and that is to take no step except with Him and for Him, and to follow with a generous self abandonment ev

erything which He requires.—Fenelon.

There is no earthly gift bestowed upon us but may be used for a blessing or a curse, according to our attitude toward God. There are various ways in which one may glorify God in his body. The body is the servant of our higher being which should be yielded to God. We can honor our Maker and Redeemer by keeping these bodies in the best possible health that they may do the best possible service. Yet health is not the end but the condition for service. We may possibly impair health by the urgent call of service and yet honor Him who estimates the soul's worth above the body; but never do we honor Him by impaired bodies which have become such by indulgence in follies and lusts, or self-inflicted suffering with no noble service in view. Keep God clearly in your affection and His glory as your aim and you have a safe guide to proper service.

CHAPTER STUDY.—Jno. 17

Topic for December 18.

MOTTO

"I pray for them."

OUTLINE OF CHAPTER

I. Jesus Prays Concerning Himself.—V. 5.
1. Motive for glorification.—V. 1.
2. Outline of His mission.—Vs. 2, 3, 4.
3. Time for glorification after finished work.—V. 5.

II. Jesus Prays for the Apostles.—
1. They are the medium of Christ's work.—Vs. 6-8.
2. Their welfare enriches the glory of the Father and Son alike.—Vs. 9, 10.
3. Need of their oneness.—V. 11.
4. Need of a guardian.—Vs. 12-19.

III. Jesus Prays for All Believers.—
1. Believers through the word of the apostles.—V. 20.
2. Need oneness.—V. 21.
   a. For the benefit of the world.
3. Oneness completed by the gift of glory.—V. 22.
4. Need of a future home.—V. 24.
5. Blessing of the knowledge of the Father.—Vs. 25, 26.

STUDY OF WORDS AND PHRASES

V. 2.—"Power over all flesh."—The authority to deal in their behalf in providing for their salvation and finally to sit in judgment upon the wicked.

V. 2.—"As many as thou hast given me."—The gifts of the Father are not with respect of persons, but with respect of men's attitude toward the soul (Jno. 6: 40).

V. 10.—"I am glorified in them."—The work of Christ on earth has its hope in those who accept His grace.

V. 13.—"My joy."—The things of our Savior's delight, viz.; To realize the uplifting of immortal souls to a state of communion with God.

V. 19.—"I sanctify myself."—Jesus could sanctify Himself only by yielding Himself as an offering consecrated to the will of the Father.

V. 19.—"That they might be sanctified."—We are sanctified by reason of the plan completed in the personal offering of Christ.

V. 17.—"Sanctify them through thy truth."—The truth as manifested in Christ has the power to sanctify, that is, purify and set apart to God.

PERSONAL THOUGHT

Do I weigh the burden of the Savior's prayer with sufficient earnestness to become conscious of how much He has done to bring me into a glorious state of fellowship with the Heavenly Father? Lord that I might know Thee in the fullness of Thy glory, and in the depth of Thy love!

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Keep."**

For Young People.—
1. Jesus, Our Great High Priest.
2. Jesus, and His Highest Joy.
3. Our Relation in Christ.

For Older People.—
1. The Night of This Prayer.
2. The Consecration Embraced in His Words.
3. The Unselfishness of His Self-benefits.

CHRIST OUR HIGH PRIEST

S. E. Weaver.

"We have such a High Priest who sat down on the right hand of the throne of the Majesty in the heavens, a minster of the sanctuary and of the true tabernacle which the Lord pitched not man." This was written to a people who knew well the whole system of Levitical priesthood, and is a direct reference to Christ. The writer clearly sees in Christ more than a fulfillment of all that the priesthood stood for or ever could hope for.

Priesthood is common to nearly every religion, and among the Jews there was a well developed system. The duty of the priest has always been to stand between God and man, representing each to the other and reconciling the two. The Jewish high priest bore upon his person the names of the tribes of Israel as well as the mysterious Urim and Thummin. The names suggest the idea of presenting his people unto the Lord and the Urim and Thummin of making God's will known to men. In accord with this idea is the teaching of Hebrews 5:1, where we find two essentials emphasized in the choice of a high priest; first, he must be taken out from among his brethren, that is, he must be a man; second, he must be appointed by God. The writer shows how in Jesus both requirements were filled.

But we are impressed fully as much with the difference between the Levitical Priesthood and that of Christ as we are with the likeness. The author of Hebrews though so full of the thought of the priesthood is careful to state that Christ was not literally and properly a priest (7:11-13; 8:4). The priests were sinful men, Christ was sinless; they served in temporary sanctuaries, He in the heavens; their service was for a time, His was perpetual; they offered the life of beasts, He His own life. Thus while Christ was the ultimate fulfillment of the Levitical priesthood yet we feel with the writer of Hebrews that that imagery is wholly inadequate to fully express the atoning work of the Son of God.

Though the priestly imagery is less familiar to us in our actual life, we need to grasp the central teaching given under this method. It is this, Christ has opened the way to God and made all special priesthood unnecessary. We hold Him as the living link and bond of union between men and God, and believe that He lives forever in the glory of God as the unforgetting friend and Savior of men. Thus today as ever He is for us the only Mediator between us and our God.

In the memorable prayer in John 17 we have a presentation of Christ in the midst of His work as a mediator, reconciling God and man. We are simply amazed at the idea of oneness which He experienced with the Father, and at the throbbings of His great heart for the welfare of men. He is conscious of having given men the truth, the Word, and of having sanctified Himself unto their highest needs. He longs that men should know the only true God and that they might be kept from evil. We think of this prayer as the expression of an eternal attitude of Christ toward men, not emphasizing an attorney idea but rather the idea that Christ's work is everlasting and is continually bringing men to God.

Our hearts yearn toward the living God and we are deeply grateful for the supreme revelation of God as it is in Jesus Christ, "who became flesh and dwelt among us, full of grace and truth." We are constrained unto obedience and adoration by the way in which Jesus bore the sins of the world and, realizing in part the significance of His priesthood we draw near in full assurance of faith.

Goshen, Ind.

SEED THOUGHTS

We now enter most reverently what may be called the innermost Sanctuary. For the first time we are allowed to listen to what was really "the Lord's Prayer," and as we hear we worship. That was the great preparation for His agony, cross and passion; and, also the outlook on the crown beyond. In its three parts it seems almost to look back on the three previous chapters and convert them into prayer. We see the Great High Priest first solemnly offering up Himself and then consecrating and interceding for His Church and her work.—Edersheim.

And we would fain place ourselves in the shadow of this final consecration of Himself and of His Church by the Great High Priest, which is alike appeal, claim, and prayer: "O righteous Father, the world knoweth thee not, but I know thee, and these know that thou sendest me. And I made known unto them thy name, and will make it known, so that (in order that) the love wherewith thou lovedst me may be in them and I in them." This is the chapter of the Church, her possession and her joy, her faith and hope also, and love, and in this she standeth, prayeth, and worketh.—Edersheim.

THE NEW BORN KING.—ISA. 9:6.

Topic for December 25.

MOTTO

"Worship thou him."

OUTLINE OF TOPIC

I. "Unto us."—Jno. 3:16.
II. "A child is born."—Luke 2:7; Jno. 1:14; I Tim. 3:16.
III. A Son is given."—Jno. 3:16; Luke 1:32, 35.
IV. "And the government shall be upon his shoulders."—Luke 1:33; Gen. 49:10; Dan. 7:13, 14; Jno. 18:36, 37; Rev. 1:5, 6; 19:11-16.
V. "And his name shall be called.—
1. "Wonderful."—Matt. 21:15; Acts 2:22; 4:30; Luke 4:22.
2. "Counselor."—Isa. 11:2; Col. 2:3; Rev. 3:18.
3. "The mighty" God.—Heb. 1:8; Rev. 4:11.
4. "The everlasting" Father.—Jno. 1:1; Col. 1:17.
5. "The Prince of Peace."—Luke 1:79; Jno. 14:27; 16:33; Eph. 2:14, 16; II Thes. 3:16; Col. 1:20.

WORD STUDIES

"Wonderful."—That which inspires reverence with inquiry because it surpasses all ever seen or heard of.
"Counselor."—One who gives sound advice for the welfare of those whom he counsels.
"Mighty."—Powerful, able to carry out his undertakings.
Everlasting.—Eternal having neither beginning nor end.
Prince.—The leader, preserver and giver—Chief of all the kingdoms.

PERSONAL THOUGHT

A **birth of a child.** How little we consider it in a usual way! How great its possibilities always! The **birth of Christ.** How humble the event to human eyes! How unspeakably it has and shall revolutionize the issue of men's eternal interests! Let us reverently worship Him.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **"Jesus."**
2. The Babe in the Manger.

For Young People.—
1. The Wonders of Jesus.
2. The Counsels of Jesus.
3. The Power of Jesus.
4. The Peace of Jesus.

For Older People.—
1. Jesus, the Mighty God in the Flesh.
2. Jesus, the Gift of God.
3. What does the Birth of Christ Mean to Me?

THE NEW BORN KING

R. R. Detweiler.

On a little Judean village, whose crooked streets and low, mud-thatched houses were saved from ugliness by a profusion of vines and luxuriant growth of almost tropical vegetation, was to center the attention of the whole world. Not for a year or for a generation or even for a century, but for all time to come.

This significant event from which all subsequent history dates, was not unlooked for, as we sometimes suppose. The world was anticipating something out of the ordinary; even supernatural. Everything was pointing toward the advent of the Messiah. A century pregnant with expecting.

The political world, too, was in a condition which made possible the propagation of a new social and moral ideal. Greece and Egypt, two of the most highly cultured nations of the time had become Roman provinces. The Roman State itself was on the eve of becoming cosmopolitan in its influence and outlook.

It was not only with the Jews, who read the fulfillment of Isaiah's prophecy in almost every event and promise, that this feeling was prevailing. It was universal. It seems to have been in the very air that was breathed. Virgil describes Him as "the King whom God should send from the sun." But the waiting had been so long. Associated events had come and gone and still the Messiah did not appear.

It is sometimes profitable to take a retrospective view. As we look back from the materialistic and unemotional view point of our twentieth century, it is indeed very difficult to realize the intense longing that gripped and held the hearts of those whose expectation of the coming "king" meant everything for which life was worth while. Whose very heart throbs were the pulsations of an unrealized hope. Here we have the pathetic strain; that when at last the prophecy was being fulfilled, when they stood in the presence of the most wonderful event in the history of the world, they little dreamed of its far reaching importance and sublimity.

However this is not true of all. A few had somewhat of a conception as to its significance, as much as they were able to appreciate and comprehend.

Here we meet with a circumstance contrary to all past history and even to the accepted theory of the Jews, viz, that the most lowly class of people should be the ones first to hear and grasp the great fact. Not the scribes or princes, or kings, but the simple minded shepherds.

All legends surround their heroes with glory and splendor, while there comes down to us, the simple story of a king born amidst the most simple surroundings, and here again fact conflicts with speculation. Finally the exact spot where Christ was born is merely conjecture.

The whole procedure is so out of the ordinary, so different from what man would have planned, that it gives us a faith in the authenticity of the strange story that is sublime, if we allow it to take hold of us. No fable was ever invented that is like it. No individual ever came into the world in fiction or in fact, who attained to anything like this Christ. "The mightiest factor in the world's history, politically, socially, intellectually and morally."

There at Bethlehem, in a stable on a December night, in the person of a babe, were confined the possibilities that should draw the world into a common brotherhood. By what a slender cord the destiny of man was bound to the throne of God. Perhaps to us at the present time there is something more strange and important than the fact of His physical birth. The tested and indisputably settled fact, that this same Christ can be born in the most vile, degraded and sin-besotted life and make that life beautiful, is a reality so stupendous that we fail to comprehend it, because of its vastness, and like the peasants, many of whom at least, were involuntarily associated with our Master, at His birth, we stand in the very presence of our "King," new-born and fail to appreciate or comprehend.

Goshen, Ind.

THE NEW BORN KING

Martha Shenk.

Many years ago three wise men came to Jerusalem seeking a king. They had seen His star in the east and were come to worship Him. Later they found Him, not in a palace in Jerusalem, but in a stable in the small town of Bethlehem. There was the "New Born King," wrapped in swaddling clothes and lying in a manger. No display was there; no trumpets, heralding the news that the Lord of heaven and earth had come to live among men. Yet the wise men saw and believed and worshiped.

While there was no earthly glory attending the birth of this great king, all heaven was moved. Angels came down to tell the story to the shepherds, and a multitude of the heavenly host sang, "Glory to God in the highest and on earth peace, good will toward men." They sang praises to God because this new born Babe was the Son of God. Because of His great love for the world the Father sent His Son to redeem it unto Himself. Our King was to be a Savior also. The name "Jesus" which Joseph and Mary had given Him, according to the commandment they had received from the angel, signified that "he shall save his people from their sins."

Christ was also to establish a kingdom. It was to be a kingdom of Peace and of righteousness. In Rom. 14:17 we read, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

Jesus is born anew in the heart of every one who will receive Him. But as the stable in Bethlehem was a lowly place, so must the heart become humble before Jesus will enter it. Pride, selfishness, selfwill and unbelief must be taken away by the operation of God's spirit before the new born King will begin His reign therein.

Men may not praise the one who repents and is forgiven and receives Christ into his heart, but the saints of heaven rejoice and are glad. And when the new born King has been enthroned in the heart, the peace about which the angels sang enters that heart and joy comes with it. The declaration that "the kingdom of God is within you" means that Jesus is to rule in each heart.

Christ came into this world to bring salvation to all people. He takes possession of the heart of an individual so that he may be used by Him in carrying out this same great purpose.

May we all worship this "New Born King," as our Savior. May we receive Him as the ruling power of our lives and so come into possession of the "peace which passeth understanding," and of the "fulness of joy." Then our lives will count for God and for the extension of the kingdom of The New Born King.

Hesston, Kans.

SEED THOUGHTS

"Thou spakest in vision to thy holy one, and saidst, I have laid help upon that is mighty: I have exalted one chosen out of the people."—Psa. 89:14.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh that the righteousness of God might be fulfilled in us who walk not after the flesh but after the Spirit."—Rom. 8:3, 4.

I will honor Christmas in my heart, and try to keep it all the year.—Chas. Dickens.

Nothing reveals character more than self-sacrifice. So the highest knowledge we have of God is through the gift of His Son. —Wm. Harris.

"We love him because he first loved us." —John.

CORRESPONDENCE DEPARTMENT

(The following are extracts from personal letters received from a few brethren. Only those parts that we deemed of interest and value to our readers are here given. We would like to have a number of similar letters for each issue. If we freely exchange ideas we can be of mutual benefit one to another in assisting each other to overcome problems and difficulties confronting us in our work. We will gladly give space for a Correspondence department under this department of the paper. The material for this must necessarily be supplied by our readers. Ask questions, state your problems, give your solution for the problems you have solved that are perplexing others, explain your methods, your organization, local conditions, etc. By kindly criticisms and suggestions we can hope to make this department more practical and helpful to you. We will make an honest effort to secure special articles discussing various phases of the work. Hope we may have a hearty response for the mutual benefit of all.—Editors.)

"Our Young People's Bible Meeting is in charge of a committee which arranges programs and appoints leaders, speakers, etc. Thus far we could use but very few of the uniform topics. I do not mean to criticise, but to state why they are not generally suited to our locality.

"For our meetings we require pointed topics. The Chapter Studies and Life Lessons from chapters seem too broad and diffuse. Too many points that bear no close relation to a central idea are discussed. The average attendant does not study the chapter beforehand and is therefore unable to follow the speakers with interest.

"The character and chapter studies very often give no opportunity in selecting texts that bear on the subject topic. Our beginners start out in Christian service by first reading texts. It is the strongest part of our program.

"We always aim, especially during the summer, to have frequent topics that will appeal to the sinner as well as the Christian worker. For example we have used, "The Burden of Sin vs. the Cross of Christ." Many of the best workers in our church have been reached directly by our Y. P. M. (Three souls confessed at our last meeting). The uniform topics have failed to supply our needs in this respect

"We have our Y. P. M. only every two weeks. Pick out and mark with pencil our topics beginning with the Sunday of the year on which we have our first meeting.

"We have about thirty children, from eight to fourteen years of age, whom we place on the program for recitations, select readings, etc. Last Sunday evening one boy recited the parable of the Good Samaritan. It worked all right and we will continue that kind of recitations. Last June we had a children's program. The committee selected all the topics and recitations. The house could not hold the crowd and the meeting itself was spiritual and inspiring. Thus trained the boys and girls seldom refuse when called upon to write essays or give talks. But as so much of the time is taken up by the older ones we still face the problem of giving them the needed work to hold their interest. More suggestions along this line in the *Christian Monitor* would be appreciated.

"The need of better organization is keenly felt in our meetings. Several incidents could be given where the speakers on the program failed to bring out the committee's aim because of poor organization. We heartily agree with the plans for better organization of the Y. P. B. M. given in the January number of the Christian Monitor and will work for the adoption of the resolution.

"Now I have partially told you our work in securing suitable topics, getting the children interested and in having a successfully organized executive committee. I take pleasure in organized work and methods and would like to hear on the above three points through the columns of the *Christian Monitor*. Again I wish to say I think the *Christian Monitor* is an excellent paper to prepare young people for Christian service."

"We have our meetings every two weeks on Sunday evening. Have no preaching so we give all the time to the Bible Meeting.

"The leader serves for one month at a time. We use the topics as given in the paper and generally assign some of the topics to a number of persons in advance as far as possible. Also try and get a number of Scripture verses on the subject to be read.

"Probably one of the best successes is the Bible knowledge that some are receiving. The "Life Lessons for Me" seem to give very good results because it becomes a personal question.

"One way in which we might improve is that we are not free enough in a general way to express ourselves when impressed with a thought.

"Hope we can have an article on this subject sometime." (Will someone in a community where they had the same difficulty and have overcome it or are overcoming it, write an article describing their plan of solving this problem, which we believe to be quite general?—Eds.)

"We might improve on our attendance, but do have a fair number, but would be glad to see more come.

"We are well pleased with the topics and hope the many live topics will be continued. Probably we can aid you some time in a few thoughts on some topics in the future."

(The committee appointed at our last General Conference to work out the topics for 1912-13 would be pleased to receive suggestions from the different communities as to the kind of topics they would like to have. If you have any line of thought upon which you would like to have a series of topics we would like to hear from you. If you have a list of topics on various subjects the committee would be glad to consider them. If you freely respond we can hope to more nearly supply your needs in the next series of topics we will prepare. We would like to hear from you soon as the committee expects to plan the work for 1912-13 during the coming winter. May we have a hearty response since all the efforts will be for the mutual benefit of all interested in the welfare of our young people. Address all these communications to the office at Scottdale, Pa.—Editors.)

AN EFFICIENTLY ORGANIZED YOUNG PEOPLE'S BIBLE MEETING

J. M. KURTZ.

The question that confronts every Church in which there are young people is, How can we get these young people interested in Christian work, and how can they be encouraged to exercise their God-given talents so that when they grow up they will be the most efficient men and women in the Master's service? We are facing new conditions on every hand. New temptations are put in the way of our young people. They are called upon to solve new problems and their solutions are bound to have far-reaching consequences. The question then is, How can we make the Christian life appeal to them while they are passing through these trying experiences?

The Young People's Bible Meeting is an important factor in helping to meet the situation, and we are just beginning to realize how valuable it is. It keeps the young minds interested in the things that are divine and God-like. The training they get

helps them to overcome their temptations. And by conquering time and again when sin and evil confronts them, they grow and become stronger and more useful workers in the Master's kingdom.

We are furthermore beginning to find out that our Young People's Bible Meetings can be of greatest service when they are carefully organized. During the past year quite a number of them have worked out more permanent organizations with very satisfactory results. Others would like to organize if they had more detailed information as to how to go about it. And some that have organized would like to be more thoroughly informed as to the duties of the various officers. It is for these latter reasons that the Editor of the Christian Monitor has asked for this article.

Organization

Every organization should have a head. Some one to lead out, who can be looked upon to be primarily responsible for the work. We will call him the Superintendent. This Superintendent should be in close touch with the ideas, feelings, and wishes of the entire body. He should also have some able assistance in planning the work and seeing that it is carried out. If two persons would be appointed to advise and assist him in every possible way, the work ought to go on very satisfactory. We will call the Superintendent together with these two persons, the Executive Committee. This is the most important part of the organization and these persons should be carefully selected and kept in office for a year, or at least six months, at a time.

The duties of the Superintendent are very important. Those of the Executive Committee come next. But every leader of the meetings, and every person on the programs, as well as every member of the entire body should be made to feel that it is **their** contributions at the meetings that is going to determine the success, or failure of the meetings. I will, then, discuss the duties of the Superintendent, the Executive Committee, the leader, the speakers, and the individual members of the entire body. And since it will be easier to point out the duties of the Superintendent after those of the Executive Committee have been pointed out, I will take up the latter first.

Executive Committee

The Executive Committee should consist of three members—the Superintendent, and two others elected by the meeting. As previously mentioned these persons should be elected with great care, for they will determine to a very large extent how the work will be carried on and will control the nature of the work in general.

They will select the leaders who are to have charge of the Sunday evening programs. They will select the topics for discussion. Or, if they use the topics given in the Christian Monitor (and that would be preferable), they will arrange the sub-topics in a way that will be most suitable, and will be careful to assign the speakers to the topics which they can best discuss, and in that way help to make an interesting and profitable meeting.

And they will also try to get a little variety into their programs. Many a Young People's Bible Meeting has lost interest because there was a certain routine that had to be gone through with every evening, which finally becomes monotonous. How we appreciate an original leader at a time like that! He will break away from the dull routine for the evening and make the meeting really interesting. And we go home talking about what a good meeting we had and how we were benefitted. Not that the old way wasn't good, but we like a change now and then. Here, then, is where the Executive Committee should put forth every possible effort to make the programs genuinely interesting. They ought to have a large number of good things to select from and bring variety into their programs.

But above all the Executive Committee must always keep in mind the real object and purpose of the Young People's Bible Meeting. It is a place where the young people are to receive encouragement and inspiration to press forward in their Master's service. It is here that they get their first lessons in active Christian work, and it will mean much to them if it is properly presented to them. Their efforts should be encouraged and they should be made to realize that their part on the programs can be made an important contribution to inspire others to nobler and better efforts in the Christian service. When the topics are a little difficult the Executive Committee should assist those who need help, and encourage them to be present at the meetings and do their part to the best of their ability. A good committee will do a great deal in the way of making suggestions to those on the programs, especially to the beginners, and it will see to it that everybody knows just what is to be done and how to do it.

It might be said, then, that the duties of the Executive Committee is to appoint the leaders, get out interesting and helpful programs, and assist the leaders and speakers in every possible way to prepare for the meetings.

Superintendent

The Superintendent has the most responsible place. For in addition to what has just been said about the duties of the Executive Committee he must also keep the Committee itself at work. Some Superintendents are liable to shoulder the entire responsibility and do all the work themselves. They are not, however, the most successful in their work. It is too much for one man to do, and some of the work is bound to be neglected. And in addition, it is always best to have several persons who are interested, get together and consult one another as to the best methods to be employed.

The Superintendent is responsible, therefore, to get his committee together and suggest plans and receive suggestions as to what will be to the best interests of the Young People's Bible Meeting. He must see to it that the committee arrives at some practical conclusions. It is in his place when any important changes are being made to present them to the meeting and point out the advisability of such a course. He ought to have enthusiasm for the work and inspire others to go forward and do the work more effectively. He ought to be in close touch with every member of the entire body and consult and help and encourage and use his own interest in the work to make those who are more or less indifferent feel that they too would be glad to participate in the work that is going on. Almost any young person is glad to help when everything goes well and everybody is full of enthusiasm. And quite frequently a whole body is stirred up to greater activity because of the enthusiasm of one individual. If the Superintendent is really interested and will work carefully and conscientionsly, by helping those on the programs and urging everybody to attend the meetings and take part in open discussion, he will be bound to see his efforts bear fruit.

In summing up the duties of the Superintendent, then, it might be said that he must see to it that the Executive Committee is performing its duties, and in a general way he is primarily responsible to see that the meetings are conducted in a successful, interesting and helpful way.

Leader

The Leader should be appointed for one, or perhaps two, evenings, at a time. He will have charge of the entire meeting. But the Superintendent should be near enough during the meeting so that the leader can consult him at any moment. He must be thoroughly familiar with the program, and if he sees that anything can be added to help the meeting it is his duty to suggest it to the Superintendent or Executive Committee. Occasionally a strong leader ought to be allowed to make out his own program, subject to the approval of the executive committee.

The leader can do a great deal toward making the meeting a success. He ought to study every topic so as to be able to say a few words at any time that it may be necessary. If he is alert he can keep the meeting from dragging by passing along to the next part of the program as soon as a subject has been sufficiently discussed. He ought to try and find out just what kind of a meeting the Committee had in mind when they got out his program, and carry out their wishes to the best of their ability. The duty of the leader, then, is to take an interest in his program, and try and conduct the meeting in a way that will make those on the program as well as everbody present feel that they are spending a profitable time together.

(We would suggest that the leader meet with the Executive Committee in the preparation of his programs.—Ed.)

Speakers

Those who are placed on the programs should take plenty of time for preparation. There is no use to put it off until the last minute and then either stay away from the meeting or else go and say, "I am not prepared." When the Executive Committee has carefully selected the speakers and they all respond cheerfully and loyally, the meet-

(Continued on page 766)

OUR SUNDAY SCHOOL

THE RELATION OF THE SUNDAY SCHOOL TO MISSIONS AND MISSIONARY WORK

If there is any one feature of the work of the Church that stands out more prominently than another during the past century, it is the Church's missionary activity.

It was not until the beginning of the nineteenth century that the Church began seriously to take up the work of spreading the Gospel throughout the whole world. Having become once aroused to the obligation of giving the gospel to the heathen, the Church has steadily sought to honor her Lord by executing the great commission.

The greatest agency for the promotion of missionary knowledge and zeal is that which already exists in every church—the Sunday school. Here is an agency which has in it the most abundant possibilities, but which until very recently has not been utilized. The Church is waking up to the fact that if she would be strong in missionary spirit, the foundation must be laid in the Sunday school.

The thoughtlife and the heartlife of the Church twenty years hence are being moulded now in the Sunday school; therefore, to have a strong missionary Church in the future, we need to begin with the training of those whom we have now in the Sunday school.

When we fully understand what the purpose of the Sunday school is, we shall willingly admit that the Church is not doing her full duty to the pupils in the Sunday school when she neglects to teach missions in a very definite and systematic way.

The very fundamental element of the gospel is missionary, and unless we arouse in the boys and girls the missionary spirit we have not given them a full gospel.

In the Sunday school we teach the Bible, which is essentially a missionary book. The message which you are supposed to be giving those who sit in your Bible school is a world-wide message of salvation as revealed in that missionary book, and if you have caught this purpose in your teaching, you will make every lesson a missionary lesson that the Bible may be known above everything else as a missionary book.

There is not a Sunday school in the land, I presume, but what has as a part of its opening exercises the repeating of the Lord's prayer. In that prayer there are many excellent petitions, but the one which is most preeminently in harmony with the spirit of Christianity is the petition, "Thy kingdom come." The question should be asked very frequently by each teacher and superintendent of the Sunday school, "Are we doing our part in helping to answer the prayer we so often make, 'Thy kingdom come?'"

So long as there is a lack of missionary instruction just so long will you have indifference if not prejudice on the part of the Church toward missions.

The atmosphere of the Sunday school is such as to make it the logical place to train the children along missionary lines. It is the training school of the Church in all lines of religious activity. Duty to ourselves, to our neighbors, to our home city, to our state, to our country, and to the world are here taught. To fall short of teaching anyone of these duties is to fail in giving to the pupils a full religious instruction.

Nothing is more interesting, and certainly nothing more telling, in illustrating the power of the gospel than examples of what the gospel has done and is doing to transform degraded heathen lives, and to make them like unto the Son of God. Every pupil in our Sunday schools should be taught how great is the power of the gospel to convert the hardest sinner and idolater. A religious education is not complete without a comprehensive knowledge of world-wide missions.

Since it is true that 80 per cent of our church members (of all Protestant churches) pass through the Sunday school, how very important it is that those members shall have received a missionary training in the Sunday school.

You say that your superintendent is not interested in missions. Get him interested.

But you argue that your minister is not interested in missions. . . . . What will you do in that case? It is almost inconceivable that a minister in these days should be indifferent to the cause of missions. But while it is true that the minister may have enough influence to chill any missionary enthusiasm that any member or officer of the school may have, it is not always true that he can kill it. More often it is true that he catches the missionary spirit, and becomes an earnest advocate of missions. . . . .

The intellectual training derived from the study of missions should prove an added incentive for parents and teachers to have the subject presented. I know of no broader mental culture than that which comes from a study of missions. Involving as it does the knowledge of geography, history, literature, language, customs, institutions, government and religion, its mental culture is in no sense insignificant. Moreover, the study of missions has the desired effect of encouraging our young people to read the most wholesome literature.

Take for example, the study of missions in Japan. Those who have been studying Japanese missions are capable of appreciating Japan as a mighty factor in the world's politics, and of understanding the strategic importance of giving that wide-awake nation the gospel at once. Anything that relates to Japan immediately incites interest in the minds of those who have studied Japanese missions.

It may be said that the person who has a full knowledge of missions possesses a liberal education. But the purpose of all this education is not for culture, important as it may be. **It is for service.**

There is nothing equal to the study of missions for keeping alive the evangelistic spirit. The spirit of prayer is most easily cultivated when there is a concern for the heathen, and that spirit of prayer is never confined to the foreign field. The Christian who is anxious for the conversion of the heathen is very likely to show some anxiety for the conversion of those who are his neighbors at home.

There is a very vital relation between the personal religious life and the salvation of the world. With the realization of the exceeding value of the human soul there comes a deep sense of one's own responsibility for that soul wherever it may be.—Sel.

TRUST YOUR BOY

It takes a good deal of wisdom and insight to know when to let those whom we love alone, and in the case of an immature boy it calls for a large amount of faith. Phillips Brooks' mother understood this and wrote these words of counsel out of her own experience:

"There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him; you are his friend; he is never happy unless the story of the day has been told; you must hear about his friends, his school; all that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent, he seeks the intimate friendship of other lads, he goes out, he is averse to telling where he is going or how long he will be gone. He comes in and goes silently to his room.

"All this is startling strange to the mother, but it is also her opportunity to practice wisdom by loving and praying for, and absolutely trusting her son. The faithful instruction and careful training during his early years the son can never forget; that is impossible. Therefore trust not only your Heavenly Father, but your son. The period of which I speak appears to me to be the one in which the boy dies and the man is born; his individuality rises up before him, and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with him, while I, their mother, stood trembling, praying, and waiting, knowing that when the man was developed from the boy I should have my sons again, and there would be a deeper sympathy than ever between us."—Presbyterian Standard.

Current Events

During the week of November 14 leaders of many influential Christian societies, which have as their object the betterment of mankind, assembled in Philadelphia for the first World's Christian Citizenship Conference. This conference was suggested and arranged by the National Reform Association of the United States. Christian bodies throughout the world concurred in the movement, and other societies, such as those that stand for divorce reform, temperance and peace were represented. The solution of great moral problems was one of the ends of the conference, testimony was also furnished bearing upon the wrongs and evils that have been introduced by so-called Christian nations into foreign lands by means of international commerce. Prominent men, heads of mission boards, missionaries, governors, ministers, etc., were among the speakers. It is to be hoped that this conference may be the means of bringing about speedily some much needed moral reforms in the different nations. Better still that it may be a medium through which the gospel may spread the more rapidly over the whole earth. Moral reforms, however, are not of the highest value unless they are based upon the gospel of Christ.

A mammoth cave has been discovered in German East Africa. It was partially explored last February by a missionary and police officer. The cave has a length of about 1,100 feet. It is of pipe-like shape and has a funnel-shaped opening, caused by a cave-in. It is in a chalk mountain and caused by water erosion. During the uprising of 1905-06 the natives used it for a hiding place for thousands, completely baffling the enemy. It contains a spring of fresh water, which gives it additional value as a refuge. Its entrance lies in the primeval forest. It is hoped that it will be possible to make a thorough exploration, since it is thought that it contains prehistoric remains and antiquities of great interest and value.

Postmaster General Hitchcock explained a plan which if adopted is expected to eliminate the postal deficits. He proposes to require the magazines to pay increased postage on their advertising pages. He believes that more distinction should be made between advertising and what is termed legitimate reading matter. He does not favor, under present conditions, an increase in the rates of postage for carrying reading matter. It is thought that if the magazines can be required to pay what it costs the government to carry their advertising pages the department's revenues will be large enough to warrant 1-cent postage on first-class mail.

During the course of an ethographic and archaeological exploration in Bolivia, South America, Erland Nordenskiod found districts inhabited by Indians who are still living in the age of wood and stone. In other districts where stone is scarce the natives do not even possess stone implements, but employ bone and hardwood as the material of knives, saws, awls, needles, and spades. In the unexplored forests of the province of Sara live the entirely wild and uncivilized Indians, called Sirones, who have no friendly intercourse with their white neighbors. It is not even known whether they form a single tribe or a number of tribes. Within a few miles of some of these Indians white men have been living for several centuries. The explorer secured various implements which had been captured in primitive expeditions directed by the whites against the marauding Indians, but he was unable to come in contact with these people.

The New York state department of health is seeking the co-operation of the various railroads operating in New York state in abolishing the common drinking cup from trains and railroad stations. "There is no question about the possibility of the transmission of serious diseases by the use of the common drinking cup," says a statement issued by the department, "and there is no excuse for it on the trains or anywhere else, now that penny-in-the-slot machines serve out paper cups and metal collapsible cups can be purchased for a dime." It is further urged that the common towel be also abolished, which at times may prove more dangerous than the common cup.

Canada is checking the incoming tide of immigrants during the winter months by requiring all immigrants to have in their possession no less than $50 instead of $25, as required during the past spring and summer months, unless they have an assured position of farm laborers. A similar course was pursued last winter so as to restrict arrivals during the season when the opportunities of securing employment were limited. The total immigration for this year will reach about 300,000.

There are 65,000 divorces granted in this country every year, more than in any other country in the world. Sixty-five thousand homes broken up. Allowing an average of three children to each family we have, in round numbers, 200,000 children unparented, torn from their inalienable rights of home affection, home protection, home education and home support. These children are thrown into the broad current of poverty, vagrancy, crime and dissipation.

The St. Louis board of health has ordered the temporary discontinuance of vaccination in the public school because three cases of tetanus resulted from the vaccination of school children. An investigation has been started.

The citizens of many of our small towns can get a pointer on governing more economically from some of the European towns. In some of these towns there has been some complaint because the town is required to light the streets all night for the benfit of a few belated citizens. They have been trying to discover a method whereby the citizen who needs to have his pathway lighted in the small hours of the night shall pay the costs himself. One German town has put into operation such a system. The street is a little over half a mile long, having nine lights. At each end of the street is a penny-in-the-slot machine, and when anyone wishes to light up the street, he has merely to drop in a certain coin, which turns on the current for twelve minutes. The street is normally lighted until ten o'clock.

Dispatches indicate that the government of Russia is to undertake the solution of the economic problems of European Russia by constructing the largest inland waterway in the world to connect the Baltic Sea with the Caspian and the Black Seas. There are two steps in the undertaking. The first is to join the river Drina with the Dnieper at Vitebsk and Orsha. The other is to connect the Drina with the Volga, using the rivers Mesha, Vobspa, Warusa, Moskva and Oka. The total length of the route will be 1,525 miles. Moscow, the commercial center of Russia, will thus be connected by cheap means of transportation with all of the rich provinces of the empire, and the whole of central Russia will be placed in touch with the seas both north and south.

An official decree was issued by the throne of China announcing that an imperial parliament, the first in the history of China, would be convoked in 1913. This is a concession on the part of the throne to the demands of the recently constituted senate and delegations of the provincial assemblies which recently memorialized the government in behalf of the early construction of a general legislative body. The program fixed by the late empress dowager provided for the assembling of an imperial parliament in 1915, but until recently the throne had refused to entertain petitions praying that the date be advanced.

About 30,000 miners in the South Wales coal region are on a strike. The strike was begun because of the employment of non-union men. The strikers took to rioting. Mounted police were sent from London and troops were called out, but before these could be brought into action the strikers had destroyed a vast amount of property.

Five million more population is credited to the Russian Empire by this year's census, the total population now being given as 160,000,000. The average yearly increase is 2,500,000, despite all the wars, epidemics and revolutions.

The recent International balloon race resulted in the establishing of a new world record for distance. The two intrepid balloonists, Hawley and Post, won the Gordon Bennett cup in a flight from St. Louis northeastward, landing in the wilds of northern Quebec, covering a distance of about thirteen hundred and fifty miles. For more than a week they were out of communication with the civilized world which aroused the entire country, fears being entertained that they had lost their lives in the wilds of Canada. They had intended to sail to the coast of Labrador but were forced to descend when they drifted into a snow storm that carried them northward. They covered the entire distance in a little less than forty-eight hours.

Trackless trolleys are becoming quite common in Europe and are beginning to gain foothold in England. Hitherto this mode of transportation has not been used in this country due to different economic conditions. Recently a trackless trolley was started at Los Angeles, California, affording communication between the Los Angeles Pacific Railway and a new settlement a mile and a half away. The car carries 16 passengers. It is 11 feet wide permitting it to pass any vehicles it may meet along the road.

Edison who has perfected a storage battery car to a point where it is available for commercial use, has also invented a trackless storage battery car. In reality it is a large motor bus driven by electricity.

Attracted by cheap farms and the low price of food, great numbers of German and Austrian farmers are crossing the Russian frontier into Russia and acquiring land in the western provinces. German colonization of Volhynia has attained such proportions that the Russians are afraid that compact German territories will be formed within the borders of their own country. The St. Petersburg authorities have issued a decree forbidding foreigners to hold land in Volhynia, Kiev and adjoining provinces.

Reports from China indicate that there is a constantly growing political restlessness, and it is predicted that sooner or later a revolution will break out there, aimed at the overthrow of the present dynasty. Although the attitude of the populacce has been greatly changed within the last ten years, there are still some districts where the spirit that prompted the Boxer uprising is as strong as ever.

Six billion board feet of lumber, valued at about $15,000,000, were destroyed in the recent forest fires upon the National forests in Montana and northern Idaho. The total area burned over in this one district was put at 1,250,000 acres. At the present rate of cutting from the National forests, 6,000,000,000 is equal to twelve years' supply, or enough to keep all lumber mills busy for something under two months.

The Pennsylvania Railroad is experimenting with several new stock cars built on the plans suggested by the Humane Society. They have proved so satisfactory that it has been decided to have all its stock cars built on this plan hereafter. Its chief distinction is a steel underframe, so as to prevent sagging in the center and consequent crowding and pain to those animals placed in the middle. Rounded edges to every protruding part, countersunk bolts and hinges and galvanized edges to prevent the entry of rain or snow are a few of the minor improvements. The cars are also fitted with a coupler that reduces the jolt and recoil of the car to a minimum.

The Mormon Church is actively engaged in spreading their pernicious doctrines. Recently Germany expelled twenty-one Mormon missionaries from her domain on the ground that they were teaching doctrines subsersive of morality. This decisive action on the part of Germany is commendatory. In our country these teachers are honored by electing them to the United States Senate and other offices of public trust.

The railroad strike in France is at an end. The loss to the country is estimated to be between fifty and sixty million dollars. It is estimated that about $25,000,000 of imports were held up and about $21,000,000 worth of exports were detained. The railroads lost about $5,000,000 in passenger fares and freight charges, and the strikers and other employees lost $2,000,000 in wages.

The new government of Portugal struck some decisive blows for liberty when it decreed the separation of church and state, and the freedom of the press. The majority of the people seem to favor a republican form of government like that in the United States rather than a parliamentary form like that of England.

The fire loss of the United States and Canada for October shows a total of $37,188,300. There were no less than 309 fires, which caused a loss in each instance of $10,000 or over. The losses of forest fires is estimated at $14,600,000; other losses aggregated $22,588,300.

In spite of the systematic fight of the American Government in the Philippines against the development of cholera, the scourge is making great headway. In one province 3894 cases were recorded and 3004 deaths. In Manila since May there have been nearly 300 deaths.

All the unallotted land of the Five Civilized Tribes of Indians in Oklahoma, approximating 1,650,000 acres, and the forested area in the Choctaw Nation, amounting to about 1,365,000 acres, are to be sold at public auction, according to a decision reached by Secretary of the Interior Ballinger.

A carefully organized scheme for the overthrow of Sultan Mohammed V. of Turkey, and the accession of Abdul Hamid to the throne has resulted in new guards being sent to Salonika to guard the former ruler. The financial straits of the "Young Turks" regime has caused widespread dissatisfaction and there is fear of another revolution such as put Mohammed in power. That the cabinet members who resigned have cast their lot with the friends of the former sultan is openly stated by the press.

The new White Star liner Olympic, which was launched the latter part of October, is the largest vessel that was ever built. She is 882 feet long, 92 feet broad and has a gross register of 45,000 tons. She will accommodate 5,600 people including the crew. The cost of the ship was $5,750,000. The Titanic, a sister ship is in the course of construction and will be launched early next year.

The American Peace Society has issued an appeal to the clergy of all Christian churches of the country and the leaders of all other religious organizations to observe the third Sunday in December of this and succeeding years as peace Sunday, and on that date to urge by prayer, song and sermon "the abolition of war and the substitution of imperative, universal arbitration."

Another decisive step was taken by the Spanish Government in its reform policy when a bill was passed which prohibits the creation of further religious establishments until the revision of the agreement with the Vatican shall have been completed so as to guarantee liberty of conscience and education.

Wilbur Glenn Voliva, who declares that he will soon have absolute title to the estates founded by John Alexander Dowie, makes the statement that poultry raising, dairying and intensive farming are to be the specialties in Zion City. Restrictions against tobacco, liquors, drugs, drug stores, doctors, theatres, etc., will be enforced.

The United States government has established in Chicago a bureau of the department of justice, making that city the headquarters for a great federal war upon the white slave traffic, violations of the immigration law, illicit oleomargarine selling and all sorts of bad trusts.

A Government bulletin announces that the supply of virgin hickory is very near exhaustion, and since there are no foreign supplies of this valuable wood to draw from, it is assumed that the price of hickory must soon advance.

As the result of borings in Chile, South America, large coal beds have been discovered. It is estimated that they will yield 150,000,000 tons.

Miscellaneous

READING BIOGRAPHY

The reading of biography is one of the surest incentives to activity that young people can have. The youth who reads the life experience of the people who have achieved something in the special work which he is himself pursuing gains a sense that persistent hard work and enthusiasm were the chief means to the great man's ends. The story of long waiting for success, amid toils and discouragements, this alone is tonic to a kindred thought. Indeed at almost any stage of our experience the reminder of how men have toiled upward through the night is an awakening shock to the dulness and self-indulgence of human thought nowadays. For with the increase in creature comforts there is more to influence us all to a life of ease, to the line of least resistance. The electric cars are one such influence. The sturdy effort involved in a two-mile walk in the buffeting wind, for example, is no longer part of school-boy experiences. There is the elevator to save the run upstairs, there are even adding machines to ease the mental effort of the bookkeeper. There are all sorts of books which offer what one might call pre-digested mental pabulum for all sorts and conditions of thought, while in old days the student must find things out by his own power of initiative in research and experiment. Doubtless all these contrivances are time-saving devices, but it is seriously to be questioned whether people make better use of the time thus saved than folk did in the days of fewer conveniences. Of course the really earnest people work just so much the harder for these helps, and will find some means of self-denial and discipline if none offer in the mere physical activities. But for the mass of average folk, ready to turn to either side of the line between activity and sloth and follow their noses thereafter it cannot be said that modern comforts of living are wholly to the good.

And at any rate to read of the difficulties and triumphs of people who have shown themselves masters of their fate has many a useful lesson for boys and girls.—Sel.

TOPIC CARDS

Send your orders for Topic Cards for 1911. The cards are similar to those of this year, containing the topics for each Sunday with the Scripture reading. They are of convenient size to be carried in the Bible or vest pocket. All those desiring them can secure them at the following prices: 6 for 5 cents; 12 for 10 cents; 50 for 30 cents; 100 for 50 cents Address all orders to

Mennonite Publishing House, Scottdale, Pa.

EXPENSIVE MOSQUITOES

The richest soil in the United States, excelled only by the productivity of the Nile Valley, is the Delta region in Mississippi. Some day, says Prof. Glenn W. Herrick, it will be the richest and most populous region in the Union. It lies along the western part of the state, extending from the mouth of the Yazoo River nearly to the Tennessee line, and outside of Egypt it has no agricultural rival in the world, says the Washington Post.

Yet rich as it is and great as are its possibilities, the scourge of malaria has kept much of it in its primitive wild state, barred out immigration and forced the price of the land down to a mere fraction of its intrinsic value. Land hungry as the average American has been for generations and still is, yet he can not successfully face the peril of malaria, with its toll of shortened life, lessened efficiency and ultimate death. It is a matter of record that the thousands of people who would hasten to aid in making this region the most productive in America are kept away by the malaria mosquitoes.

It is the reason why thousands of acres of the most fertile land on the continent, easy of access and close to good markets are today the haunt of deer and bear. It is an example of the enormous toll the South pays to malaria. No one other thing has done so much to retard the progress. Prof. Herrick, formerly connected with the College of Agriculture of Mississippi, says:

"We must now consider briefly what 635,000 or 1,000,000 cases of chills and fever in one year means. For laboring men it means an immense loss of their time, together with the doctors' fees in many instances. If members of their families other than themselves are affected it may also mean a loss of time perhaps when it would be of greatest value. If it does not mean the actual loss of labor to the employer it will mean a loss in the efficiency of his labor. To the farmers it may mean the loss of their crops by want of cultivation. It will always mean the noncultivation of thousands of acres of valuable land. It means a listless activity in the world's work that counts mightily against the wealth-producing power of people.

"Finally, it means from two to five million or more days of sickness, with all its attendant distress, pain of body and mental depression to some unfortunate individuals of those five states. It has been demonstrated that the malaria mosquito can be exterminated both in tropical and semitropical countries, and the enormous economic loss of malaria can be prevented. The progressive men of the South are beginning to realize that the problem which confronts them is serious and of far-reaching consequences, and it will not be long before this obstacle to Southern progress is attacked with all the weapons which modern science has furnished. It will mean the beginning of a new era, in the growth and expansion of the South, and it can not come too soon."—Sel.

The greatest of all faults is to be conscious of none.—Carlyle.

THE VALUE OF A FARM

There are few farmers or gardeners who place a proper estimate upon the value of their farms; I do not refer to the salable value of the land alone. What does it matter to you or me what our farms will sell for if we do not care to sell them? The question for us to decide is what is our farm worth to us for the purpose of furnishing a home and a livelihood? Suppose you have a farm with comfortable buildings, which you can sell for $5,000. This farm furnishes a house, in which you and your family abide, a garden, a playground about the house, barns for stabling your horses, cattle, food for these animals and almost all that you consume in the family. In other words, the farm very largely supplies the wants of your family and provides you with horses and carriages for traveling wherever you wish to go. Now suppose you sell this farm for $5,000 in cash and move to the city. You can scarcely buy a house and a small lot without barns that are as your own for $5,000. In the city you are taxed for city taxes at least one hundred dollars. Your expenses are increased in the city for carfares, for cost of everything you have to do, since you find it necessary to wear better clothes which cost more money; you also have your amusements and other expenses which are increased in the city life. In other words, the $5,000 which in the country almost provides for your living, in the city simply provides a shelter from the storm. But there is another trouble in the city, and a most serious one. Your $5,000 is invested in your house and you have no business, whereas the farm has not only furnished a home but a paying business also.—Unidentified.

FROZEN LIFE

During Lieutenant Shackleton's south polar expedition, the shallow lakes in the neighborhood of Mounts Erebus and Terror were found to possess an abundance of microscopic animals and plants which exhibit a wonderful power to withstand vicissitudes of temperature. The lakes in summer may attain a temperature of 60 degrees Fahrenheit, while in winter they go down to 40 degrees. The microscopic fauna survives from year to year frozen in the ice. Some of the deeper lakes do not thaw in the ordinary summers, and yet in them many animals were found at the bottom under fifteen feet of solid ice and yet alive. They must have been frozen in for years. Experiment showed that these animals can endure, when dry, temperature ranging from near the boiling point down to -108 degrees Fahrenheit. But the sea animals close by, while performing all their ordinary functions at a temperature several degrees below the freezing point, are killed if the temperature either rises or falls one or two degrees.—Youth's Companion.

"If you do not want to speak, men will not want to hear you."

Postal Card Symposium

Announcement

We are ignorant as to how the great majority of our Sunday school workers look at the Graded Lesson question. We desire to know. The Church at large should know. Consequently we have planned a simple method of collecting the facts and reporting them back to the Church. Here is the method.

Who May Take Part. Every Superintendent, Assistant and Departmental Superintendent, and every Sunday School Teacher who is teaching a class this quarter—every one. Reports from others are welcome and will be respectfully considered, but separate from the main Symposium.

Rules—To Be Followed to the Letter

1. Use nothing but a Postal Card.
2. Write crosswise on the card.
3. Time limit Dec. 3rd.
4. Write on the Address Side of the card your name and full address in the left space, and mail to **Rudy Senger, Goshen. Ind.**
5. Write on the Correspondence Side two replies as follows:

(1) Supts, report in this form: "I superintend the Oakwood S. S., Marion Co., Ohio. 10 classes, enrollment 85." But if you are a teacher use this form: "I teach a class of 8 boys ranging in age from 10 to 12 in the Oakwood S. S., Marion Co., Ohio." These give the exact form, but you should supply the names and figures that express your case.

(2) "Why should we, or why should we not, adopt some of the International Graded Lessons in our Sunday Schools?"

We feel confident that much interest as well as useful information can be obtained in this way. In order to encourage a large number of replies, we tried to make the method easy and simple. The final value of the Symposium will depend very much as to whether we secure a full report or not. It will be considered a very kind favor if each Superintendent would urge upon every worker in his Sunday school to send a reply and in that way secure a full report from his Sunday school. We especially desire that each one express his private opinion, rather than the general sentiment of his community.

The value of each reply will depend upon it being made on a uniform basis. Any report given upon a different basis will hinder a fair comparison. This makes it important to observe the above rules and forms literally. It would be a good plan to write the report upon paper for study and revision before writing it upon the postal card for mailing. The weightier the answers and the larger the number of reports, the more conclusive the general summary will be.

Results. The material sent in will be classified, compared, weighed, discussed and summarized. The general summary will be prepared for publication in the January number of the **Christian Monitor.** Some of the best answers may also be published, not to exceed forty or fifty.

THE HABIT OF NOT FEELING WELL

Few people realize that their ailments are largely self-induced, says *Success.* They are into a habit of not feeling well. If they get up in the morning with a slight headache, or some other trifling indisposition, instead of trying to rise above these conditions, they take a positive pleasure in expatiating upon their feelings to any one who will listen. Instead of combating the tendency to illness by filling the lungs with pure fesh air they dose themselves with "headache tablets," or some patent specific "warranted to cure" whatever ill they think they are suffering from. They begin to pity themselves and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms, they reinforce the first simple suggestion of illness by a whole army of thoughts and fears and images of disease, until they are unfitted to do a day's work in their homes or offices.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most natural thing in the world for young people to accustom themselves to lying down or lounging on a sofa because they think they are tired, or not well. Much of so-called "invalidism" is simple laziness, fostered and indulged in from childhood. There is a great danger that girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts will form a habit of invalidism when they reach maturity. How often do we see such girls "brace up" at once whenever anything happens which interests or excites them! An invitation to a reception or concert or any other pleasant social occasion, acts like a tonic. For the time being an instantaneous cure is effected. They are as well as anybody—until after the entertainment.—Ex.

ASBESTUS

Of all the queer minerals which nature seems to have provided for no other purpose than that man might show his ingenuity in their use nothing compares to that mineralogical vegetable asbestus, which in its native state is both fibrous and crystalline, elastic and yet brittle, a stone which will float and which may be carded, spun, and woven like flax or silk. Asbestus is mined in practically every section of the globe, and the asbestus of the various countries differs as greatly in appearance as does the foliage of the trees and plants native to each. It is alike in but one feature—that it is absolutely indestructible, no known combinations of acids even affecting the strength or appearance of its fiber and the fiercest flames leaving it unscathed. It is a nonconductor of heat and electricity.

Some varieties of asbestus are as compact as marble and will take the highest polish; others have loose, silky fibers. "Mountain wood" is a variety presenting an irregular filamentous structure, like wool, and other varieties, taking their names from their resemblance to the various materials, are rock, cork, mountain leather, fossil paper, and fossil flax.

Asbestus is really a variety of amphibole or hornblende, composed of separable filaments with silky luster. Its colors are various shades of white, gray, or green, passing to brown, red, of black.—Sel.

The United Kingdom sobered up $54,000,000 worth in 1909, according to figures furnished by Consul Griffiths of London, who reported a marked falling off in the consumption of intoxicating liquors in the British realm in 1909. In that year the amount expended for liquors was $730,000,000.

Y. B. B. M.

(Continued from page 761).

ing will usually be full of interest and helpfulness. It makes no difference who the speaker is, if he does what the Committee asks of him, everybody will be satisfied. Every Committee considers the abilities of those that are placed on the program, and, as a rule, those with larger abilities will be asked to take the more responsible parts and the less responsible parts will be assigned to persons who can do them. But it is very important when the program has once been arranged that it be carried out just as the Committee planned it. And by taking sufficient time to read up on the subject, and consult others as to what is to be done, every speaker ought to be able to do his part on the program. Every speaker, therefore, should consider it his duty to prepare carefully and conscientiously both for his own good and for the good of the cause in general.

The Members

Every person ought to feel it his duty to

help make the meetings a success. The Superintendent, Executive Committee, Leaders and Speakers are helpless in their efforts to make good meetings if there isn't a response from the entire body. Whenever there is an opportunity given for open discussion some one ought to respond quickly. That makes a live meeting, and we all enjoy it. But somebody must be ready, **and do it,** and if **everybody** would be ready what an interesting time we could have. No one would need to say much and the time would be spent in a most profitable and enjoyable way. Everything that is done should be entered into in a whole-hearted way. We learn to do by doing. And we grow in our Christian lives, only to the extent that we exercise our God-given talents.

Conclusion

These are some of the methods that will help us in the work of the Young People's Bible Meetings, and they are already in successful operation in quite a number of our churches. And if we have the cause of Christ at heart and are really concerned about the eternal welfare of human souls, we will do all in our power to get the young people of our Church interested in taking an active part in Christian work.

BIBLE STUDY

(Continued from page 755).

Let us also note the unselfishness of the children of the Lord. We receive grace that we may do good in the world. If prayer avails for us, it will avail equally as well for others. There is no limit to the scope of prayer. We may pray for others. We are expected to pray for them. It is to be one of our chief considerations to pray for all saints, "Watching thereunto with all perseverance and supplication."

Those who are possessed of the grace of God are interested in the spread of the Gospel. Those who cannot preach may pray for those who can. It seems to be one of Paul's characteristics to be interested in the work which he has to do above everything else. His bonds and afflictions are nothing to him. The gospel is everything. The prayers of the Christian church will promote the success of the work of the gospel, even if the prisons are full of the Lord's embassadors.

The last manifestation of the grace of God which is noted in this epistle is sympathy. Paul, a sufferer in prison, was anxious about the happiness of the brethren far away. Because of this anxiety he sent a messenger to inform them of his own condition and thus comfort them. This is Christ-like. It is one of the evidences that the gospel is not of men, but of God. He expresses no wish for himself but that he may speak the gospel with boldness. He sends a messenger many miles to give a little comfort to those who were worrying about him. Such a condition was brought about by the presence in his heart of the "Exceeding riches of his grace . . . through Christ Jesus."

An Open Letter

Scottdale, Pa., Oct. 26, 1910.

To all who are interested in the cause
of Christ and the Church, Greeting:

Ever since the organization of the Mennonite Publication Board there has been a desire on the part of many of our people to see our publishing house well equipped and entirely free from debt. A substantial step in this direction was taken when the publishing interests of the Church were merged into one. The liberal donations which came in during the first two years of the existence of the Mennonite Publishing House added materially to the standing of the House. The faithful support and patronage by many of our people through their renewed orders for books, Sunday school supplies and renewals of their subscriptions for the periodicals published by the House have also been a great help towards this end.

We have been wondering if it is possible to wipe out entirely the existing debt on the institution by the time of the next annual report, May 1, 1911. After talking to a number of brethren we have come to the conclusion that the same is possible, and believing that you will be interested in the plans whereby that desirable end may be accomplished, we will submit the same for your consideration.

There are three ways by which you can help to secure the necessary means, as follows:

1. By getting all the new subscribers to the *Gospel Herald, Christian Monitor, Mennonitische Rundschau* and others of our periodicals that you can.

2. By sending your orders for what books you need, and encouraging your neighbors to do the same. Send for catalogs and other information concerning our stock of books on hand.

3. By sending *five-year subscriptions* in advance for any of our periodicals—*Gospel Herald, Christian Monitor, Mennonitische Rundschau, Words of Cheer* and *Beams of Light.* This is the method which appeals to many of our people as being the most practical solution of the problem. It was suggested by Bro. S. S. Hershberger in an article published in the *Gospel Herald* some time ago and awakened considerable interest at that time. A general response to this suggestion would wipe out the debt immediately, thus put a stop to the payment of interest and in other ways be a saving of money to the House. The effort required on the part of each individual would not be great, considering the matter from a financial standpoint, as it would only be lending that much to the Lord in advance for the five years. We trust that you will give this your careful consideration, and feel sure that many of our readers will gladly lend a helping hand.

Here then is the conclusion of the plan by which we hope to get the institution free from debt by May 1, 1911: (1) Several thousand new subscribers; (2) A continued liberal book patronage; (3) Several thousand FIVE YEAR subscription renewals in advance. What can you do individually to help along in the work? One hearty effort on the part of all concerned will accomplish the desired end.

In sending in renewals or new subscriptions, One Dollar or Five Dollar bills well wrapped in paper may be sent in well sealed envelopes at our risk. A bank check will be accepted the same as a Draft or Money Order.

It is our desire to get this institution upon the best possible footing that it may exert the widest and most effective influence. To this end we invite your help and prayers.

Yours for the spread of the Gospel,

Aaron Loucks.

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RUDY SENGER

GOSHEN INDIANA

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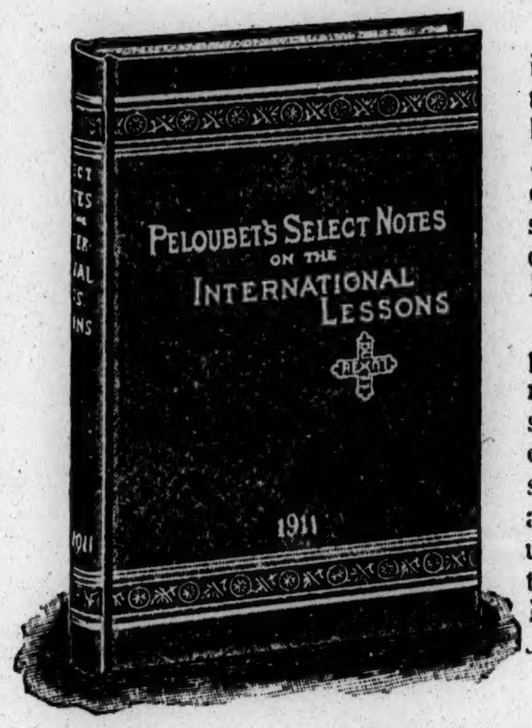
Sunday School Lesson Commentaries

On the International Sunday School Lessons for 1911

PELOUBET'S SELECT NOTES

By F. N. Peloubet and Amos R. Wells.



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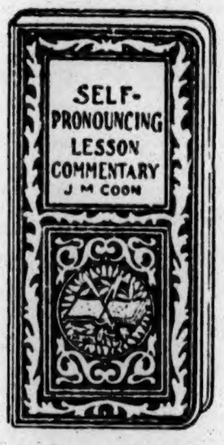

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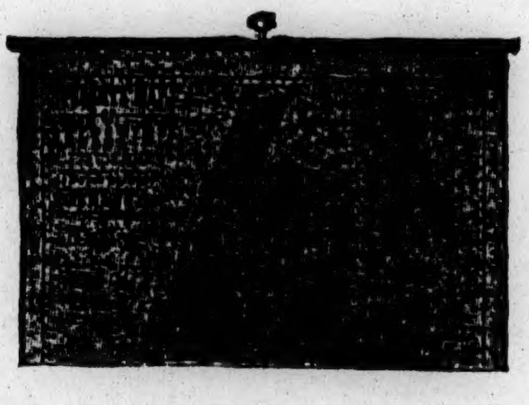

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